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THE
SPIRITUAL MAGAZINE
OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

EDITED BY

J. ENMORE JONES.

Who are Spiritualists? They who affirm:—

1st.—God is a Spirit.

2nd.—Angels "are Spirits sent forth to minister," visibly and invisibly.

The joint action of those intelligent powers produce the family and national incidents called Special Providences.

3rd.—A knowledge that Man passes out of his body a living intelligent substance.

4th.—A knowledge that under certain conditions many such can and do visit, and also as "Ministering Spirits" assist the families they are connected with by ties of affection.

SPIRITUALISTS in great numbers are connected with all the Churches of the Empire. Their knowledge vitalizes their perceptions of the Deity.

THIRD SERIES.

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1877.

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PREFACE.

1877.

SPIRIT-LIFE AND POWER.

FACTS and arguments are in this volume. The faith of many in verities of spirit-life and power, as registered in the New Testament, is confirmed by the modern facts that so aptly prove that the Lord God Almighty is the same yesterday—to-day and to-morrow. His mannerism of action is unchanged.

Let us, through the phenomena, perceive that communion with ministering spirits is our privilege, and enjoy it. Let it be only with the pure, as hereditary instinct to criminality is the birth-curse of many around us. Let us by careful earnestness avoid that division of personal minds, and seek for and enjoy and absorb hereditary goodness, whether in or out of the physical body; so that those hereditary instincts within us may be strengthened.

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THE
Spiritual Magazine
AND
PSYCHOLOGICAL REVIEW.

JANUARY, 1877.

THE CHARACTERISTICS AND TENDENCIES OF
THE AGE.—A DISCOURSE.

BY GEORGE SEXTON, LL.D.

“O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?”—*Matthew*, xvi. 3.

EACH epoch in the world's history is, of course, known by some distinguishing characteristics wherein it differs from those ages that have gone before, and the periods that will come after. It may not be always easy to trace these and to describe them, since one age passes into the other with such gradual shadings, and the differences may lie in such a direction that they may be only discovered by persons whose experience is very large and very exceptional. Of course, in a discourse of the kind that I shall deliver to-night, I cannot be expected to describe minutely all the characteristics and tendencies of the present age, even were I competent to the task. To do so would require the enumeration of facts which would fill a large volume, and would involve the exercise of powers which but few men possess. For, in the first place, unless the individual is endowed with an extraordinary capacity for observation, he would be likely to overlook a large number of facts of the greatest possible importance, and upon which might hinge, to a large extent, the actual condition of society; and, in the second place, the experience of such a man would require to be not only very large, but extremely varied, or very much that occurs would never have come under his observation. All that I can do, therefore, on the present occasion is to glance briefly at some of the distinguishing characteristics of the present time, and such as are of a nature likely to be noticed by all persons who

possess the ordinary powers of observation. And these will be, of course, limited, more or less, to such subjects as I am in the habit of dealing with in these discourses—subjects which have a bearing upon the current thought of the age, and the habits and practices with which it is largely associated.

To describe the tendencies of the age is to some extent to predict, however vaguely, the future. The doing of this, of course, does not involve supernatural power, but simply the exercise of the ordinary faculties of humanity, such as the Lord reproved the Pharisees and Sadducees for not employing in reference to the important events by which they were surrounded in His day.

Men who have been endowed with the power of vaticination, in all ages, have been to a large extent, viewed as a rule in an unfavourable light by their fellows. The reason for this is obvious enough; prophets have very often been compelled to predict terrible disasters about to happen to their race, and have also been loud in the denunciation of the sin and crime prevalent in the age in which their lot was cast. One can never read the powerful and thrilling language of the old Hebrew prophets as they hurled abroad the thunders of their wrath against the vices by which they were surrounded, without feeling his soul stirred into hatred of the sins of his own time, and the wish that the mantle of these ancient teachers had fallen upon him, so that he could speak out against iniquity with their authority, and the power which accompanied it.

The present age, like all present ages, is especially interesting to those who live in it. The past is irrecallable, the future largely unknowable, therefore our business lies with the present. There is an eternity behind us, and another before us, and we are living just at the point where these two meet. The great ocean rolls by us, passing every moment from the future into the past, and we are continually being startled by the new scenes that move before our eyes like the pictures in a panorama, which are barely looked at before they have again passed out of view.

The present age presents to our notice two distinct and marked characteristics which not only differ widely from each other, but which are apparently wholly antagonistic. On the one side, there is a dense darkness approximating towards that experienced by the Egyptians of old; and on the other side there is a dawn which heralds the approaching day in which the Sun of Righteousness shall dispel all the mists and clouds in which we are now enveloped. In the East there is light, and the darkness is being driven towards the West, but at present it covers us and folds us in its embrace. In dealing with these

two aspects of society I shall take the dark one first, and dwell upon it at greater length than on the brighter and more cheering side of the picture, because I want my words to have weight in doing something towards the removal of the gigantic evils under which we labour; and there is no means of accomplishing this but by drawing attention to the social and moral maladies which it is desirable to cure.

In our day, the present age would seem, from the phraseology that we frequently hear employed, to be in some sort of sense, or, perhaps, in half-a-dozen senses, superior to all the epochs of the past. Everyone appears to delight in glorifying what he is pleased to term "this nineteenth century," as though it threw all the previous centuries so much into the shade that they were hardly worthy of being mentioned at the same time. If there is an unusual display of ignorance, or a crime more than ordinarily heinous, or, in fact, anything of a degrading character, the wonder is said to be how such a state of things can be possible in the "nineteenth century." Verily, the nineteenth century should be marvellously enlightened, to have thus dissipated all the shadows of darkness that the previous ages had failed to clear away. After all, perhaps, this prating of the virtues of the nineteenth century is little more than braggadocio. When we speak of the enlightenment of our day, we do virtually thereby claim credit for being ourselves the main cause of the enlightenment. For are we not ourselves the nineteenth century, about whose wonders we boast so noisily, and swagger with such impudence? In days gone by, at least a more modest phraseology was employed, and the previous ages were not unfrequently appealed to in consequence of their superiority. Old Homer wrote of the heroes before his time, as capable of doing what the men of his day could not accomplish; and the Biblical expression, "There were giants in those days," is indicative of more modesty than we now display. Do I, you will probably ask, mean to say that the nineteenth century is not enlightened? By no means. We have advantages in abundance, with which our forefathers were not blessed; the question is, however, what use we have made of these? For if, after all, with the innumerable superior advantages that we enjoy, we have experienced no great moral improvement, our enlightenment will reflect on us rather discredit than otherwise. We have, no doubt, much to be proud of in this nineteenth century, but, on the other hand, there is no shutting our eyes to the fact that we have much to be ashamed of also, and with these latter characteristics I shall first deal.

THIS AGE IS ESSENTIALLY MECHANICAL.—Probably the most distinguishing characteristic of the present time is the

great perfection to which every kind of machinery has been brought. Nearly fifty years ago, Thomas Carlyle, writing on the "Signs of the Times," remarked, "Were we required to characterize this age of ours by any single epithet, we should be tempted to call it, not an Heroical, Devotional, Philosophical or Moral Age, but, above all others, the Mechanical Age. It is the age of machinery, in every outward and inward sense of that word; the age which, with its whole undivided might, forwards, teaches, and practices the great art of adapting means to ends." This is far more true to-day than it was at the period when the passage was written. For since that time a score of discoveries have been made, all bearing on this subject, and on every hand are to be seen the recent triumphs of mechanical science. The whole end and aim of modern investigation into the laws of nature seem to be to subjugate the powers and forces of the universe to the will of man, and thus to make them subservient to human purpose. It is not so much, however, in the mechanical science itself, that the characteristic of the age is marked which I wish more especially to notice, but in the results of so intense a study of mechanical powers upon the tendency of the thought of the time. Not only are large numbers of men engaged in the construction of every conceivable kind of machinery, and whose minds must, therefore, be largely influenced by the nature of the subjects which engross so much time and attention, but those of us whose studies lie in other fields are so perpetually brought face to face with these mechanical appliances that we also become more or less influenced by the effect they produce upon our minds. The ancients studied Physics, but in a different method, and with a different purpose to what prevails to-day. Many of them were essentially mathematicians, but with them the science of figures was far less mechanical than it is with us. Everything to-day is practical. Air and water, and sunlight and lightning, and all the agencies of nature are seized hold of and made subservient to the purpose of producing what are called material products.

The tendency of all this is to lead the mind that is occupied with it into such a condition that it can see nothing but the operation of mechanical forces anywhere in nature. It has been often noticed that the study of Chemistry is unfavourable to spirituality of mind. The same remark will apply to the study of physics. Dr. Priestly was essentially a religious man, one who had no doubt of the existence of God, and the supernatural origin of Christianity; who believed in the inspiration of the Bible, and the literal occurrence of the miracles therein recorded. With all this he was a Materialist, discovering no spirit in man, and resting his belief in immortality exclusively upon the doctrine

of the resurrection at the last day of the material body. And he may be taken as a type of men of his class. The study of chemistry or physics—and, indeed, the same remarks will apply largely to anatomy—tend to Materialism. Mechanical law is supposed to prevail, not only throughout the universe of physical nature, but in the organization of man himself. The Deity is a mechanical power, and the human body a piece of clockwork. The dynamic power of man is lost sight of, and his motive springs of action traced out in external—and, therefore, physical—circumstances. I read in a paper yesterday an anecdote among the “Facetiæ,” of a physician who, seeing his wife weeping, remarked, “What’s the good of tears? they are nothing but phosphate of lime, chloride of sodium, and water.” And there are people, doubtless, who can see nothing deeper in human nature than what can be discovered by mechanical appliances. In the dissecting room we use our scalpels with a view to trace in death the laws of life, and in our laboratories we employ our test-tubes to discover the basis of vitality. Not only is brain said to be the organ of mind, but it is stated to be the cause of mind; and all the vast powers associated with human thought are declared to owe their existence to the arrangement of a few material atoms. “Brain secretes thought,” so one philosopher tells us, as the liver secretes bile. And if so, it would be quite rational to search for this secretion in the dissecting room, and to make the attempt to analyse it in the laboratory. You know, however, how preposterous such a course of procedure would be, and how absurd, therefore, it is to attempt to trace any analogy between thought and any secretion whatever.

The mechanical studies of the age shew themselves in the attempts to prove man an automaton, and to reduce the moral law to a question of arithmetic. The utilitarian philosophy, as it is called, that originated with Jeremy Bentham, and was so ably advocated by John Stuart Mill, is just a matter of figures and nothing more. It proclaims the greatest happiness of the greatest number as the guiding principle of man’s life, leaving him to find out what actions are conducive to the greatest happiness of the greatest number as best he may. In no age but a mechanical one would such preposterous theories as now prevail be for one moment tolerated. Reduce man to a piece of machinery, and you get rid of everything that is grand, and noble, and lofty, and sublime in connection with his doings.

The effects of the triumphs of machinery on all hands, are also to be seen in the arrangements of society. Organization is everything, individual action nothing. Whatever has to be accomplished must be done by huge committees or associations of some kind or other, and the consequence is, that a great deal

that wants doing never gets done at all. If an idea strike one man, he turns it round and round in his mind a hundred times, with a view to ascertain what society would think of it were he to speak it out; and the chances are that he arrives at a conclusion that it would be unfavourably received, and, therefore, he never mentions it at all, for the rule of action now is policy, not honesty. Conscience is held to be of little moment, while Prudence has been elevated into one of the cardinal virtues. Archbishop Tillotson remarked long since:—"The old English plainness and sincerity, that generous integrity of nature, and honesty of disposition, which always argues true greatness of mind, and is usually accompanied with undaunted courage and resolution, is in a great measure lost among us." This is far more true to-day than it was when first written. We pride ourselves on our superior morality, but it is very largely a morality of prudence. We have all kinds of machinery for detecting crime, which probably tend to keep criminals in awe, but we do little or nothing towards reforming wrong-doers by changing the mainsprings of action which prompt them to vicious courses. We are fastidious, and as such cannot bear to have our eyes polluted by the sight of vice, so we cover up the huge cesspools of iniquity, instead of clearing them out and purifying them. To come back, however, to the point from which I digressed, suppose a man who has an idea in advance of his fellows should decide that it would be favourably received by society, why, then, he mentions it to a few people who he thinks would be likely to aid him in carrying it into effect. On hearing it, they may or may not be favourably disposed; if the latter, the scheme is strangled, and there it ends; if the former, they constitute themselves into a committee, and get others to join them, after which they convene meetings, and talk twaddle by the hour, but do little more. Maybe they have a public dinner as an inauguration of the scheme, where they drink themselves into a state of semi-stupidity, toast each other in bumpers of a fluid that has proved one of the greatest curses of modern civilization, pass the most fulsome eulogies each upon the other, declare they are all "jolly good fellows," and go home to bed in a condition by no means improved by the arduous labours in which they have been engaged. This is no fancy sketch; it is the sort of thing that occurs every day. All kinds of results have to be achieved by corporations, organizations, combinations, and such like shams, which often stand in the way of progress, rather than serve to aid it. What is the result? Great men with indomitable energy, undaunted perseverance, faith in God and hope in the future, with a firm belief that they have a mission to accomplish, and a deter-

mination to do the work which lies at hand, are, alas! no more. Martin Luther, believing that there was something to be done, and that he was the man appointed to do it, went to work with full trust in God, and struck a blow at the corruptions of Rome; and, therefore, on behalf of the right of private judgment in matters of religion, which helped to win for us much of the liberty that we enjoy to-day. Had he waited for the organization of a committee, the probability is that the thing would never have been done at all. John Wesley, acting from the spontaneous impulse springing up in his own noble soul, and the light of God's truth shining in upon his mind, went forth to stem the torrent of iniquity which at that time was sweeping over the land like a flood; and the result everyone knows. True he framed an organization of a most perfect character, but then this organization was a result of the man, and in no sense, therefore, the cause which led him to take the course he did. We have no such men as these now-a-days; and if we had they would be said to owe their existence to the circumstances by which they were surrounded. Circumstances! why, these are the kind of men who make circumstances, and who, finding others ready made, mould them to suit their own purpose; men who believe in their own individuality, and trusting in the arm of God go forth to do battle with the iniquity of the age in which their lot is cast. When one looks around on every hand, and sees the tremendous evils of every kind by which he is surrounded, he is led to pray earnestly that God will raise up such men in our day, and redeem the age from the curses which seem to rest upon it.

God, that some spirit stirred by Thee,
Would rise to set all nations free
By bursting one dread chain,
Whose festering links chafe at Thy will,
They bid the sun of mind stand still,
Or make it shine in vain.

A MARKED FEATURE IN THIS AGE IS THE UNIVERSAL DESIRE FOR WEALTH.—This terrible passion is eating into the heart's core of society, and producing results which are fearful to contemplate. Almost everything that is done is estimated in its value by the profit or loss which it entails. Never, at any period of the world's history, was there such a scramble for wealth as there is to-day; men jostle each other in the general rush to become rich, trample one another in the mire, and, in the pursuit of gold, become lost to every feeling save the one insatiable passion that pervades the entire soul. An able writer remarks of money:—"Men work for it, fight for it, beg for it, steal for it, starve for it, lie for it, live for it, and die for it; and all the while, from the cradle to the grave, nature and God are

ever thundering in our ears the solemn question, 'What shall it profit a man if he gain the whole world, and lose his own soul.' This madness for money is the strongest and the lowest of the passions, it is the insatiate Moloch of the human heart, before whose remorseless altar all the finer attributes of humanity are sacrificed. It makes merchandise of all that is sacred in human affections, and even traffics in the awful solemnities of the eternal world." Conscience is completely ignored as though it were a thing of no moment, and the one passion which holds in subjection every faculty of the human mind is the love of wealth. The extent to which this baneful influence is allowed to control the entire actions of some people presents a problem which it appears almost impossible to solve. I have known men whose only ambition was to die immensely rich,—richer than all other men,—and who, to accomplish this, would not only resort to the most degrading and contemptible means to obtain wealth, but who would sacrifice the ordinary comforts of life, which a very small portion of the superfluous money they were hoarding up would have procured for them. Thus they would wear a threadbare coat, boots which hardly kept the water from their feet, and the rest of their apparel to match, go without necessary food, and slouch through the wet and mud on a rainy day rather than spend twopence to pay for a ride in an omnibus. A man of this character, tolerably well-known to literary men, may be seen in Fleet-street almost any day of the week. The passion is one which it is impossible to understand, for when such a man dies he has to leave his wealth behind, not one farthing of it can he take into the spiritual world. The only thing that he can possibly carry away with him at death is the disposition which this love of gold has engendered, and that can clearly be a source of nothing but pain to him in a world where gold is not. Moreover, in that state, the probability is that he will be able to look down and see his much-prized wealth scattered in handfuls by the men whom he made his heirs. Such a prospect can hardly present a cheerful picture to the mind of any man who is engaged in this wild-goose chase after gold. And if such a man be not a believer in a future life at all, why, then, he is a bigger fool still, because he sacrifices the only opportunity that will ever present itself for obtaining some small amount of happiness by means of the material which he possesses in such abundance.

We heap up riches for some unknown stranger;
 The homes we rear shall alien owners find;
 We gather at the cost of toil and danger
 For prodigals to cast upon the wind;
 And many a hireling eats us up before
 The decorous mourners gather at the door.

I often wonder whether the men who accumulate wealth think there is any credit due to them for becoming rich. There most certainly is not. Any fool can make money if he will only pay the penalty which the purchase involves. Let him sacrifice body and soul to this purpose, sear his conscience, spurn morality, trample all the finer feelings of his nature in the mire, scruple at no deed, however dirty and contemptible, and lose sight entirely of religion, and if he fail to become rich, then he must indeed lack brains. In olden times they believed that men sold themselves to the devil for money. So they do. Not in the literal sense that was then imagined, but in a sense equally true and equally terrible.

This love of wealth also frequently carries with it the desire for a sort of social distinction, which the possession of riches is supposed to involve. The author of an article on the "Court of Queen Victoria," in a recent number of the *Contemporary Review*—supposed to be Mr. Gladstone—mentions the fact "that wealth is now in England no longer the possession of a few, but rather what is termed a 'drug.' That is to say, it is diffused through a circle so much extended and so fast extending that to be wealthy does not of itself satisfy, and the keenness of the unsatisfied desire aspiring selfishly, not to superiority, but rather to the marks of superiority, seeks them above all in the shape of what we term social distinction." This is the sort of sham respectability which wealth brings to a man. He may be cowardly, contemptible, a villain at heart, known to have been guilty of every kind of dishonourable act, but society will, very largely, be content to overlook all this if he is only wealthy. It is not charity nowadays but wealth that "covereth a multitude of sins."

Only a short time ago a case appeared in the papers of a clerk at Brentford who was convicted of swearing in the streets, which act is an indictable offence according to the laws of the land. I wish the laws were more frequently enforced against it. The penalty, it appears, for this offence is fixed by an Act of George II. at one shilling per oath for a day labourer, private soldier, or common sailor; two shillings for a tradesman; and five shillings for a gentleman. Now, this clerk, who was convicted of swearing, being a menial, was only liable to the penalty of one shilling per oath, but he insisted on paying the five shillings, so that he might be considered a gentleman. Assuredly the course of snobbishness could go no farther than this. Here was a man who did not at all object to his name appearing in the newspapers as having been brought up before a police magistrate for making a blackguard of himself in the public streets so long as he could have the satisfaction of seeing

himself described as a gentleman. As, however, all the circumstances connected with the case were stated, he met with his due reward.

The case of this snobbish Brentford clerk is not an exceptional one. There are scores of such, and they arise out of that constant aping of a sham respectability, based upon the undue power and influence of wealth. The curse of this age is gold. Better that famine, pestilence, or almost any disaster should happen to a nation, than that it be surfeited with wealth, and lose sight of everything that is noble, and good, and true, in the everlasting scramble for gold. This is, indeed, a Mammon-worshipping age.

Gone, the spirit-quickenings leaven,
Faith, and love, and hope in heaven—
All that warmed the earth of old
Dead and cold.
Its pulses flutter;
Weak and old
Its parched lips mutter
Nothing nobler, nothing higher
Than the unappeased desire
The quenchless thirst for gold.

THERE IS A LARGE PREDOMINANCE IN THIS AGE, OF WHAT IS CALLED THE COMMERCIAL SPIRIT.—No doubt, on the whole, this quality of our race has been very largely beneficial, both to ourselves as a nation, and also to the denizens of other lands with whom it has brought us into close and intimate communion. It has opened up a path across enormous wastes of ocean, explored the interior of large tracts of hitherto unknown countries, carried civilization to savages, and aided in bringing about a better understanding between nations in the most distant parts of the world. England may well be proud of its peaceful victories won by commercial enterprise. The business habits of her sons and daughters are the envy of all foreign nations.

There is, however, a dark side to this. Commercial prosperity has been too often the result of dishonest and unscrupulous conduct. As a nation, our hands are not clean in this respect, and, as individuals, we are terribly guilty. The shams of trade eclipse almost all other shams, and the disregard of truth among tradesmen is proverbial. Time was, when the very name of a tradesman in England would command respect, but, alas! that is no longer the case. The most distinguishing feature in connection with what is called modern business appears to consist in thorough unscrupulousness as to the truths respecting the articles to be disposed of. Take up a newspaper and read down the advertisements that appear in its columns, and what do you find? Simply a string of announcements that everybody has cheaper and better goods than anyone else.

A tells you that the articles he has to dispose of are far superior to those of B, and to be had at a lower price; and B, in his turn, announces that his goods are cheaper and better than those of A; whilst C can, of course, out-do them both in promises of cheapness and superiority, and is, himself, out-done by D. It seems never to occur to the people who insert these advertisements that this is lying, and that lying is a sin against God, and a social vice amongst men. If you speak to them on the subject, the reply is either, that everyone else does it, or else that, of course it doesn't deceive anybody, for no one believes it. The statement that every other person is as guilty as yourself is a very poor reason to urge in defence of a crime, and the assertion that no one believes the lies you tell, if it were worth anything, would show how useless and unnecessary it was to lie. But, in truth, the men who cover the hoardings in our streets with advertisements containing no single word of truth, know perfectly well that large numbers of persons will believe their statements, and their only regret is that they should be doubted by any. The articles that are sold are, of course, all pretended to be of the purest possible kind, while, in reality, there is probably not one that is not largely adulterated with some cheaper, and very often poisonous material. The silk which you purchase is half cotton, and the cotton made heavy by being dressed with some mineral material. Your coat is shoddy and devil's dust, and every article of food that you take mixed with some deleterious matter. The bread is made of ground-up bones, alum, and occasionally plaster of Paris; the tea is simply sloe leaves; cayenne pepper, red lead and mercury; and the milk—well, one is afraid to say what that is composed of—chalk and lime-water would be harmless, but horses' brains beaten up form a mixture too terrible to talk about. Now, in all this, besides the crime of half poisoning the people who swallow these adulterated articles of food, there is that other crime, if possible, worse, because destructive to the well-being of society—the lying which all this involves. "There is nothing," says Plato, "so delightful as the hearing, or the speaking of truth." Alas, how very seldom do we meet with it in connection with the business pursuits of this boasted nineteenth century!

A DISTINGUISHING CHARACTERISTIC OF THIS AGE IS THE HURRY AND BUSTLE ACCOMPANYING ALL OUR DOINGS.—This, as a matter of course, arises very largely from the commercial spirit already named. Every one is bent on business, and consequently, has no time to think of aught else. We hear a great deal of talk about the Americanising of our institutions, but in no respect, perhaps, are we becoming so much Americanized as in this. The perpetual hurry and bustle to be seen any day in

this city will show clearly to anyone who witnesses it the rapid rate at which we live in modern times. "Life at high pressure," this has been recently called, and life at high pressure it most unquestionably is. The evils arising from it are several, I may mention two. First, it is destructive to the health, wearing out the physical powers to such an extent as to produce enfeebled constitutions subject to all kinds of diseases, and in the end, to premature decay, for there is, to begin with, the wear and tear of the nervous system, consequent upon the continued anxiety of mind and the perpetual tension of the mental faculties; and there is also what is, perhaps, even more injurious, the destruction of the digestive organs by the hurry with which meals are got through, and the small period of rest apportioned to the frame in order to enable digestion to go on properly. Secondly, there is the lack of time for reading and thinking which this state of things involves. The newspaper takes the place of the Bible, and a list of stocks and shares is considered more important than the profoundest work issued from the press. What reading there is is quite in keeping with the hurry and bustle to be observed in all things else. Books are glanced at, not carefully read and digested. Their contents are skimmed over, not mastered and reflected upon. And the result of this is, of course, to call into existence a class of literature adapted to the case. Hence, wretched sensation novels, and improbable and unnatural stories of every kind are published in shoals, and find numerous readers, while good books teeming with sober and solemn thoughts are scarcely looked into. Men have no time to think, and, therefore, do not care to read books which provoke thought, or which require application in order to understand them.

The knowledge of the age is extremely superficial, and, indeed, how could it be otherwise, with such habits as those I have described? Education is much more general, and that is so far gratifying; but it is a rudimentary education after all. The giants of intellect belong to the past. Great thinkers are sought for in vain in this age. Shallow men abound who talk a mysterious jargon composed of outlandish phraseology, but hidden beneath which a thought is seldom to be found. Well has Bailey said:—

Time was when centuries seemed to roll apace,
And nought whatever to have taken place,
Save heroes' births, the glories of their race.
Time is, and lo! contrasted now with then,
The age of great events and little men.

A MOST CONSPICUOUS FEATURE IN THE PRESENT AGE IS THE MATERIALISTIC TENDENCY OF THOUGHT.—I have frequently

had occasion to refer in these discourses to the materialistic tendency of modern science. And this arises very largely from the fact of the undue importance which is attached to what are called Physical Phenomena, and the small amount of attention which the study of the mind itself receives. In fact, there can hardly be said at the present time to be a science of mind at all. Not only is external nature placed conspicuously in the foreground in all modern studies, but man himself is viewed from an external aspect. Ever since the days of Locke there has been a tendency to ignore metaphysical studies, and to look at mind only through the brain. Psychology, in the true sense of the term, is hardly considered worth the trouble of investigating. Only a short time since we had the president of a newly formed psychological society declaring, in his inaugural address, that their business was to study facts in contradistinction to emotions, imagination, &c., as though emotions and imagination did not lie immediately within the province of psychology. But this man knew of no psychology except as a branch of physiology, and to be studied, therefore, from the external, and not from the internal point of view. He remarks that the business of his society "will be to prove that the science of mind and soul can be based on at least as many facts and phenomena, and, therefore, on as secure a foundation, as any of the physical sciences." What facts does he refer to? Assuredly not physical facts, for these are but effects of the mind, and must clearly be insufficient to form the basis of a science of soul. But in truth, a psychological society with a lawyer at its head, and with not a single psychologist in its ranks, is an anomaly, and shows of itself to what a wretched plight the study of the science of mind has come. "The truth is," says Thomas Carlyle, "men have lost their belief in the Invisible, and believe, and hope, and work, only in the Visible, or, to speak it in other words: This is not a religious age. Only the material, the immediately practical, not the Divine and spiritual, is important to us. The infinite, absolute character of Virtue has passed into a finite, conditional one. It is no longer a worship of the Beautiful and Good, but a calculation of the Profitable." All the great powers of the mind are lost sight of, or, if they are ever mentioned, it is only to place them in the catalogue of fancies which must on no account be allowed to influence the opinions of mankind. Inspiration—through which has come the divinest thoughts that have ever blessed humanity—is now-a-days sneered at because it does not square with some miserable fact in physiology which may perchance hereafter turn out to be no fact at all. Genius, and taste, and imagination, these are no facts according to the materialistic theory, yet I ask you are they not really the most powerful of

all facts with which the world has had to deal? Is the lofty and sublime genius which embodies itself in a magnificent painting less a fact than the canvas and the paint employed for the purpose of making it permanent, and rendering it perceptible to other minds? Are the sublime thoughts of the poet winging their way to men's hearts and stirring up the highest feelings of their nature less facts than the paper on which they are printed, or the ink used for the purpose? Does any man with a grain of sense doubt that lofty genius and sublime thoughts are the most important of all facts, of a thousand times the value to man of any phenomenon to be found in external nature? Adhere to facts, say you! why, you materialistic, pigmy, pettifogging twaddlers, prating ever of facts, you ignore and despise the most marvellous of all facts to be found in God's universe!

The materialism of this age is a hollow and pretentious sham, furnishing no solution of the numerous problems which force themselves upon our attention on the one hand; and on the other robbing man of his purest joys, his brightest hopes, and his noblest aspirations. Jean Paul Richter spoke of a time—as then future—when “Of the World will be made a World-Machine; of the Ether, a Gas; of God, a Force; and of the second world, a Coffin.” Thomas Carlyle, commenting on this, says, “We rather think such a day will not come.” Alas! such a day has come, or very nearly so, for to-day we witness men eminent in science resolving God into a force, and declaring that the grave is the end of man's career.

This materialistic tendency of modern times has forced itself into the temple of God, and now very largely influences several forms of religion. How else shall we account for the spread of Roman Catholicism, and the existence of the miserable thing that apes its doings—the Ritualism that prevails in the English Church? The spread of both of these is largely due to the materialism to be found mixed up with their worship. The crosses, and paintings, and altars, and priests' robes, and all the rest of the tomfoolery which goes to make up the religious show, are all so many appeals to the senses. They are, in truth, material objects standing between God and the human soul, shutting out all the light of heaven, and preventing the influx of the Holy Spirit into the mind, but gratifying the senses, and thus materialising worship itself. Here is the true key to the spread of a system, utterly out of harmony in every other respect with the present age, and which, from the frightful mark that it has left on the pages of history, one would imagine would be looked upon with horror in every free country. The sole means which it appears to make use of for disseminating its principles throughout the land is the elevating into undue

importance the material objects which it mixes up with its worship. Hence the innumerable relics of every conceivable character that imagination can invent that are to be found in its keeping, with which it seeks to gratify the eyes of those who put faith in the idle tales which it tells regarding these treasures. And what is called English Ritualism is of precisely the same character. It is even more contemptible than Popery, because it lacks the prestige of the Romish Church, of which it is a small and spurious copy, and, is therefore, a gigantic sham.

What is called Rationalism in the churches—though why it should be allowed to arrogate to itself this high-sounding title I can never understand, seeing that it is as irrational as anything that we are in the habit of meeting with—owes its success to the same cause. It ignores the supernatural, denies the personality of God, rejects revelation, reduces Christ to a very ordinary kind of man, looks upon Christianity as on the whole rather *effete* and worn out, and establishes a materialistic standard for the measure of immaterial things.

These are the various forms which the sceptical tendency of the age assumes, and which are spreading themselves so largely throughout modern society. The whole thing arises from taking a one-sided view of nature, and from ignoring the better part of humanity :

Lo Nature is God's poem, subtly woven
In just accords of infinite sweet verse.
For ever chant with fiery tongues and cloven,
His orbs veiled magi of the universe.
The stony brain dissects, devours, denies :
Heart, mount thy throne, thy sceptre opes the skies.

That is the dark side, and the picture is so black that you will begin to wonder whether, if what I have said be true, there is any redeeming feature to be found. Yes there is, for even the gigantic evils that I have described are not thoroughly bad, since they have in them much that is good, and do but encase a substratum of truth and goodness, which some day shall make itself felt in Society, and which even at the present serve to produce, despite the falsities with which they are surrounded, a beneficial effect upon mankind. Their bright side may not be so easily seen as the dark one, still it is there, and may serve to give us confidence that in the hereafter they will largely increase. Were the evils that I have described unmixed with any good, it is questionable whether Society could hold together, for it is, after all, probably only by virtue of the presence of religion amongst us, and the faith in God on the part of at least a portion of Society, that the social fabric can be preserved. Christ said to His disciples in His day—and His language is applicable to the true Christians of every age,—“Ye are the

salt of the earth." By these, therefore, is Society preserved from the putrefaction of sin and iniquity which would otherwise destroy it. The bright side to the gigantic evils I have named I have only time just to mention, and leave them to be worked out by yourselves.

The mechanical habits of the time have given us scientific discovery, and the conquest of the powers of nature. On every hand we have opened up the road to new treasures in the shape of inventions that shall bring blessings to nations yet unborn. We have engaged in a fierce combat with nature, and the rich spoils of the battle lie around us on every hand. We have penetrated far into the recesses of material things, and brought to light the richest of earth's treasures. Science, in her own sphere and domain, is the friend of man, and destined, hereafter, to scatter her rich blessings on every hand.

The scramble for wealth is not all evil, since it has procured many comforts and luxuries for mankind. To it our present advanced position among the nations is largely due, and from it modern civilization has to a great extent sprung.

The commercial spirit of the age has opened up intercourse with foreign nations, and laid the foundation for carrying out the divine principle of human brotherhood. The olive branch of peace has been carried to foreign nations by this agency, trade has been opened up between distant peoples, and the civilized man and the savage have learned something of each other's habits, and have placed themselves in a fair way of promoting, hereafter, peace and prosperity among all mankind.

The hurry and bustle of the age has taught us energy, and and shewn us how Divine a thing is work. By these means we have become an example in industry and perseverance to all the nations in the world. The energy of Englishmen is proverbial everywhere. Indolence, although no doubt it is sometimes to be met with, is by no means a general failing. The importance of labour cannot be over-rated, and in this country we have learned to estimate it at its true value. The poet's advice there are few men who are not anxious to take.—

Work, and thou shalt bless the day,
Ere thy task be done;
They that work not cannot pray,
Cannot feel the sun.
Worlds thou may'st possess with health
And unslumbering powers;
Industry alone is wealth,
What we do is ours.

The materialism that prevails so extensively amongst us has also its bright side. It has served to check superstition, and to curb fanaticism, and, above all, it has tended to keep in a

state of activity the minds of those who prize the truths of religion, and value Spirituality.

Then there is one characteristic of the present age, which I have not yet named, and which is of itself of so gratifying a nature that it may be considered very largely to atone for the terrible evils that I have already described. For, after all, the objectionable features in the discussion of which I have occupied so much time this evening, are partial and limited to certain classes. The characteristic to which I will briefly draw your attention by way of conclusion, is much wider in its scope.

THERE IS AN INCREASED AND INCREASING INTEREST IN REAL SPIRITUAL RELIGION.—Every one who takes notice of the prominent movements of the age must be particularly struck with the fact that far less importance is being attached to dogmas of a non-essential character,—which at one time formed barriers of division between different denominations of religious people, and broke up the Church of Christ into a number of small and insignificant parties, each of which displayed a considerable amount of bitterness towards the other,—while a spirit of toleration is being largely developed, and a union brought about that must in the end result in great good, not only to the denominations themselves, but to the world in general. And this is very largely due to the prevalent recognition of the importance, above all else, of a deep, heart-felt religion which penetrates into every part of the soul, and manifests itself externally in virtuous actions and moral worth. The Church of England is rapidly separating into two great divisions; the one to which I have already referred as encouraging the genuflections of Popery, and the monstrous errors of the Dark Ages; and the other, recognizing the real and supreme value of vital religion, blends itself, as far as possible, with Evangelical dissent. The result of this is the formation of a very large party whose end and aim is to teach practical Christianity with a power resulting from unanimity of men of different shades of opinion, such as has been seldom seen before.

A great wave of spirituality is passing over society. Men are becoming alive to the vast importance of spiritual things. Religion rises into the ascendant, and while she showers her blessing upon the world she establishes her claim to supremacy over all forms of thought. God has not left the world without witnesses for His truth, although they are fewer than we could wish. Looking out into the deep darkness that surrounds us, and the heavy moral blight which seems largely to rest upon society, we are sometimes tempted to lose faith in the future, and, longing for the appearance of some God-inspired hero, with undaunted power and lofty aim, exclaim with Tennyson,—

Ah, God! for a man with a heart, head, hand
 Like some of the simple great ones, gone
 For ever and ever by.
 One still strong man in a blatant land;
 Whatever they call him, what care I!
 Aristocrat, democrat, autocrat,—one
 Who can rule and dare not lie.

Such a man will come, and not in a solitary case. The darkness is passing away, the light is dawning; already we see the streaks of morning in the eastern sky. The "signs of the times" are apparent, and can be observed by every one who has eyes to see. The Rule of Righteousness approaches, the lethargy that has settled upon mankind with regard to the knowledge of God and the importance of a future state, is passing away, and humanity will, ere long, awake to the sense of its true dignity and wondrous power. The golden age must come, whatever the obstacles that stand in its way, and through whatever terrible and frightful disasters it may have to be reached.

It is light translateth night; it is inspiration
 Expounds experience; it is the west explains
 The east; it is time unfolds eternity.

DR. ROBERT CHAMBERS AS A SPIRITUALIST.

IN the *Spiritualist*, a short time ago, Miss Jane Douglas endeavoured to clear the character of Dr. Chambers from some doubts as to whether he were really a Spiritualist, or being so, he was candid enough to avow clearly his belief. Such doubts were entertained during his lifetime. I have seen it positively asserted in the newspapers that he never believed in Spiritualism, and once during a sharp controversy in the *Morning Star*, a gentleman declared that he had Dr. Chambers' own denial from a mutual friend. I contradicted this assertion at once on my own knowledge. It was a fact that Dr. Chambers was a genuine Spiritualist, but did not make this fact much known publicly. In private life and amongst Spiritualists he avowed his convictions without scruple; but as he did not use the same explicitness in public, it gave to his conduct an air of something like weakness or cowardice. The reason, however, was very different; it was simply a prudent regard for the interest of others. He was, as was well known, a partner with his brothers, William and David, so long as David lived, and afterwards with William, and he has frequently said to me. "So far as I am concerned I would freely avow my convictions

in this case, but I feel that I have no right to compromise, as I assuredly should do, the interests of my brothers and all connected with them and us." The feeling was most honourable and just. And Dr. Chambers preferred to be under some stigma of duplicity or want of courage, rather than do injury to others. Yet he was not unwilling to make sacrifices for his faith. He told us that he had spent much labour in the composition of a work which should carry out farther his ideas in the track of the *Vestiges of Creation*, but on coming to a knowledge of the real facts of Spiritualism, he resolved to destroy this work as based on a false and mischievous principle. The work, he said, had cost him years of labour and severe thought, and he could not resolve to annihilate it, but after a sharp struggle and many tears. Truth, however—strong, unquestionable, demonstrative truth—demanded it, and it was done. All honour to the memory of one of the most kindly and genial, as well as wise, learned, and industrious of men.

During the time that Robert Dale Owen was in London collecting materials for his *Footfalls*, he came frequently up to a house at Highgate to converse on the subject, to report progress, and to read different chapters as they were written. Dr. Chambers often accompanied him, and always spoke and acted as one who was perfectly settled in the spiritual knowledge and atmosphere. Miss Douglas seems to regret much that she did not accept some MSS. of a work which he was actually engaged upon in illustration and confirmation of Spiritualism. On this point I do not think there is much to regret. Dr. Chambers, it is true, had become anxious to do something to advance that which he now had discovered to be the truth, and that in direct opposition to his former labours, which had been undertaken when he lived and worked under different impressions, but he had not advanced so far in his composition as to give his manuscript that value which it would assuredly have assumed under his able research and clear judgment. No doubt, as she suggests, he began to feel the internal warnings of a nearly finished life, and abandoned the idea of a work to which he intended without question to devote much intellectual labour. The MSS., therefore, which he had prepared were still crude and fragmentary. These he offered to me with the expressed wish that I would continue to work on the plan which he had proposed to himself. These papers were for a considerable time in my hands, but they were but as the carted material of a very small part of the brick and stone necessary to the erection of the proposed fabric.

In no case could I work up any man's material without full acknowledgment of it, and the drift of Dr. Chambers' pro-

jected work was one not exactly falling in with my own plans. I therefore returned them when read, and told him that as Mr. Dale Owen was engaged on these subjects, probably the MSS. might be useful to him, and that I would recommend him to present them to him, and in his hands I dare say they are. I do not, however recollect any traces of their use in Mr. Owen's subsequent writings, and probably he found them too crude and fragmentary for any purpose of his own.

It would have been a great and real benefit to Spiritualism had Dr. Chambers become aware of the great truth of Spiritualism, before his long and severe illness in London, and when his powers were in the full vigour of their exercise. We should then, no doubt, have had a production from his pen marked by his vigorous reason, clear logical acumen, and indefatigable industry; a work which would have become a standard of no trivial authority. As this, however, was not granted to him by Providence, in addition to his other valuable labours, it is a duty which his friends and contemporaries, who know his real opinions on this question, and the real motives of his conduct, to clear away the little dubious haze of uncertainty which his particular position left hovering about him. To those who knew him, whether as a Spiritualist or not, it is needless to say that there never lived a more sterling, honourable, generous or kindly character. Whether as a matter of general enquiry into the subject which had come to interest him so deeply, or as in preparation for his intended work on it, Dr. Chambers had collected a considerable quantity of curious works connected with it, and with the occult sciences, which he freely put at my service when I was writing my *History of the Supernatural*, and I recollect with pleasure the most cordial and commendatory letter which I received from him on his first perusal of it, describing the thorough absorption and delight with which he had gone through it. This letter itself would be ample proof of the honest, fervid, and thorough conviction of Dr. Chambers of the truth of Spiritualism, and not only so, but of his profound satisfaction in it.

WILLIAM HOWITT.

APOLOGIA.

(In Reply to a Friendly Remonstrance.)

BY THOMAS BREVIOR.

You ask me why in this our busy time
 I waste the fleeting hours in weaving rhyme :—
 "In God's great harvest field now growing white,
 Is there no work to do with all thy might?
 Are there no widows, orphans, blind, or poor;
 No human ills to lighten or to cure?
 Gaunt misery and crime and wrong abound,
 The war of class and sect still rages round;
 Is there not ample room and verge enough
 For hand and brain without this idle stuff?"
 You question shrewdly: In my humble way,
 Through many a sleepless night and busy day,
 I too have pondered o'er the themes that vex
 The minds of earnest men, and sore perplex;
 Have sought to give the little aid I could
 To those brave souls who toil for human good.
 I joy that many—stronger, wiser too,
 With vantage gained, the same great end pursue.
 But now that youth has fled, in life's decline,
 I find in simple verse an anodyne
 To soothe the weary brain and aching breast,
 And gain from anxious thought much needed rest.
 The world forgetting, in my waking dream
 I roam through verdant meads, by moonlit stream,
 Or breathe the mountain air, or feel the breeze
 Wafted across the lake or inland seas;
 Like morning mist the present melts away
 Into the glory of the coming day:
 And, as I meditate, a holy calm
 Pervades my being like a prayer or psalm;
 Some kindly thought is stirred, an inward glow,
 From whence I know not, nor much care to know;
 A spur to act, a curb on selfish will,
 An impulse growing stronger, clearer, till
 It rises in my bosom like a star
 In the blue sky, shedding its light afar;
 A hope, a calm resolve, a firm endeavour,
 A noble joy that may be mine for ever;
 May I not hope others may feel it too;
 And, my prosaic friend, perchance e'en you?
 If in the soul all action has its root,
 Why kill the tree that bears the golden fruit?
 Imagination sees what yet shall be;
 The poet's dream is oft a prophecy.
 To raise the mind (though but for some brief space)
 Above the dull routine of common-place;
 To wake the fancy, and to move the heart,
 To touch some chord of music, and impart
 A keener sense of harmonies that lie
 Beyond our common ken, though ever nigh;
 To trace the thought of God in all we see,
 To read His word in every flower and tree,
 And in those deep and subtle laws that bind
 The realm of Nature and the world of Mind;

To keep the heart still young, and fresh, and pure,
 And all its joys and hopes more sweet and sure ;
 That every pulse in unison may beat
 With that dear heart where Earth and Heaven still meet ;
 To make our human life grow more divine—
 To turn its water into heavenly wine,
 And brace the spirit to some lofty end,
 Is surely no unworthy aim, my friend ;
 Nor one that need excite your scorn, although
 How poorly I fulfil it, well I know.

JOTTINGS ON JOURNEYS.

THESE Notes have fallen somewhat into arrears owing rather to the fact that there has been a pressure upon our columns than to the circumstance that I had little or nothing to chronicle. For, in truth, I have crowded a good deal of work into the past three months, as will be seen from the following account of my movements:—

On the last Sunday in September I preached at Peter Street Church, Manchester, in the morning, taking for my subject, "Divine Worship," and dealing with the nature, universality, true object, and uses of religious worship. The congregation was unusually large, many persons having come from long distances to hear me, some probably out of curiosity, as this was the first time I had appeared in a Manchester pulpit, a town where I was so long and intimately known in connection with the Secular party. In the evening there was no service in the church, but instead a monthly meeting in the school room, at which a sort of discussion took place upon the subject of the parable of the Ten Virgins, in which, of course, I took a part. These meetings, which seem to be somewhat common in all the churches of the denomination, are very instructive, and no doubt prove of considerable advantage to young men, who by such means are stimulated to read and think, and, in addition, to obtain some slight practice in public speaking. I think, however, that they might be held on the Sabbath afternoon, so as not to interfere with the regular evening service.

On the following Sunday, October 1st, I preached again in the same church twice, taking for my subject, in the morning, the "Loneliness of Man" as typified by the statement of the Lord respecting Himself recorded in John xvi. 32, "Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone, and yet I am not alone, because the Father is with me." In the evening my subject was,

"Onward, but Whither?" in which I endeavoured to trace the relationship of Christianity to true progress, and to distinguish between real advancement and that spurious progress in religion which is too often a going backwards rather than forwards. The congregations were both large, indeed in the evening the church was quite full, a somewhat rare circumstance in Peter Street. Many of the leading members of the society shook me warmly by the hand, and expressed themselves not only highly pleased with the discourses, but greatly benefited by them in a spiritual sense. When I remember that the pulpit in this church was occupied for so many years by so eminent a man as the late Rev. John Hyde, and that the congregation had been accustomed to listen to his profound teachings, the fact that my sermons came up to their ideal conception of what a pulpit discourse should be must be considered all the more gratifying.

From Manchester I returned to London, and on the following Sunday (October 8th) I delivered two discourses at the Assembly Rooms, Hackney, on the "Supernatural Element in Christianity." These services had been originally commenced, I believe, by some members of the "Christian Evidence Society," but were now carried on mainly by a few of the Christian residents in the neighbourhood. The congregations were much larger than usual and many Secularists were present.

The scene of my next labours was Darwen, in Lancashire, where I went at the invitation of the Rev. Thomas Davies, the minister of Duckworth Street Congregational Chapel, to preach the Annual Sermons on behalf of his Sunday and Day Schools, which I did on the 15th. At both services the large chapel was well filled, in fact, in the evening it might be described as crowded, the number present being not less than fourteen hundred. Many persons came over from Preston, Blackburn, Accrington, and other surrounding towns. The following report of the Sermons appeared in the *Darwen News* of October 21st:—

On Sunday last Dr. Sexton, of London, for twenty years a free-thought lecturer and author, preached in the Duckworth-street Congregational Chapel, morning and evening, on behalf of the Day and Sunday Schools. There were large congregations at each service.

In the morning Dr. Sexton founded his discourse upon Hebrews xi. 6.—"But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." There were three aspects of the question which they could briefly consider, and as it was a question which could only be properly dealt with in some two or three volumes, all he could do was to glance at some of the conspicuous forms of thought and to point out briefly the course by which he himself was led, under the Divine Providence, from the slough and mire of scepticism back to Christianity. The subject presented itself in three aspects: first, God is; second, God sustains a certain relationship to man, described in the text as a Rewarder; thirdly, that God may be found of those who seek Him. The first aspect of the question, God is, formed the main topic of conversation and writing amongst a

certain class of men at the present time who dignified themselves by the name of philosophers. Is there a God? That question was asked to-day in sober seriousness in large assemblies, in ladies' boudoirs, in drawing-rooms, and in other places. Twenty-five years ago all forms of scepticism were unpopular; it was a rare thing then to come in contact with a man who doubted the existence of a God. Scepticism had now become fashionable and popular. Atheism had forced itself into the temple of science, and seated itself on the throne of philosophy. Speak to-day of God and the question would be put, "What is God? What do you know of God?" Scepticism had taken that particular form. It does not say there is no God, but that we have no means of ascertaining whether there is or not, so that the Atheism is represented by a certain Greek word which meant "Know nothing." What was still more to the purpose men did not care, because they said it was a matter with which they had no concern. If God did exist, there must be somewhere overwhelming evidence of His power and goodness, and of such a character that it became next to impossible to set it aside. The history of mankind proved that there had always been a consciousness of God, apart altogether from any evidence that might be obtained from the external world; hence we should find that religion in all ages had been the most powerful influence that had been exercised over mankind. The sceptic would say it had been used mischievously, and that priests had taken hold of it and turned it to their own personal account; but that only proved that the priests had found it to be the most powerful faculty in human nature. To say that priests invented religion was sheer nonsense; they could not have done that; what they did was to take hold of the religious element in man's nature and use it for their own advantage. They had been told that religion stood in the way of science and art. There had been no art to-day if it had not been for religion. Religion had caused to be produced the finest pieces of architecture and the grandest paintings. The noblest strains of music ever breathed from the human soul had been evoked in the cause of religion. Religion had always been the forerunner of civilization. They could not put their finger on a nation in the world's history where religion did not precede civilization. Why was that? It was because the religious element was deep in every human nature; the God-consciousness was there and they could not stamp it out. They might draw atheistical conclusions from the material facts of the universe; they might build up mountains of logic and demonstrate as clear as a mathematical axiom that there was no God, but what would be the result? Why humanity would spring from the shackles thus sought to be imposed upon it, and go back to God in spite of all the arguments and logic in the world. To say that man acted solely and exclusively from intelligence was to talk nonsense. We acted from nobler impulses and aims than intelligence. Dr. Sexton then showed that religion had always existed either in the form of polytheism, idolatry, or pantheism; and next that the nations who were said not to believe in a God occupied the very lowest scale of existence and could scarcely be classed amongst mankind. Yet these people had a superstitious fear of being left with the dead, which implied that they were afraid that the dead could do them injury, and showed that they believed there was a spiritual world. Again, if they asked what was the power which existed everywhere in the universe, causing vegetation, the periodic return of the seasons, &c., they were told that it was "law." But law was not a force nor a power, it was merely the mode in which the things occur. A law in chemistry was that if certain elements were put together, a compound would be the result. But the law in that case simply told that the effect would occur; they wanted to go deeper and to know what was the power which produced the effect. They were told that intelligence and life were forms of force; but if that were true, the highest form of force must have been first, and, therefore, eternal; and the highest form of force was intelligence, which involved consciousness and personality, and was, therefore, only another name for God. Dealing with the second part of his subject, *viz.*, God's relationship to man as a Rewarder, the preacher showed how this involved a certain amount of responsibility upon man to live in accordance with God's moral law; and also stated that if there was one fact more patent than another amongst the races of mankind, it was that we had sinned—call it by what they

pleased. Where, then, was the remedy? Science could not save; moral philosophy was of no use; there was no remedy but in Christ, and he could be found of those who sought Him. He likened the boasted progress of sceptics to the Irishman "advancing backwards," for it had landed them exactly where men were before Christianity. They said, "We don't know God, God is unknown." That was exactly what men were preaching at Athens 2,000 years ago when St. Paul went there. The preacher, after briefly alluding to his own personal experiences, and the manner in which he was led back to God, brought his sermon to a close.

In the evening Dr. Sexton selected as his text Haggai ii. 6,7. After an allusion to the old prophecy of the destruction of Judaism at the coming of the Messiah showing its literal fulfilment, the preacher sketched the early progress of Christianity during the Augustine age, an age of such enlightenment, and civilisation that it had spread its influence upon the world up to our own day. He then proceeded to inquire what was the position which Christianity held in the world to-day. In considering the subject two questions necessarily forced themselves upon their attention. First: Was religion true; and if so, which religion out of the large number? The preacher then recapitulated the favourite argument of sceptics that in the midst of so many perplexing forms of religions they did not know, even supposing there to be a religion and a God, which was the true one. He would first point out in dealing with that subject that religion was a necessity to human nature; secondly, he would show that all the old religions in the world had culminated in Christianity, and in the third place he would endeavour to point out that Christianity was final, and that there could not possibly be an advance made beyond the Christian religion. With respect to the first point, religion was a necessity to human nature, he asserted that there were no people to be found anywhere who had not some kind of a faith in God and the supernatural. A philosophic Frenchman named Comte founded a new religion which professed to be a religion without God. Recognising the universal want of human nature. Comte instituted worship and prayer. His followers were called Positivists, and worshipped human nature in the abstract. What that might mean he did not know; human nature in the concrete was bad enough, and he suspected it would not be much better in the abstract. Stating that man was unquestionably a spiritual being, the preacher advanced various arguments to substantiate the statement. In the second place he showed how mankind were formerly divided into two great races, the Semitic and the Aryan. Explaining the divisions into which these two races were divided, he also sketched the peculiarities of each religion, and showed that the conspicuous features of Christianity were not to be met with in these religions except in a vague and unsatisfactory form; showing that the love of the Father for us, immortality, and the only real basis for a moral law were found in Christianity. There was no moral law out of Christianity worth a straw. The great moral law came with Christ; was not before and was to be found nowhere else. Step by step the preacher continued to argue that Christianity was the culmination of all other religions. Then stating that Christianity was final because it rose above all other systems, he said there were men to-day who professed to have outgrown Christianity, but in reality they were 2,000 years behind it. Christianity in the person of Christ presented to men an Exemplar which was ever before them, and as He was more than man, so no man was able to attain to the full stature of His perfections. If He had been man merely, it was possible that some other man would have attained to His perfections. Then He would have ceased to be an Exemplar. The preacher then eloquently depicted the adaptability of Christianity to the wants of mankind, to the most ignorant and uninformed, as well as to the highly cultured.

Collections were taken at the close of each sermon, when the sum of £66 10s. 3d. was obtained.

My presence in Darwen appeared to have provoked the animosity of the Secularists, who put into circulation a variety of false and slanderous reports respecting me, which if anything had the effect of rendering me the more popular. The people of

the town seem to have been able to form a true estimate of these calumnies and the motives which prompted them. On the Monday and Tuesday evenings I delivered two lectures in the Co-operative Hall on the following subjects: Monday, "Secularism a Creed of Negations, Deficient as a Moral Guide, and Incapable of Satisfying the Wants of Human Nature." Tuesday, "Christianity of Divine Origin, the True Science of Manhood, and alone capable of regenerating Universal Humanity." On both occasions the large Hall was crowded to excess, on the Tuesday evening there being scarcely standing room. The Rev. J. McDougall presided on the Monday evening, and a most admirable chairman he made. Himself a frequent lecturer upon topics of a controversial character, his experience of platform work enabled him to manage the meeting with a skill which is by no means common. In the correspondence that I had had with Mr. Davies before going to Darwen, I had suggested that it would be better to permit discussion at the close of these lectures, and this was accordingly done, and an announcement on the bills set forth that discussion would be allowed. Despite this fact, some of the Secularists charged me with wanting to avoid debate. The lecture ended—

The Chairman said he had listened with great pleasure and satisfaction to the very able, very careful, and on the whole most considerate address which Dr. Sexton had just given upon what he deemed to be a very difficult and a very dangerous subject. His self-restraint had been most admirable, and he for one was thankful that after his twenty years' experience and active life amongst those men whom he had so ably described, he was thankful to see him on that platform, and he should without any hesitation tell such a man that he had said in a most admirable manner what he dared say some of them, as ministers of the gospel, had often had to say. He would now give an opportunity to any person in the audience for asking questions or making a brief address. If any one desired to do that he would be good enough to give in his name, and they would each be allowed to speak ten minutes. If a question was put, it must only relate to the speech just delivered. He thought those rules were in harmony with a spirit of justice and right, which he desired to obey.

Mr. J. K. Fish now rose in the body of the Hall, and enquired if I was the accredited agent of the Christian Evidence Society, and if so whether I was prepared to meet in discussion Mr. Bradlaugh, Mr. Charles Watts, Mrs. Harriet Law, or Mrs. Besant, and maintain the positions I had that night taken. The Chairman ruled the question irrelevant, but I thought nevertheless I had better answer it. I therefore replied that I was not the agent of the Christian Evidence Society, but that I was prepared to meet any man or woman living, to discuss the question upon which I had lectured. Mr. Fish now essayed to make another remark, but the Chairman informed him that if he wished to make a speech he must come to the platform, a request which he at once complied with. He then proceeded to state that he had once had a very high opinion of me as a

scientific man, but that I had, like Jonah's gourd, sprung up in a night, that I had gone from Secularism to Theism, and then to Spiritualism. The Chairman declined to hear any personal remarks, and requested Mr. Fish if he had anything to say on the subject of the lecture to say it, and if not to sit down, whereupon Mr. Fish confessed he had nothing to say, and sat down accordingly amid considerable laughter. A number of other questions were asked, but none of them of any great importance. We gathered, however, from the statements made by the Secularists, that it was their intention to bring Mrs. Law over on the following night.

On the Tuesday evening the room, as I have already stated, was crowded to excess. The chair was occupied by the Rev. J. Jutsum (Wesleyan), and there were present on the platform, as on the previous evening, all the principal ministers of the town, including Rev. J. McDougall, Rev. G. Berry, Rev. T. Kench, Rev. J. Blake, Rev. J. Morton, &c., together with most of the leading laymen. I may remark that before the lecture commenced Mr. Oldman, a Secularist, had waited upon me with a message from Mrs. Law, who was present, asking if I was agreeable that she should have two speeches of ten minutes each at the close of the lecture, which would of course occupy all the time allowed for discussion. I replied that personally I had no objection whatever to offer to such a course, but that it must rest with the Chairman, since such an arrangement would preclude the possibility of anyone else speaking besides Mrs. Law, which seemed to satisfy Mr. Oldman. I then gave the lecture on the subject stated, which occupied a little more than an hour and a half in the delivery. Both this and the previous evening's lecture were reported at great length in the *Darwen News*, the report, in fact, occupying over five columns of the paper. When the applause had subsided, which was perfectly uproarious, the Chairman remarked—

I am quite sure you will not think me stepping beyond the bounds of duty if I congratulate Dr. Sexton upon the eloquence, benevolence and good temper he has shown in his lecture. (Hear, hear.) I feel also inclined to congratulate this audience on the perfect attention and good order which has prevailed throughout. I find that certain rules or arrangements were laid down last night by which the nature of the discussion was guided. I do not see that we can improve upon them, and I shall adopt them for our guidance this evening. It must be patent to all that the Doctor has addressed himself to great fundamental principles; therefore it will be right and fair in the discussion that shall follow that the time of the meeting shall not be occupied by mere quibbling, or by personalities. (Hear, hear.) We are not here to throw stones at one another; we are here now to take the sling of reason and the smooth stone of argument, and send them with all the force we can command. (Hear, hear.) The rules I have here are very brief and very simple. The first is that any person who wishes to ask a question shall forward his name to the Chair, and ask the question from his seat. Another rule is, if he desires to speak he must come up to this platform and he shall have ten minutes and fair play. Another rule

is, all questions and remarks must be strictly relevant to the subject of this lecture. These will commend themselves as reasonable rules, and I shall therefore be glad at once to receive the name of any person who may wish to ask a question or make a speech.

This done, Mrs. Law rose, and after referring to the interview that Mr. Oldman had had with me at the commencement, and my expressed willingness for her to have two speeches of ten minutes each, she asked if she might have three speeches of ten minutes each, which request caused a considerable amount of dissatisfaction to be manifested by the audience. The Chairman announced that he intended to adhere to the rules that had been laid down. Mrs. Law protested, contending that she had come a long distance, that she represented the Secularists of Darwen, and that none knew better than I that it was impossible for her to reply to my lecture, "and show the opposite side of the question in a paltry ten minutes." I remarked, in reply to this, that I was perfectly well aware that ten minutes was an insufficient time for anyone to reply to a long discourse, but that the Secularists at the close of their lectures did not allow more, and that I failed to see why they should expect of us what, under the same circumstances, they would not themselves concede. For my own part I was quite willing that she should have two speeches of ten minutes each, but certainly should not agree to her having three, because that involved keeping the meeting on for an hour longer and another half-hour's talking for myself, while as it was, I was considerably fatigued with the long lecture I had already given. Mrs. Law still persisted in speaking, although she had declared that unless she was allowed the three speeches of ten minutes each she would have nothing to say. Mr. Oldman claimed a hearing for her, and the meeting was in a great state of confusion and uproar. The Rev. J. McDougall rose and protested against the meeting degenerating into a catechistical one. Mrs. Law still remained standing, and as a matter of course, for the time being, no progress could be made. Presently some one in the audience started the Moody and Sankey hymn, "Hold the Fort," which was taken up lustily by a great part of those present. This ended, Mr. McDougall complained that it was as great an infringement of the rules as was Mrs. Law's attempt to speak, which in truth it really was. The Chairman now decided that as all the time that could be allowed for discussion had expired, no further opposition could be listened to. The proceedings that ensued are reported as follows in the *Darwen News* :—

The CHAIRMAN: I call on the Rev. J. Mc Dougall to move a vote of thanks to Dr. Sexton. (Cheers.)

The Rev. J. Mc DOUGALL: Before I do so, I, in the most respectful, earnest manner ask this lady to take her seat.

Mrs. LAW: I shall if the Chairman asks me, sir.

The Rev. J. McDougall: The Chairman has already asked you several times. He had great pleasure in moving that the thanks of the meeting be tendered to Dr. Sexton for his very able, interesting, and masterly address. He had had nothing to do with the arrangements of the meeting; he was never consulted about them until he took the chair on the previous evening; but the arrangements having been made every person was bound in honour to abide by them. He never had listened and never would listen to a lady make a speech. It might be that brains were being softened and hearts hardened, but the exhibition of that evening compelled him to say that it was by Secularism, otherwise no woman with any self-respect would have placed herself in that position. (Loud cheers.)

Mrs. Law: You have insulted me, and I shall rise. (Uproar.)

Mr. McDougall said he had no wish to insult anybody. He objected to have anyone forced upon him. (Cheers.) Dr. Sexton had exhibited great courage and good temper, and at the same time had been very patient in dealing with his subject. As to any lady who desired to speak, let her speak to those who would listen. Let her take the hall and find her own audience; he would have nobody forced on him. (Cheers.) He asked for a hearty vote of thanks for Dr. Sexton. (Cheers.)

Mr. H. Green was called upon to second it, when Mrs. Law jumped up and said, "I will second it." (Cries of "Chair" arose, and she sat down again.) The motion was spoken to and approved by the meeting.

A vote of thanks was awarded to the Chairman, on the motion of Dr. Sexton, seconded by Mr. T. H. Marsden, for his admirable firmness in which he restrained the turbulent element introduced into the meeting. Mrs. Law obstinately made one or two ineffectual attempts to gain a hearing, and the meeting separated, the Chairman regretting that Mrs. Law should have wasted so much of the time of the meeting.

Now it will be apparent to every person that the main cause of the disorder and confusion this evening was due to the fact that Mrs. Law persistently refused either to submit to the conditions of the debate or to sit down. She desired to give some sort of explanation—what it was I did not learn—and no doubt she thought she was justified in doing so, but then, as she had stated that she would not speak unless she were allowed the three speeches demanded, the audience refused to hear her. Individually I regretted the disturbance very much, and should have been glad to hear what Mrs. Law had to say in reply to my lecture. She reviewed the matter afterwards in her own journal, the *Secular Chronicle*, in which she throws all the blame of the uproar upon the audience, and declares that they but "copied the example of the leading Christians on the platform, who were first and foremost in the cabal, and one of them manifested a greater disposition to appeal to brute force than any of the uneducated persons in the body of the hall, pushing us roughly, and probably being only restrained from further violence by a Secularist threatening to proceed against him by action for assault." Most certainly if this happened I saw nothing whatever of it, and it is difficult to see how it could have occurred without my having witnessed it, seeing I was on the platform very near to Mrs. Law the whole of the time. There was a talk made about sending for a policeman, but most certainly

that functionary did not make his appearance. A few weeks afterwards Mrs. Law gave a Sunday evening lecture at the Hall of Science, London, on my "Reasons for Renouncing Infidelity," on which occasion she took the opportunity of reviewing the Darwen proceedings and stated that a policeman was sent for, which was evidently a mistake. In her lecture, the title of which was, "Dr. Sexton, Saved or Sacrificed," she summed up by concluding that I was sacrificed, but whether I was saved or not she didn't know. She remarked, they could not but be sorry, for here was a great intellect gone astray, but she believed that when he came in contact with, and saw the bigotry and intolerance of the men amongst whom he was going, he would yet sicken at it and come back to them again, and they would give him a hearty welcome when he did. Of course it is very kind of the Freethinkers to offer to welcome me back again when I shall sicken of Christianity, but that is hardly likely to happen. And it is but fair to say that up to the present time I have found far less bigotry and intolerance among Christians than I have seen and still see displayed by so-called Freethinkers. Mrs. Law in her journal is kind enough to exonerate me from all blame in connection with the Darwen meeting, but she does this in a way that seems to indicate that she feels a kind of pity for the helpless condition in which I was placed. She remarks:—

Dr. Sexton, during the whole of the proceedings, endeavoured to moderate the virulent fanaticism of his colleagues, and betrayed such a strong distaste for their one-sided policy, as must have convinced them that, while a converted Freethinker is considered a great acquisition to the Church (owing probably to the rarity of the production), he requires special training to fit him for co-operation in the great clerical work of suppressing free inquiry; and, for our part, we can conceive no greater object of commiseration than a man of genius and culture, like Dr. Sexton, unwillingly receiving his first lesson.

Now I most emphatically deny being placed in any such position. The Chairman again and again appealed to me as to the course that he had better take, and there was no minister on the platform who would not have treated with respect any suggestion that I might have offered. I am not a man, as Mrs. Law knows, who is likely to submit to be deprived of my independence and freedom either by one set of men or another, and certainly on this occasion no attempt was made to accomplish any such result.

Out of these Darwen meetings at one time it seemed extremely probable that a set debate would arise. The Secularists put themselves into communication with their champions in London, and Mr. Bradlaugh was invited to take up the gauntlet. The Darwen ministers, however, seem not to have been favourably disposed towards a public debate, mainly on the ground that it would bring large numbers of Christians together to hear their

sacred and most cherished opinions denounced in coarse and vulgar language. They convened a meeting, and unanimously agreed not to take a part in any discussion that might be brought about. This afforded an opportunity to the editor of the *National Reformer* to vent forth that petty spite which he never fails to display towards me. In his columns he replies to a Correspondent, probably an imaginary one, as follows, and there can be little doubt that the reference is to me—

J. P., Darwen.—It is sufficient for us to know that the clergy of your town refused to have anything to do with the Christian lecturer in question. He is really not important enough to advertise in these columns.

Now, no one knew better than the man who penned this that he was stating an unmitigated falsehood. He was well aware of the fact that the objection of the Darwen ministers was not to me, as a representative, but to discussion altogether. Indeed, not only did they express the greatest confidence in me as an advocate of Christianity, but they are even now anxious that I should go again and preach and lecture in their town. As to my not being of sufficient importance to be advertised in the columns of the immaculate print absurdly called the *National Reformer*, that is a statement which can only provoke a laugh. Time was when I was not deemed so unimportant a personage by this mud-pelting scribe of the dingy court of Johnson; but then he himself has grown bigger since those days of long ago, and now in the giddy heights to which he has been elevated by a legacy of two thousand pounds and the prospect—a terribly remote one it must be confessed—of a seat in Parliament, fancies himself a veritable Briareus—when perchance he is but a much meaner animal, as the Greek proverb has it, and in his blind self-sufficiency thinks it looks grand to assume to treat with contempt better men than himself, whom he was once wont to look up to with respect, and to swagger as though an attitude which—

Assumes the god,
Affects to nod,
And seems to shake the spheres,

could impose upon sensible people. He should remember the frog in the fable that aspired to become an ox—the moral has a point.

The meetings at Darwen concluded, I returned to London, and on Friday 20th lectured for the Mutual Improvement Society, connected with the church at Argyle Square. My subject was the "Poetry of Geology," which was enthusiastically received by a large and appreciative audience.

On Sunday 29th I supplied the pulpit of my friend, Dr. Thomas, morning and evening, in Augustine Church, Clapham

Road. I preached in the morning from Hebrews iv. 9, and in the evening from Matthew vi. 25—34. The congregations were large.

On the Tuesday evening following I gave a lecture for the Young Men's Christian Association at their rooms in Aldersgate Street, which was well received and highly appreciated. The following notice of it appears in the *Young Men's Magazine* for November:—

Another champion of what is popularly called "Free-thought" has thrown down his weapons, or rather has enlisted in the service of the Christian faith. Dr. George Sexton, for many years *facile princeps* amongst the speakers at Metropolitan and Provincial "Halls of Science," has lately made a public profession of his faith in the Lord Jesus Christ as his God and Saviour; and, on the 31st October last, delivered a lecture at 165, Aldersgate-street, on "Twenty Years' Experience of Scepticism and Sceptics."

It would not be fair to Dr. Sexton to give a report of his lecture, which he will probably have occasion to re-deliver elsewhere; and we shall sufficiently indicate the nature of it by saying that it was a masterly statement of the utter insufficiency of Secularism to furnish either the principles, the motives, or the consolations which men so urgently need. Theoretically, it is hard to say what Secularism is, as each man seems to have his own definition. Practically, it is nothing else than an organised attempt to destroy Christianity without putting anything in its place. Hence, as may be supposed, Secularism has done nothing, and attempted nothing, for the public good. Whatever has been done, either in popular education or in the amelioration of physical evil, is due to Christianity alone. As a matter of individual consideration, he contended that, even assuming the Secularist idea that a man's interests have relation only to the affairs of this present life, the Christian has the advantage. In the affairs of daily life he has the same resources in art, science, and literature, with the Secularist; he has the same scope for the exercise of his industry and talents; while he has, in addition, the support of his faith in an Ever-present and Almighty Father, to whom he can at all times have access in prayer. So also in regard to moral conduct. It followed that, if it could be supposed that Christianity is untrue, the Christian lost nothing by his error. On the other hand, if Christianity is true, as the lecturer now believed, he is incalculably a gainer for this world as well as for the next. We cannot, however, attempt to describe the clearness of argument and aptness of illustration which combined to keep a large audience in rapt attention. We hope Dr. Sexton's lecture will be often and widely re-delivered.

On Saturday, November 4th, I made my way to Manchester, having arranged to preach the anniversary sermons in the Salford Temple on the following day. The weather was somewhat unfavourable on the Sunday, but still the congregations were both unusually large. My subject in the morning was, "Ideals and their Realisation in Individual Life," based upon Mark xiv. 8, and in the evening "Religion Essential to Humanity," Luke x. 42. The sermons were highly appreciated, and the collections were larger than had ever been known, with one exception during the pastorate of the Rev. W. Westall, the present minister.

On the Monday I travelled from Manchester to Swindon, where I gave a lecture on the Wednesday following at the Mechanics' Institute on the subject of "Sleep and Dreams."

The large room was densely crowded, many persons being unable to obtain seats. A report of the lecture, copied from the *Swindon Express*, appeared in the *Spiritual Magazine* for December, and need not therefore be further referred to. I stayed the rest of the week with my friend, the Rev. F. R. Young, and preached the anniversary sermons in his church on the following Sunday, 12th. The rain fell in torrents during the whole of the day, but still the congregations were good. In the morning I preached from Revelations xxii. 9, and in the evening from Matthew xi. 28. A somewhat lengthy report of these sermons appeared in the *Spiritual Magazine* for December. After the evening service Mr. Young administered the Sacrament of the Lord's Supper, interesting to me because it was in his church and at his hands now some three years and a half ago that I received this ordinance for the first time after my return to Christianity.

From Swindon I returned to London, having only a few days to spare before going North to fulfil my engagements in Scotland.

On the night of Saturday, 19th, I travelled by the Great Northern express to Edinburgh, reaching the modern Athens, as Scotchmen love to call their principal city, at six o'clock on the Sunday morning. I had to stay at the railway station two hours under circumstances which at first appeared anything but cheering. Being Sunday, of course the refreshment rooms were closed, and for the matter of that the waiting rooms appeared to be closed too, for it was a long time before I could discover one, and when I did succeed, it was destitute of both fire and light. With a little exertion, however, I succeeded in getting these deficiencies supplied, and so made myself tolerably comfortable till eight o'clock, when I took train for Peebles to pay a visit to my kind friend, Mr. Tod. I reached Peebles between nine and ten, and found Mr. Tod's coachman waiting for me, and was by him conducted to as pleasantly situated a private house as I have ever seen, the residence of one of the most kind-hearted men living. Here I spent the Sunday and part of the Monday, and have seldom enjoyed myself more thoroughly. Scotland has always a charm for me which I am perfectly unable to account for, and here I was in a part of Scotland, every spot of which has been made famous by the great "Wizard of the North," as Scott was wont to be termed, and in company with a man with whom I feel the deepest parts of my nature to be in sympathy. On the Monday Mr. Tod drove me round the neighbourhood in his carriage and showed me many of the famous historic spots with which that part of the country abounds. Whenever I come into contact with places of this kind I feel as if I were on enchanted ground and could behold a panoramic picture passing before my

mind of all the famous events that have happened there in the past, and when I am alone sometimes I become transfixed to the spot and remain for hours in a sort of reverie. I have never been in America, but when I do go, it strikes me that the great defect that I shall experience will be the entire absence of everything old and historic. On the Monday afternoon I took train for Glasgow, where I arrived between five and six o'clock in the evening. My dear old friend, Bowman, met me at the station as usual and escorted me to his residence, where I am always so heartily welcome and so thoroughly at home, that I begin to look upon 65, Jamaica Street, as a sort of Scotch residence of my own, and am only sorry that I am not able to spend more time there. On the following day (Tuesday) I lectured at the Mechanics' Institution, Barrhead, on the "Poetry of Geology," and stayed during the night with the President, Mr. J. Z. Heys, a member of the firm which owns one of the largest calico printing establishments in the country. On the Wednesday my host was kind enough to conduct me over this immense manufactory, and explain to me all the process of calico printing, through every stage, a subject in which I was immensely interested. I returned to Glasgow in the afternoon of that day, paid a few visits, and spent a very agreeable evening with my old friend Nisbet.

On the following day (Thursday) I took train for Aberdeen, being my first visit to this far-famed granite city. The Rev. Alexander Stewart, who had arranged for my visit, and in whose church I was to preach and lecture, met me at the station. It happened that I travelled in the same train with Mr. W. E. Forster, who had been elected the Lord Rector of the University, and who had come down to deliver his inaugural address. The railway station, therefore, was crowded with people, mostly students, who came to meet him. I had but little time to spare, having to lecture the same evening. I therefore made my way to the Royal Hotel, in Union Street, where I was to stay, deposited my luggage, and then went on to Mr. Stewart's residence to take my tea. I had only known Mr. Stewart through reading a debate that he held some years since with Mr. Charles Watts, but I now found him to be a very superior man, a man who, like myself, had gone through the necessary studies required for two different professions, and who in addition to being a distinguished minister in the denomination to which he belongs, the Evangelical Union—better known in Scotland as Morrisonian, having been founded by Dr. Morrison, who seceded from the Presbyterian Church on the ground of the freedom of the will in matters of religion—is an author of some note and a thoroughly scientific man, well posted up in modern

scientific discoveries, and in the fancies with which this age abounds yclept modern scientific theories. The three lectures which had been announced to be given in Mr. Stewart's church were as follows: Thursday, "Secularism a Creed of Negations, a Bundle of Contradictions, and incapable of satisfying the Wants of Human Nature." Friday, "Christianity of Divine Origin, and alone capable of Regenerating Humanity." Saturday, "Theories of Evolution, their Facts and Fallacies." These lectures I gave, with a success almost unprecedented, and which not only astonished me, but which surprised greatly the good people of Aberdeen themselves. Of all the places in Scotland Aberdeen is said to be the most intensely Scotch, and Scotchmen as a rule are not hasty in showing a hearty appreciation of a stranger, more particularly when that stranger happens to be an Englishman. But although I am not Scotch, it is clear that my mind has been cast in a Scotch mould. The whole tone of my thought is Scotch, and hence just as I prefer Scotch audiences to English I receive an appreciation in Scotland far greater than that which is usually accorded to me at home. On the first evening the church was well filled, and the audiences increased nightly—despite the fact that there were innumerable counter attractions consequent upon the presence of the Lord Rector, who was fêted in some way or other almost every night—and the result was that on the Saturday evening it was crowded, as may be gathered from the following short notice which appeared in the *Daily Free Press*:—

Dr. Sexton's Lectures.—Theories of Evolution.

Dr. Sexton delivered his third lecture on Infidelity in John Street E. U. Church, Aberdeen, on Saturday. The subject was "Theories of Evolution: their Facts and Fallacies." The lecturer discussed and considered the theories in respect to the origin of life, finding fallacies in all of them, unless the idea of the Eternal source be admitted. He reviewed the three theories—that of Adaptation, introduced by Lamarck; that of Development, as taught in the *Vestiges of Creation*; and Mr. Darwin's special theory of Natural Selection—and in a most lucid manner analysed the subject, showing that it was impossible by any of these to account for the facts that exist in nature. The church was, as on the two previous evenings, crowded, and the lecture was listened to with rapt attention.

On the Friday and Saturday it had been announced that I should preach in the church twice on the Sunday, and there seemed to be a pretty general impression that the result would be that more persons would seek admission than the building could hold, which expectation was fully realised. In the evening as Mr. Stewart and I approached the church, nearly half an hour before the time for commencing the service, we found large numbers of persons outside the doors unable to gain admission. Clearly not less than five or six hundred people had thus to leave. The *Daily Free Press*, of Monday, 27th, gave a

long summary of the evening sermon, commencing its report as follows :—

Last night Dr. Sexton preached in John Street E. U. Church. The building was densely crowded a quarter of an hour before the service commenced, and hundreds of persons failed to gain admission. The service was the ordinary evening one, but the discourse was intended to show that in Christianity all the great religions of the world culminated, and that it was the only religion which could satisfy the innate religious feelings of mankind.

Hundreds of persons failing to gain admission to hear a sermon from an Englishman, a stranger in the town, was a circumstance so new to Aberdeen that it became the talk of the city. Wherever I went on the following day I was an object of interest; Ministers greeted me, spoke of my triumphs, and said, "God bless you in your noble work;" University Professors shook me warmly by the hand, hoped I would stay a few weeks in their city, and certainly come back again soon; and with the people in general I was a sort of hero. Not content with my preaching twice on the Sunday, the Young Men's Christian Association solicited me to deliver an address in their hall—a large and commodious building recently erected, mainly, I believe, through the instrumentality of Mr. Moody, who collected a great part of the money on his visit to the city—after the evening services in the churches. I complied with this request, and therefore spoke a third time on the Sabbath; this time having for hearers many of those who had failed to gain admission to the church, and who, knowing I was to speak here, had gone direct to the hall and secured the first seats. It had now been decided that I should stay in Aberdeen as long as my engagements at other places would permit me, and lecture every night, which would be to give four more discourses, as I was compelled to leave on the Friday. On the Monday evening, therefore, I again appeared in Mr. Stewart's church, and took for my subject the "Origin of Man, Biblical and Scientific." On the Tuesday evening I lectured for the Young Men's Christian Association, in their large and beautiful hall, before referred to, my subject being "Creation by Law and Creation by God." On the Wednesday and Thursday I was again at the church, my subject on the first night being "Scientific Materialism a Fallacy," and on the second night "God and Immortality." On both nights the church was crowded as usual. Notices of the lectures appeared day by day in each of the Aberdeen papers, too numerous, of course, for me to quote here. I give, however, the following short paragraph from the *Aberdeen Journal*, of November 30th, as a specimen :—

Scientific Materialism.—Last night the Rev. George Sexton, LL.D., delivered another of the series of lectures which he is at present delivering in Aberdeen, in the John Street E. U. Church. Major Ross occupied the chair. The

subject of the lecture was "Scientific Materialism a Fallacy." At the outset the lecturer, in a lucid manner, demonstrated the truth that the state of primitive man was a civilized being, and that savage nations never could have of themselves raised themselves, always depending on something extraneous. The lecturer next proceeded to deal with all the theories put forward by the scientific Materialists, stating them in their own words, and conclusively replying to them upon their own grounds. He showed that the Materialist was incapable of explaining the problem of matter itself, the inner nature of man and moral freedom. The audience, who were most enthusiastic, sat spell-bound for a couple of hours.

This concluded my labours on the occasion of my first visit to Aberdeen. Seldom have I spent so happy a time, and never have I been more successful. The city itself has few equals for the massive grandeur of its buildings and the imposing aspect of the one long principal street in which my hotel was situated. And the people everywhere I found cordial, kind, and sympathetic. I made the friendship of every leading minister in the place and of a great number of laymen. All pressed me very earnestly to return soon, and I have arranged to go back again in March next. That good was done by my visit, and that the blessing of God rested on my labours we know, because instances came before our notice which demonstrate the fact.

On the Friday morning, December 1st, I left Aberdeen and made my way south. I was bound for Manchester, which town I reached late at night, or rather early on Saturday morning, for it was long past midnight. From Manchester, during the day (Saturday) I went on to Heywood, where I had to speak on that evening, and preach on the day following. I had been invited to take part in a public meeting convened by the Liberal Club, and in my speech I took occasion to express my views upon the Eastern Question. I pointed out how absurd was the Russiaphobia from which a portion of the people appeared to be suffering, and how utterly effete, demoralised, decrepid and worn-out was Turkey. I told the audience I feared, despite their enthusiasm, that the recklessness of the Ministers, and the ignorance of the people might plunge us into war, for that I could not forget how the country was befooled twenty-two years ago when the question of upholding this same Turkey was under discussion. I remembered well that those of us who opposed the Crimean war—and I was one who did so very earnestly—were hooted, yelled at, and treated as enemies of our country, and how every Member of Parliament, without exception, who took that view, lost his seat at the succeeding election. The Government and the newspapers bamboozled the people then, and I was very much afraid they would do the same thing again. A full report of this meeting appeared in the *Bury Times* of December 9th, in which my speech is given at considerable length. On the following day, Sunday, I occupied the

pulpit of the Rev. R. Storry morning and evening. The congregations were both unusually large, especially that in the evening.

From Lancashire I travelled to Rushden, in Northamptonshire, the scene of my previous encounter with Dr. Collett, and here I gave a lecture on Monday, December 4th, on "God and Immortality," to a highly appreciative audience.

Returning to London, I gave four lectures in the Workmen's Hall, Stratford, under the auspices of the Christian Evidence Society, as follows:—Wednesday, 6th, "Secularism Deficient as a Moral Guide;" Tuesday, 12th, "Christian Ethics as a Moral Code, a Proof of the Divine Origin of Christianity;" Wednesday, 13th, "Prayer and its Relation to Modern Thought;" Wednesday, 20th, "The Influence of Christ's Teaching on the World, a Proof of its Divine Origin." On the first evening the chair was taken by the Rev. W. J. Bolton, M.A., Rector of Stratford, and on the last by the Rev. James Knaggs, Congregationalist Minister. As discussion was allowed at the close of each of these lectures, I had a considerable number of opponents, most of them, however, very feeble ones, who did more harm than good to their cause.

GEORGE SEXTON.

London, December 21st, 1876.

SWEDENBORG ON THE INTERMEDIATE WORLD OF SPIRITS.

SUCH was the title of a lecture delivered in Auckland, New Zealand, in July last, by the Rev. S. Edger, and a report of which has come to hand in the *Auckland Weekly News*. As there is very much in the lecture that has an important bearing upon the Life after Death, and which may consequently prove interesting to our readers, we reprint what follows:—

"The doctrine of an intermediate world that is neither Heaven nor Hell, into which the great majority of human beings from this world enter immediately after death, will, perhaps, be more contested from the orthodox view of things than any other of Swedenborg's doctrines respecting the future life. And yet it is that which more than any other forces itself irresistibly on the convictions of thinking men, who believe in a future individual life; while it is that which alone renders intelligible certain prominent statements of our New Testament.

To the objection drawn from the orthodox belief, it is enough to answer that that belief is not derived immediately from our Scriptures, but from certain interpreters of those Scriptures, recognised by the Church, such as Augustine, Anselm, Calvin, Luther, &c. ; and that the doctrine of an intermediate state is much older than the oldest of these interpreters. The only legitimate argument from this point of view must be based upon the Scriptures themselves—whether they do or do not involve the admission of such a state. Of that every careful thinker can form his own opinion.

“ Apart from the Roman Catholic doctrine of purgatory—with which Swedenborg’s intermediate state corresponds in scarcely a single particular—it has long been a growing feeling that the principles of our Christianity absolutely forbid our assigning this human race at death to any such heaven or hell as has ever been believed in by the avowed adherents of our faith. Whether heaven and hell are presented under gross material images, as in the popular preaching, or under more spiritual conceptions, as amongst intelligent thinkers, heaven is complete blessedness, and hell is unrelieved and hopeless evil. The multitudes of this world are seen by the veriest child to be neither bad enough for the one nor good enough for the other : and that any such division of the human race at death would violate justice as much as it would goodness. So far from this being a childish idea, the longer one lives in the world, the more certain it becomes. The many inconsistencies of the apparently good that drive men into scepticism ; the ignorance in which the multitudes are left by those who hold the key of knowledge ; the temptations deliberately thrown in the way of the weak by the powerful ; the social and civil wrongs that irritate men into passion and hence crime, with the utter helplessness of millions under various forms of servitude—all these considerations modify one’s estimate of the guilt incurred on the one hand and the virtue attained on the other. In proportion as these approach each other, and become confounded in an undefinable moral region, it becomes increasingly impossible to believe that the Divine Righteousness—to say nothing of Benevolence—can intend to make so sharp a distinction, to be infinitely and eternally aggravated. The condition of the so-called heathen world, whose virtues often outshine those of Christendom, and whose worst vices result from the action of civilized countries, still further perplexes the question. The many themes which have accordingly been started, to get rid of the eternity of hell, or of hell altogether, clearly enough show the necessity felt by the culture of this age, for some more satisfactory resting place. That, we think, is supplied by this teaching of Swedenborg.

“From those who professedly base their convictions on the direct teachings of our Scriptures, the following are some of the points requiring consideration:—(1.) Christ draws a wide distinction between those who have broken the Lord’s commandments knowingly, and those who have done so ignorantly, saying, the latter shall be beaten with few stripes, the former with many. To apply the term ‘few stripes’ to an eternity of suffering or evil in its very mildest form, is to trifle with language. The bare exclusion from a higher condition—the crushing of the last hope that would aspire to a sinless condition, unclouded with sorrow—if ‘*for ever*’ is immeasurably beyond ‘few stripes,’ as every man must feel who puts it calmly to his own soul. In fact, ‘few stripes,’ if the words were spoken in earnest, imply a limit in time, which must be either through the possibility of ascending from hell to heaven, or else through some intermediate state. (2.) Christ, in speaking of the disbelieving cities of Galilee, says that had Sodom and Gomorrah, or Tyre and Sidon, enjoyed their privileges, ‘They would have repented, sitting in sackcloth and ashes.’ Then, where were the inhabitants of Sodom and Gomorrah, of Tyre and Sidon? In a hopeless, eternal hell? The people who with more light would have repented and become holy! Believe that who can; I hope we cannot, for the honour of our religion. The argument is, of course, very much wider in its bearings than to these few cities. An intermediate state removes all difficulty. (3.) Take what Christ says to the dying thief, ‘To-day shalt thou be with Me in Paradise;’ what Peter says about Christ going and preaching to the spirits in prison (Hades); the representation given in the parable of the converse between the rich man and Abraham in some spirit-world; and must not all these passages be devoid of any genuine and obvious meaning, unless there is some such intermediate state, since to apply them to heaven and hell is quite out of the question? We should not argue the question with those who are willing to treat these expressions as a kind of careless rhetoric. Those who feel that they contain a great meaning may trust to their calm reflection. (4.) The reappearance of the dead, so distinctly asserted on the Mount of Transfiguration, and at the resurrection of Christ, is quite intelligible, supposing the dead to have been in an intermediate state, but much more difficult of explanation on the supposition that they were either in heaven or hell. We should suppose this would be obvious to all, the more so as that intermediate state is understood.

“It is not, however, from this point of view that Swedenborg reaches his conclusions. He, as you know, was an eminently scientific man, led, as he says, by the Lord through many

scientific studies for thirty years, that he might be able to bring the light of science to bear on Divine truth, so that it might be rationally understood. This fact he at least never loses sight of, and on the strictest and most indisputable principles of science all his theological teachings are built.

“The complexity of human life, the mixture of good and evil in forms often baffling the power of discrimination, the consequent want of harmony amongst the powers and elements of man’s nature render it a very rare thing for the character of a man to be developed to anything like unity on the side of either good or evil; and as a man must be fully one with good for Heaven or one with evil for Hell, because everything in the future world is exactly according to character; therefore, very few in this world become quite fit either for heaven or hell. The few who do, go at once to either the one or the other. All infants go to heaven. There are no ‘infants a span long’ in Swedenborg’s hell. He would have shuddered at any such blasphemy. All the rest enter this intermediate world of spirits, to be more fully developed into harmony or unity of character. *Thus he explains the existence and necessity of an intermediate state:—*

“‘The world of spirits is neither heaven nor hell, but an intermediate place or state between both, into which man enters immediately after death, and then, after a certain period, the duration of which is determined by the quality of his life in the world, he is either elevated into heaven or cast into hell. The world of spirits is an intermediate place between heaven and hell, and also an intermediate state of man’s life. That it is an intermediate place was made evident to me, because the hells are beneath it, and the heavens above it; and because so long as man is there, he is neither in heaven nor in hell. The state of heaven in man is the union of goodness and truth, and the state of hell in man is the union of evil and falsehood. When goodness is joined to truth in a spirit, he enters into heaven, because, as just observed, the union of goodness and truth is heaven within him; but when evil is joined with the falsehood in a spirit, he is cast into hell, because that union is hell within him; and these unions are effected in the world of spirits, because man is then in an intermediate state.

“‘Man has the capacity of thinking from the understanding, and not at the same time from will. He is capable of thinking from the understanding, and thence of perceiving what is true and good; but he does not think from the will, unless he wills, and does what the understanding approves. When he thus wills and acts, truth is both in the understanding and the will, and is consequently in the man; for the understanding alone does

not constitute the man, nor the will alone; but the understanding and the will together; and therefore that which is in both the will and the understanding is in the man, and is appropriated to him. What is in the understanding only is indeed *with* man, but is not *in* him; for it is only a thing of memory and of science in the memory, of which he can think when he is not *in* himself, but *out* of himself with others. It is thus a thing of which he can speak and reason, and according to which also he can assume a feigned affection and manner.

“ ‘ Almost every man at this day is in such a state, that he is acquainted with truths, and also thinks the truth from knowledge and understanding; while he does many of its promptings, or few, or none; and even while he acts against them from the love of evil, and the false faith thence derived. In order, therefore, that he may be a subject either of heaven or hell, he is first brought after death into the world of spirits, and in that world the union of goodness and truth is effected in those who are to be elevated into heaven, and the union of evil and falsehood in those who are to be cast into hell; for no one either in heaven or in hell is allowed to have a divided mind, understanding one thing, and willing another; *but what he wills he must understand, and what he understands he must will*; and, therefore, he who wills good in heaven must understand truth, and he who wills evil in hell must understand falsities. On this account also falsities are removed from the good in the world of spirits, and truths are given them which agree and harmonize with their good; but truths are removed from the evil, and falsities are given them which agree and harmonize with their evil. From these considerations the nature of the world of spirits will be easily apprehended.’

“ Such is the necessity for an intermediate state.”

THE OLD YEAR AND THE NEW.

The Old Year now has run his race,
And joined the thousands gone before;
His son and heir to fill his place
Already stands beside the door.
Although his course has been so brief,
He still has strewn along his path
Full many a joy and many a grief,
In fellowship with Life and Death.

What have we done with all the hours
So bounteously unto us given?
In them have we so used our powers
To make our Earth more like to
Heaven?

“The King is dead! Long live the
King!”

We cry, and favour hope to win;
A welcome merry peal we ring,
And hail with joy the New Year in.

’Tis well if we with loyalty
Allegiance pay; but with disdain,
A greater King by far than he
Regards false vows and homage vain!

T. S.

NOTES AND GLEANINGS.

DR. SEXTON.

UNDER the above heading the *St. Pancras Gazette*, of December 9th, has the following remarks on Dr. Sexton's recent visit to Scotland:—"Some months ago we referred to this gentleman's life as a remarkably eventful one, and we noticed that after having been the most scientific lecturer in the Secular body he had become a public defender of the faith of Christendom. We then spoke of his ability as a lecturer, and of the way in which he held his audiences spell-bound by his eloquence. We are happy to inform our readers that, after several places south of the Tweed have had the benefit of his knowledge and eloquence, he has paid a visit to the land north of that famous river. The accounts contained in the Scotch papers fully bear out our estimate of his powers as a lecturer. We are exceedingly glad at this time of the prevalence of Scepticism to welcome into the field one who for years opposed the faith, but who now most powerfully defends it. Dr. Sexton, too, is equally able as a debater, and while effectively defending his own position, conducts himself in a most courteous manner towards his opponents. The *Aberdeen Daily Free Press*, of Nov. 27, informs us that he has been lecturing at Aberdeen on 'Theories of Evolution,' and on 'All Great Religions Culminating in Christianity,' and that at these services the places were crowded some time before the lectures began, and that hundreds of persons have been unable to obtain admission. Our friends of the North are credited by those who are supposed to know them best to be more intellectually keen than we of the South, and it is a rare testimony to Dr. Sexton's powers that Scotia's sons have manifested so much interest in his lectures. It is well known that in St. Pancras we have some of the best theological debaters in England, and the Doctor is well known to them, and they all have the highest opinion of him as a debater and a lecturer."

MADAME CAROLINE PICHLER'S OPINION OF SPIRITUAL
INFLUENCE ON MEN OF GENIUS.

(From the *Denkwürdigkeiten aus Meinem Leben*, vol. ii. pp. 91—97.)

Speaking of the facility of her composition of her romance of *Agathokles*, she says:—"When a thought of this kind has seized upon me, it acts wonderfully on my interior being. In this case I was conscious of no real thinking out of my subject—no invention. I might say that my thought, my whole con-

dition was passive. It was continually as though the whole plan or future carrying out of my work lay already in my mind. It required only the taking up and making more palpable; and I can compare what went forward in my soul to nothing more than the revival of an old picture in it. This is already at hand, and one has nothing more to do than, through the proper means, to freshen it up, so that it may become recognisable. At first the main outlines present themselves, and then, by degrees, the lesser forms become obvious; then, gradually, the colours show themselves; and, finally, the picture in all its features, the drawing, the colouring, &c., stands before our eyes, reveals itself, without one further conscious effort. Thus it was with my work. The whole came forth as of itself in my mind, and appeared to me continually as something given, not invented by myself.

“This process which takes place in the moment of intellectual conception—whether the ideas spring to life in word or in act, in picture or expression—has always had for me something mysterious, something inexplicable, and which seems to point to the higher future of our souls; to the connection with the general spirit-world. The men to whom Nature has given endowments of another kind, can form no conception of that which takes place in the mind of a poet; and it resembles what Fenelon, in one of his remarks on the inner life of a pious soul, says, namely, that men of the world regard such a phenomenon as a dream, or a fancy. There are many such enigmas; and one of them, perhaps one of the most wonderful, is the capacity for music and composition. In an article which I wrote for a periodical, I gave my ideas on this subject. I don't recollect the particular details, but I can repeat in general what I then asserted, and which succeeding experiences have confirmed.

“There is something wonderful and mysterious in this faculty for harmony, and still more in the facility to dictate harmonies and melodies. This shows itself often in men who, except in the region of their heavenly gift, manifest little intellectual ability, and have little education. They themselves have no clear comprehension of their endowments, and as little of the process which goes on in their spirit when they endeavour to make palpable the creations which are fermenting in them, or to express in musical sound some foreign poetical production. Mozart and Haydn, whom I well knew, were men in whose personal intercourse no striking force of intelligence, scarcely any kind of intellectual culture, of higher tendency, or scientific aspiration, showed itself. A common-place turn of mind, empty jokes, and, in the first, a frivolous course of life, was all that you saw in their daily behaviour and converse; and yet what

depths, what worlds of fancy, harmony, melody, and feeling lay hidden in these dull outsides ! Through what inner revelations did there come to them that intelligence ? How must it have seized on them in order to produce such powerful effects, and to enable them, in tones, to express feelings, thoughts, passions, so that the hearer was compelled to feel with them, and his mind was affected with the profoundest sympathy ?

“ I knew Schubert, too, and what I have said of these great composers applied equally to him. He, too, produced the beautiful and the moving in his compositions almost unconsciously. And I may here give an anecdote which I had from a celebrated singer, Vogel, namely, that a very beautiful song, which a few weeks before had flowed from the depths of his feeling, Schubert no longer recognized as Vogel pointed it out, and he praised it most cordially as something of another man's ! So unconsciously, so involuntarily, do these things originate, that we cannot avoid thinking of magnetic conditions, and of those mysterious capacities of the chrysalis, in which the wings of the butterfly lie folded and concealed till the chrysalis bursts open and they unfold. Here, in their narrow conditions, they are aware of those higher powers only in particular moments, when they become conscious of them ; and these are the moments probably of which Fenelon speaks, and which men of the world ridicule because they never knew them.

“ Some days after I had written these remarks, I came upon an assertion of Goethe's, in Eckermann's *Conversations*, namely, that the knowledge of the world is born with the true poet. That he himself had written his *Götz von Berlichingen*, ‘ without having seen or experienced what he described, and that he was afterwards astonished at the truth of these representations.’ He said that he ‘ must have possessed these revelations through *anticipation* ; yea, he protested that ‘ had he not carried the world in himself, all his researches and experiences would have been a dead and vain endeavour.’ Does not one rather confound these mysterious experiences of the soul, as elucidations of this world, with those of a higher one,—and that what Goethe bluntly and drily calls *anticipation*, we may more properly term *inspiration* ? These intuitions are inspired ; they are given to the poet without his knowing where or wherefore they come ; and on their clearness and breadth depend really the greater or less force of the poet. Probably it is fundamentally indifferent whether we represent these mysterious operations in the soul of the poet by the word *anticipation* or *inspiration* ; but I was pleased to find that this great man had had these perceptions, and that he and I were of the same opinion regarding them.”

W. HOWITT.

THE INTOLERANCE OF SCEPTICISM.

The intolerance of bigotry is bad enough, but the intolerance of scepticism is worse. Bigotry is founded on some faith. It has some earnestness and some enthusiasm. Some things are sacred and precious to it. It believes that it is contending for the very truth of God, and whether it is or not, its belief has some moral value. But scepticism, to which the universe is a shadow, thought a phantasy, goodness a dream, and all heroism a sham—what shall we say of its intolerance? Is it not more narrow than that of bigotry? To scorn all human faith, to laugh at all human effort, to see nothing to strive after, nothing to live for or die for, what shall we say of these things, when they are considered the top of human wisdom? Many a noble mind comes into such a state at times, but he does not form it into a creed, a narrow and dreary platform from whence he can flout the beliefs of others. Aristotle says that scepticism is the *beginning* of philosophy; but to make it the *end*, this is to dig its grave, without a flower to bloom upon it. There can be some pleasure and some exaltation in ministering to the most bigoted and superstitious of believers, for there is the promise of some excellence as the result. But to minister, even with one's best culture, to mere scepticism seems a degrading office; for though the result may be a boundless sweep of thought, there is not one whit of action. Simply to overthrow every human system of belief is a thankless task. Let the meanest creed stand if we cannot put a provocative to better action in its place. Let the grandest sink if we have something of superior value to succeed. We should work to bring into play the noblest motives; not to leave men floating on a dark sea with no hope nor aspiration. We must follow our thought; but even when it unfolds to the sublimest visions we should not make it a finality. Much less should we do so when it brings us into universal doubt. To be intolerant, then, is the saddest of all human infirmities.—S. P. PUTNAM.

Correspondence.

"ONE WORD MORE ON HAFEDISM."

To the Editor of the "Spiritual Magazine."

SIR,—We borrow the above heading from a paper by William Howitt in the *Spiritual Magazine* for November. We understood some time ago that discussion of the merits of *Hafed* were closed, so far as this Magazine was concerned; but the publication of Mr. Howitt's paper renders "one word more" now necessary. He has made several definite and, if they were correct, very damaging assertions, but offers no fragment of proof in the way of giving quotations from *Hafed*. He thus virtually calls upon his opponents to execute the rather onerous task of "proving a negative." His former strictures leave

us at no loss in accounting for the absence of any semblance of proof. In ordinary circumstances, one who had read *Hafed* would, on reading Mr. Howitt's assertions, be ready to exclaim, Surely he cannot have read the book! It is, so far, a comfort to remember that in a former communication he tells us he had not read the book, and would not read it, because this leaves no ground for suspicion that his misrepresentations are wilful. We can even see how he could come to utter them in all good faith. His knowledge being limited to what he could gather from the table of contents, and the work being to a considerable extent historical, giving an account of the erroneous systems of belief that long and extensively prevailed in the East, one who looked only at the table of contents might guess that he *upheld* the doctrines which he merely *recorded*, and this, even when in other parts of the book these doctrines were not only dissented from, but placed in contrast with what the writer's own beliefs were. The assertions by Mr. Howitt with which we take and deal, are such as the following:—“Hafedism is an exact re-production of Manichæism;” “For Manes write Hafed and the identity is perfect.” Along with this we are reminded that Manes taught that “the God of the Old Testament was not the God of the New; that “every man had two souls, and after death transmigrated into other men and even into plants and animals; that Manes could not submit to anything so stationary as the doctrine of Christ.

The natural rejoinder to all this would be for us to assert in turn that *Hafed* teaches no such doctrines. But this would leave the readers of the *Spiritual Magazine*, who have not yet read *Hafed*, exactly as wise on this subject as they were before Mr. Howitt or we wrote one word upon it. We are at a loss to know what Mr. Howitt exactly means by *Hafedism*. We discover *no system* of doctrine taught by Hafed, except that he held and taught the truth as concerning God and men, as taught by Jesus, for whom and his truth he joyfully laid down his life. He, as we have indicated, records in part the substance of many *items*, and as occasion offers defends what is good in them and opposes what is erroneous, making the truth as taught by Jesus the standard of appeal, but he gives nothing of his own that should be called *Hafedism*. A few specimen extracts may be given from the book in support of the view we take. Before doing so it may be well to quote from the preface cautions given by Hafed himself regarding the danger of not being at all times clearly understood. Referring to the Medium through whom he had to communicate, he says, “*You must not forget that I had to do my work with an inferior instrument—a medium not of the finest culture—finding it difficult at times to transmit my thoughts.*” As an example of the relation in which Hafed stood to such as Mr. Howitt, perhaps properly enough, calls Pagan priests, we may quote part of what is given as a parting address to the men of Persia by the youthful Jesus when about to return to Judea, “Men, and brethren of Persia, I have spoken to you on occasions such as this before, and as I am now about to leave you for my own land, suffer me once more to give utterance to my thoughts Here I stand, often travelling with my venerated father amongst nations north and south, east and west. We have searched into their *theological systems*, into their modes of worship, and their religious practices; but in all our wanderings and searchings amongst these peoples, though we have seen much that we considered wrong in their doctrines and worship, and much that was foolish and impure in their religious practices, yet we were oftentimes glad to see traces of great spiritual truths in their *ancient books*. . . . Brethren, I must leave you to go home to my own land; and there will I, in due time, proclaim to my kindred the truth I am sent to bear unto them. But the day will come when the message, which I must first deliver to my own nation, will be delivered unto you.” These are surely not such sentiments as one would delight to place on record, who “could not submit to anything so stationary as the doctrines of Christ.”

On p. 179 we have what purports to be a conversation with Paul, whom he had heard deliver his celebrated address on Mars' Hill: it is added, “On returning we sat down and entered into a long conversation. He told me much that was new to me in regard to the propagation of the truth—of the trials and persecutions they had endured, and of the wondrous works that had accompanied their ministry in every place. He afterwards introduced me to others of the

brethren. My mind was now fully made up to join myself to them, and give my remaining life to the proclaiming of the truth." Are these the words of one who on account of his doctrinal system should be classed with "the most detestable sect of the Gnostics?"

On p. 192, speaking of the manner in which he taught a small company at Kroom, he says, "I did not at once rush heedlessly into an exposition of these new doctrines; but taking them back into the past, I brought before them the various philosophies of Greece, of Egypt, of Prussia, India and other nations, and even certain doctrines of the Druids, of which I had recently got some information: and then, having thus prepared my way, I opened up to them the simple, but God-like teachings of Jesus, and left it to themselves to say, which was the best, the most reasonable." It is added a little farther on: "It was worth a lifetime to obtain a victory over the prejudices of these hard-headed men; and I counted the fame which I had won on the battle-fields of my country as nothing when compared with the subjugation of such men to the faith."

On p. 198, speaking of the formation of the first Christian Church in Persia, it is said: "So when we began to preach to the people, it was not so much our endeavour to run down the old views, as to lay before our hearers the new. But it was not long ere they perceived in the truth taught by us an enemy to the prevailing system. Had we come to them as Magi, I believe there would have been no difficulty in the way of the people listening to us; our views would have been accepted, and we should have been praised. But choosing what we considered to be the right course, that is, to appear just as we were, the followers of Jesus, we found we had to labour hard to gain a hearing. However, we laboured on, standing up in the corners of the streets, or wherever we could get an audience, and slowly we began to get a little encouragement by the drawing in of one now and again. I believe the spirit of Jesus was with us, cheering and inciting us to the work, and we felt, indeed, that we stood in need of his strength; *for well I knew by experience how hard it was to break away from an old and time-honoured system, and get men to throw away religious notions in which they had been brought up.*

One question more At p. 196 we read: "At last, after many years' absence, I arrived in Persia, my beloved native land—that land in which I had enjoyed many happy days, where I had been honoured, revered, and looked up to for many a year, and here it was, I felt, I had to fight my hardest battle. I knew well that some of my old friends would be angry, but that others would bear with me. I was aware that they had long known of my defection. But I boldly went on my way; and, arriving at the city of the grove, I went direct to the Magi, and at once threw off my robes, declaring at the same time that I gave up all for Jesus, *and the doctrines that He taught.*" It is thus that throughout the book the doctrines that Jesus taught are held and defended in contrast to all opposing systems. It is not of his own adherence to them alone that Hafed speaks. He delights, for example, to speak of a young man, Carus Polonius, who, although his father had lost all affection for him, he, the young man, though he well knew his father's antipathy to the new doctrine, still loved his parent and went to him. Having secured his presence, the implacable father at once demanded the doctrine he had embraced. The reply was, "No, father; though thou wert a thousand times dearer to me than thou art, I will not give up one iota of my faith at thy behest; no, not even to save my life. I have sworn to live and die for Him, the blessed Jesus, and I am ready to lay down my life for the truths I hold—the truths which He taught; Who shrank not from death for thee, father, and for me." Where is now the parallel between Hafed and Manes? That Hafed very closely resembles the Apostle Paul in his doctrinal belief and his martyr-spirit is very obvious. We may now be excused for calling to mind certain words of a certain wise man who flourished in the East, "long time ago," when he says (Prov. xviii. 13), "He that answereth a matter before he heareth it, it is folly and a shame to him;" so hazardous a thing it is to pass judgment on a book that one has not read. Without endorsing all the beliefs of Hafed we say that if Mr. Howitt's recent denunciations lead some of those who have not read *Hafed* to peruse it with care, and some of those who have read to read it over again, good will assuredly be the result.

A. N.

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THE WANT OF THE TIMES.—AN ADVENT SERMON.*

BY FREDERIC ROWLAND YOUNG.

"He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as saith the prophet Esaias."—*John* i. 23.

TO-DAY is the first Sunday in Advent time, the time set apart by the Christian Church that her children may give special attention to the Advent of Him whose coming into this world we hope to celebrate on Christmas Day next. Now, as John the Baptist, to whom my text refers, was the Lord's forerunner, I ask your attention to a sermon on his character and career; and I do so, not only because the topic is seasonable, but because I believe that if He "whose right it is" (*Ezekiel* xxi. 27) to reign, is ever to possess His own kingdom, in *fact* as well as by *right*, there must be a series of men like John, raised up from time to time, who shall awaken us out of our dangerous sleep of false security; and, as they remind us of duties to be performed, as well as rights to be enjoyed, say to us, in John's words, "Make straight the way of the Lord." The works of Josephus give us many particulars, of great interest, in the history of John the Baptist; but, for all practical purposes, we may very well confine ourselves to our own four Gospels, as our sources of evidence, for in those Gospels the portrait of the man is given us in unmistakably true and enduring outlines. Let us try to understand what this man John was, how the world

* Delivered on the morning of Advent Sunday, December 3rd, 1876, in the Free Christian Church, New Swindon.

shaped itself to him, what his conceptions of duty were, how he did his life-work, and carried his life-burden; and, unless I greatly mistake, if we can do all this truly, we shall be the better able to see the kind of men we in these days are so sorely needing, while the study of John's character and career may inspire in our hearts a prayer to "the Lord of the harvest, that He would send forth many such labourers into his harvest."

It is often said, and said truly, that the Hebrew race is a great race; while in our estimate of the history and character of this wonderful people, we are sure to remember that they were set apart and trained by God to keep alive, in their own times, and hand down to their posterity, the threefold doctrine of God's unity, spirituality, and holiness, as opposed to the idolatries of surrounding nations, and the moral evils inseparable therefrom. But our remembrance of other facts is not always so vivid, firstly, that the promise given in Eden, "It shall bruise thy head and thou shalt bruise his heel," was fulfilled through a *Jewish* maiden and a *Jewish* peasant, and, secondly, that to Abraham, the father of this race, was given the promise, "In thee shall all families of the earth be blessed"—a promise afterwards renewed when the Lord said to him, "Look now toward heaven, and tell the stars, if thou be able to number them, and He said unto him, so shall thy seed be." (Gen. xv. 5.) It is impossible to understand the history of the Jews without taking into account the fact of the promise given to their father Abraham, and the powerful effect which that promise had in moulding their character and destiny. Throughout the whole of their fortunes, whether good or evil, painful or pleasant, this one thought of a Deliverer inspired them. They might know the pressure of heathen tyranny, they might be carried away captive by heathen kings, and be surrounded by heathen institutions; but nothing could rob them of their belief that they were the chosen people of Jehovah, and that the time must come when every enemy they had would be subdued beneath their feet, and they and their religion become triumphant and universal. Of course, their expectation of the anointed One, the Messiah, the Christ, would not take a uniform shape, because, entering into different minds, and looked at from different points of sight, the thing itself would be moulded by the interior life of the persons entertaining it. This, however, is true, that there appeared among them from time to time Prophets of God, men overflowing with the power of Divine truth, who, in speech flaming with the grandest imagery, rebuked the sins of the people, called them back to the one God of their fathers, and insisted upon the practice of justice and humanity as superior to the observance of all mere form and ceremony.

You cannot now read the record of their words without feeling that these men were heaven-sent messengers, moved by a Divine inspiration, who had a vision of those eternal principles, which to see and know is to see and know God as far as he can be known of man. But these very men held up before those whom they taught the vision of a golden age in the future, when under the reign of God's Anointed the people themselves should be righteous, their enemies be subdued, "the law go forth from Jerusalem," and Judaism be the religion of a regenerated world. But these immense blessings were to be preceded by the advent of a "messenger." In the prophecy of their last prophet, Malachi, it was thus written: "Behold I will send My messenger, and he shall prepare the way before Me, and the Lord whom ye seek shall suddenly come to His temple, even the Messenger of the Covenant whom ye delight in; behold He shall come, saith the Lord of Hosts. . . . Behold I will send you Elijah the prophet before the coming of the great and terrible day of the Lord, and He shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." These words of mingled hope and fear, gladness and terror, were dropped into the hearts of the Jewish people, and roused in them deep but vague expectations of the forms in which the prophecy would be accomplished. But generation after generation was born and died, and even centuries passed, and still the messenger had not come. Elijah the prophet had not appeared. At last "a certain priest, named Zacharias, a man well stricken in years, was one day executing the priest's office before God, in the order of his course, when there appeared unto him an angel of the Lord, who told him he was not to fear, that his prayer had been heard, that his wife Elizabeth should bear him a son, and he should call his name 'John;' that Zacharias should have joy and gladness, and many should rejoice at the birth of this child, for that he should be great in the sight of the Lord, and should drink neither wine nor strong drink, that he should be filled with the Holy Ghost even from his mother's womb, and that many of the children of Israel should he turn to the Lord their God." To all which these wonderful words were added: "And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." Of course it is impossible for us, after this lapse of time, and apart from special information, to know how far Zacharias and his wife Elizabeth informed others of the particulars I have just now mentioned. It may be that, like Mary, the mother of Jesus, they kept all these

sayings, all this startling and inspiring information, in their own hearts, watching in the meanwhile the course of events, and trying how far they might read in those events the fulfilment of the angelic predictions. All we are told of the childhood of John is summed up in one verse—"And the child grew and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel." (Luke i. 80.)

We are not forbidden the play of a devout imagination in trying, as best we can, to reproduce from other facts known to us, the facts and surroundings of John's childhood: but in the absence of reliable tradition and information supplied by "The written Word," we must be careful not to give to our imaginations the authority of positive evidence. No doubt as the child passed into boyhood, and out of boyhood into manhood, that Holy Spirit with which he was filled even from his mother's womb, would work powerfully within him, developed and deepened by the teachings and example of his own parents, whom the narrative describes as "Righteous before God, walking in all the commandments and ordinances of the Lord blameless." As John's mental eyes opened, and the scope of his intelligence and knowledge enlarged, he would look abroad upon the state of his own people, the people themselves, their rulers, their teachers, and their priests, upon the social and political condition of the people, above all upon their condition morally and religiously; while his young mind and heart would be fed with richest food and strengthened by richest inspirations, as he read from day to day the sacred books of his nation, with their blended history, poetry, and prophecy; history, which told them of a living God, who was also the Friend and Deliverer of man; poetry which was so living as to be able to express every alternation of the human soul; and prophecy, so vivid, so near to the heart of things, so true, and so inspiring, that the words of these ancient men seemed like so many echoes of the voice of the Eternal Himself. All this would create and deepen within him an intense loathing for the hypocrisy, injustice, ignorance, violence, and mere conventionalisms of rulers and ruled, the teachers and the taught, the shepherds and their flocks; until at last, moved, in all likelihood, by a Divine impulse, he went away into the wild and thinly peopled region westward of the Dead Sea, called in those days "The Desert or Wilderness of Judea." There he could commune with the Eternal God by direct prayer, and through the phenomena of nature around him; there, at least, he would be free from sights that continually insulted his moral sense and aroused his indignation; there, he might meditate upon the awful problems of God, time, eternity, duty, the soul of man, and man's destiny; there, as from a

watch-tower, he might look out and see in the distance how the battle was raging, and, as circumstances seemed to necessitate, speak forth his word of warning or his word of cheer. Very likely, like Banus, the teacher of Josephus, who retired into the desert, and there attracted to himself disciples, John, too, would exercise the same attracting power; men and women would come to see this man of simple learning, and hear his words, which were at one time "as hard as cannon balls," and at another as gentle as the lullaby which the young mother sings over her first-born child; they would hang upon his lips, as he told them, with all the force which personal conviction and profound feeling could give, what he thought of the condition of the people, and how little they were doing to make themselves worthy to receive the blessing which had been promised them, and which would never fail, except through their own wilful disobedience and consequent forfeiture of it.

And, now, one day, although under what circumstances it is idle for us to conjecture, "the Word of God came unto John, the son of Zacharias, in the wilderness." (Luke iii. 2). He had been separated from his mother's womb, and inwardly called by the grace of the Eternal, he had fed his spiritual life by meditation, obedience, prayer, self-sacrifice, watchfulness, struggle against self, and all pure and gracious forms of discipline; and now "the set time to favour Zion" had come, and "the man" was ready to meet "the hour." What a crisis in the history of this man! "The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy." But what John's bitterness, and joy too, at this hour really were, are among the secrets of his own soul and the memory of God. What a crisis, too, in the history of his people! Judea was reduced to a Roman province, under a governor of the equestrian order, who was subordinate to the President of Syria; Pontius Pilate was that Governor; while Herod was the Tetrarch of Galilee; his brother Philip, Tetrarch of Ituræa and the region of Trachonitis; and Lysanias, the Tetrarch of Abilene. Throughout the country the publicans, or farmers of the tribute to Rome, were openly exercising their office of collecting a money tribute, far more vexatious in its nature than burdensome in its amount, because it went to the support of an idolatrous government; and the very appointment of the Jewish Chief Priest was a matter of political caprice, for he was being perpetually displaced by the order of some Roman Prefect, by what might seem to be the working out of a mere system, but which often had all the appearance of capricious and insulting violence. The country had suffered, and was still suffering, all the evils of insurrectionary anarchy. The Pharisees and Sadducees had renewed

their conflicts, sometimes one party, sometimes the other, obtaining the post of High Priest, and a predominance in the Sanhedrim; while, as for the people, as a whole, they looked around them, behind them, before them, they looked on all sides, but without hope, and were settled down into a state of sullen and fierce opposition to the Roman authorities under whose subjection they lived, and whose rule was a constant and bitter reminder of the contrast between what they believed to be their splendid destiny and the hard dry facts of their present condition.

At such a time John appeared on the banks of the great national stream, the Jordan, the scene of so many miracles, and at a place which tradition pointed out as that where the waters divided before the ark, that the chosen people might enter into the promised land. Look at this wild, "unkempt" son of the desert, with his black eyes, his swarthy face, his unconventional bearing. His raiment is of the coarsest texture, of camel's hair; his girdle is not of fine linen, embroidered with silver or gold, but of untanned leather; and his food is formed of the locusts and wild honey, of which there is so abundant a supply in the open and the wooded regions in which he has taken up his abode. No doubt, like the Psalmist of his people, he had often "kept his mouth with a bridle while the wicked were before him, and had held his peace even from good." But "his heart was hot within him," and he had mused so long that the fire had not only kindled but was burning clearly and strongly, and he must speak what it had been given him to say. To the crowds that gathered around him and listened to his every syllable with unutterable astonishment, his initial word was "Repent;" while he told them "the kingdom of heaven was at hand," that its King was in their midst, that they must prepare for His coming and the setting up of His kingdom, and be sure that their preparation was real and not merely nominal, moral and not merely ceremonial, filial and not one of reliance upon mere descent. He told them of a judgment, a "wrath to come," from which, if they would flee, they must "bring forth fruits meet for repentance," and throw aside their old formal reliance upon the fact that Abraham was their father, for that "God was able of the very stones" that lay upon the river bank "to raise up children unto Abraham;" that it was now a question of fruit, at the root of all the trees the axe was laid, and that the trees that did not "bring forth good fruit would be hewn down and cast into the fire." And "as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not," he told them "there was One standing among them," so much his superior that he himself was not worthy to

perform for Him the humble office of unfastening His sandals, that the One to whom he referred would winnow the nation, burning up the chaff and gathering in the wheat, and that His power, compared with his own, was like wind and fire from heaven; for, while water was superficial in its influence, wind and fire were subtle elements, that would penetrate and search the nation to its very centre. Many of the Pharisees and Sadducees came to his baptism, and he said to them, as he said to the multitude, "O generation of vipers, who hath warned *you* to flee from the wrath to come?" Yes, these Pharisees, with their almsgivings, their prayers, their fastings; and these Sadducees, with their haughty contempt of the multitude, and their cold criticisms, were but "vipers" in the estimation of this man; men out of whom all solidity had been eaten by the rotting power of formalism; men, too, who had divorced intellect from life, and supposed correctness of perception was a substitute for every imaginable virtue; these men, in the view of the clear-sighted real John were, after all, only dangerous "vipers," that might bite those who handled them, but could never feed them.

Read the accounts that have come down to us of the words of this son of the wilderness. See how definite, suitable, sober, reverent of the past, practical, symbolical, and religious they were. One does not wonder that multitudes thronged him, that fears were awakened, that confessions were made, that baptism was submitted to, that the slumbering were startled, that the indifferent were aroused, that the self-satisfied were disturbed in their complacency, that the sneering critic found of how little avail his criticism or his sneer was, and that tax-gatherers and soldiers and teachers and the people generally should come to this man, questioning him, and hanging upon his lips for an answer, as if his answer contained their very doom. No wonder, I say; for the man saw clearly into the heart of things, and was self-reliant before man, because he was humble before God; the man was unselfish, courageous, truthful, and natural in every word and act of him. Yes, one in "the spirit and power" of the old Hebrew Prophets had at length been vouchsafed to the people; and, "casting no side glances at his own safety," but simply resolute to speak his own word, and do his own work, and abide the issues, he stood fronting the Eternal with his message, and, fearing God, feared none else. The work he did was an unpleasant work, a thankless, dangerous, misunderstood, and opposed work; but a work that John felt to be obligatory upon him, for had he not been set apart to it from his very birth, and had not the Providential training of the Eternal brought him to that very hour; and who was he, that he should be false;

who was he, that he should shrink ; who was he, that he should do less than the duty it was given him to do, leaving the consequences to Him who had ordained the duty ?

What the precise relations, public and private, between John and Jesus were, we do not know ; for John himself tells us he did not know Jesus to be the Messiah until he had seen "The Spirit descending from Heaven like a dove, and abiding upon Him ;" but that on seeing this sign, he at once "bare record that Jesus was the Son of God," and called upon his disciples to "behold" in Him "The Lamb of God who was taking (or bearing) away the sin of the world." At this point John the Baptist's special work came to an end. He had announced the coming kingdom, he had taught the conditions of preparing for its coming, and at last had had the supreme honour of pointing out the Lord's Anointed. The King had been introduced to His subjects, and all John could do was to retire from the post which had been Divinely assigned to Him, which he had filled so worthily, but the duties of which had now necessarily ceased. And so when certain people came to him, and told him "Jesus was baptising, and all men were coming to Him," John gave an answer, which, for tender beauty, entire unselfishness, and spiritual insight, has never been surpassed. He reminded them that he himself had always borne witness that he was not the Christ, but the one sent before the Christ ; and, then, taking up the figure of a marriage, he likened the people to the bride and Jesus to the Bridegroom, while he assigned to Himself the humbler position of the friend of the Bridegroom, and told them it was in the very nature of the case that there should be "increase" and "decrease," but that the increase must be on the side of Jesus, the decrease on his own side. (John iii. 22 to 36.) In a little while John found himself in Herod's court, and there fell a victim to his own fidelity. Rousing the wrath of a lustful revengeful woman, he paid the price of duty done, in the form of beheadal, which thousands have paid in this world, for speaking the true word and doing the right deed. But though he died as far as his body was concerned, he lived on, and lives to-day ; and just in proportion as men can honour thorough nobleness, so will John the Baptist continue to be honoured as one of the bravest and truest, one of the most real and valuable of all the servants of the Most High God, who have ever been sent into this world to work for heaven and earth. Men thought of him then, and many have done the same since, as a mere revolutionist, a mere "image-breaker ;" but it was just because he would save the people from undergoing a more terrible ordeal, that, therefore, he summoned them to repentance and true amendment of life ;

while his was the true Conservatism, which, in view of the future, and taking its stand upon the present, is still not blind to the past, but aims to use the past as an inspiration for present work and future safety.

Now, it has long seemed to me that the great urgent "want of the times" is a man, or rather a series of men, who shall work in "the spirit and power" of John the Baptist; not, of course, reproducing him in merely formal mechanical ways, but teaching as he taught, being such men as he was, doing their work as he did his, having his spirit, and speaking as directly to the needs of to-day as he spoke to the needs of his generation. In looking upon the face of English society there is very much to save us from despair. Science, art, literature, and education are being disseminated abroad to a greater extent, and some of them in more valuable forms than in any previous time of our history. Our civil and religious liberties are growing in number, width, and intensity; our material wealth is increasing, and we are storing up millions upon millions year by year; the necessities, conveniences, and elegancies of life are finding their way among all classes, and to an extent which could have been little dreamed of even thirty years ago; our benevolent agencies are constantly on the increase, and no form of human woe of the least pretension arises without some beneficent hands being stretched out to modify the woe or extinguish it. All sections of the Christian Church are more zealous to-day than they have ever been since the flock of Christ began to be parted off into so many folds; the study of theological, ecclesiastical, and purely religious questions is not now, as it once was, confined to the clergy and strictly professional persons, but is being followed by the newspaper writer, the ordinary literary man, and people of ordinary intelligence; the sectarian bonds which once enclosed each sect so thoroughly, and apparently safely, have been relaxing, and in many cases have been practically broken down; there is less of ignorant and stupid prejudice, less of sectarian rancour, less of the *odium theologicum*, less of the daring presumption which sits in judgment upon a brother's faith, and dares to consign a brother's soul to perdition for some difference of creed or church membership; while the routine faith of the past and the acceptance of whatever is, because it is, are being assailed, moment by moment, by the question which society in all her activities is putting to all institutions and all opinions, "By what right do you exist?" I for one, Conservative as I am, am glad that these things are as they are, and would not lift a finger to destroy them; although I am bound to say I would do very much, if I could, to modify some of them. But encouraging as all these aspects of the present age are, aspects which may

well save us from despair, there are too many of another kind not to humble us, and save us from presumption. The struggles between employers and employed, capital and labour, are becoming more intense and embittered every day we live; our competitive struggles with the trading and manufacturing interests of other countries is fast leaving much of our native industries in the rear, instead of their continuing to be as they once were, in the very front rank of all commerce and industrial labour; luxury and sensuality, refined and vulgar, are eating their way into the very vitals of our people; uncleanness, not only does not hide itself, and apologise for itself, but actually defends its right to exist, and refers to "great nature" for its authority; drunkenness, like some vast plague spot, is spreading itself over the whole of the surfaces of the body politic; we are more prodigal in our expenditure than any generation that has gone before us; and tens of thousands, of the artisan class at least, are living lives of chronic indebtedness, and paying fabulous interest for borrowed money; we have only to keep our eyes and ears open, to see the awful lack of those social reverences which once gave grace and dignity to our social relations; we need only the most common intelligence and knowledge, to know how wide spread and deeply ramified are our trade dishonesties; how compromise has been erected into a practical principle in the regulation of our lives; how intellect and wealth, simply as such, are worshipped with a constancy and sincerity which the worship of God does not always receive; and how, look where we will, on the general condition of our people, there is quite as much to alarm as there is to quiet us. And then, in addition to all these evils, think of another class. Materialism and Spiritualism are in the deadliest conflict, and, for the time being Materialism seems to be on the winning side; Atheism, or the denial of the Divine Existence; Positivism, or the denial of the Divine Providence; Pantheism, or the denial of the Divine Personality; and Pessimism, or the denial of the Divine Goodness, are openly professed, have their organised societies, their regular literature, and their adherents by thousands; while, go where you will, whether among the ministers of religion, the members of Christian Churches, or the people generally, you can far more readily learn what people do not believe than what they do believe, what they are in doubt about rather than what is to them a certainty. A majority of the masses of the people are not only outside of all Christian Churches, but out of sympathy with all the varied forms of religion; while, as for those who do attend our places of worship, and are nominal believers of Christianity, a large number of them are only nominal believers, and give their

Sunday attendance and their outward assent to religion, principally because they consider religion is a sort of political necessity, and, as Voltaire once said, "If there is not a God it would be necessary to invent one." These evils, and such as these, with an open denial of the supremacy and Divinity of Christianity, and a general unsettledness in the world of politics, in the world of Churches, and in the world of opinion, are very serious aspects of our modern condition, and may well lead us to ask ourselves what it is we want, and what it is that must be done. I, for one, am here to say that our one urgent want, "the want of the times," is the want of such men as John the Baptist, men of clear insight, of self-reliance, of utter unselfishness, of courage, of truthfulness and independence; men whose teachings shall be definite, suitable to the actual condition of things, sober, reverent, practical, and religious; men whose methods shall be their own, and not a mere inheritance; men who shall not shrink from work because it is unpleasant, or dangerous, or because they receive no thanks for their work, or are misunderstood, and, therefore, opposed; men who, above all things, shall feel that they have been consecrated to their work, set apart to it from their very birth, and must do it, at any cost, if they are to be faithful to the highest that is in them. We can dispense with the vest of camel's hair, with the girdle of leather, with the locusts and wild honey, aye, even with the baptism, if needs be; but we cannot dispense with "the spirit and power" of such men as John the Baptist: and, until we get them, society is bound to stumble on in her ignorant, blind, dangerous way, until at last she falls over some precipice or other, into the abysses of a horrible revolution. Only within the last three days one such man has passed from our midst;* "an interpreter, one among a thousand;" a man of rare gifts, of rare sincerity, of rare courage, a man who did his work with beautiful fidelity, and who will live in the grateful remembrance of all who knew him, and who can appreciate a true man when they find him. The departure of this standard-bearer only makes us feel all the more urgently "the want," and the duty "of the times." Let us pray for such men, let us encourage them when they appear, and encourage them as they labour; let us "hold such in reputation;" and, above all, let our own lives be worthy of such gracious gifts from the hand of God, who gives "the man" when "the hour" has really come, and who will answer the prayer of this great nation for similar men, when we do really and truly wish for them, and are willing to pay the price we must pay if we are to have them.

* The late Mr. George Dawson.

“Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility ; that in the last day when He shall come again in His glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.”

HYMNS FOR THE SPIRITUAL CHURCH.

WE PRAISE THEE, O GOD!

Let us now in spirit lowly,
 Render praise to God most Holy ;
 By every heart and every tongue
 Let the Song of Praise be sung.
 We praise Thee, O God !

To Thee, our God and Father ! Thou,
 Whose tender love doth us endow
 With life eternal ! Praise to Thee,
 For what we are, and yet shall be !
 We praise Thee, O God !

For all Thy blessings manifold
 To every creature, young and old ;
 For daily bread, for morning light,
 And for the grateful shades of night,
 We praise Thee, O God !

For kindred, friends, and teachers wise
 For all who by self-sacrifice
 Redeem the world, that it may be
 Christ-like, nearer our God, to Thee.
 We praise Thee, O God !

O may this be our constant aim !
 O may love's pure and sacred flame
 Within us burn ! So best to Thee
 Shall praise ascend eternally.

 We praise Thee, O God !

T. S.

SHAM SCIENCE.

MAGNA EST VERITAS has a strange ring about it when assumed as a distinguishing motto of the modern school of scientists, who trace back our origin to the jelly bags of a primeval ocean. They are not to be silenced by silence ; they must be heard and criticised, and that narrowly, and answered, for they appeal to the reader with much talent, learning, and polish. Within the last ten or fifteen years Materialism has changed its principal mode of attack upon our common faith, the old methods having been found too indirect and ineffective, and new methods must be adopted to face it. In the economy of the universe no doubt these scientists serve a purpose, and part of that purpose may be to wake us up from our indifference regarding the most solemn of subjects, and push us on with greater energy to obey the injunction, “Prove all things, hold fast that which is good.”

It is useless to disguise the fact, that Darwin, Spencer, Huxley, Tyndall, and Co., are a power in the world. They appear to imagine that they have found the fulcrum of Archimedes in the world of thought, able to move it. They are all bent upon one thing, and that is to put down the belief in the immortality of the soul and the existence of Deity. They have invented a complete vocabulary of new words having Greek, Latin, Hebrew, and other droll terminations, and phrases compounded out of them, which nobody, I daresay not even themselves, understand the meaning of. They want to divest many old words of their legitimate import, and banish others as excrescences upon literature. In the new vocabulary they would put into our hands, "God" would likely be defined "an old word now obsolete—a superstitious name for the powers of the universe—see archibiosis—eternal silences." *Soul* would stand, "a superstitious name long in vogue for the living principle in a dog, a man or any other beast;" and so forth. The thin edge of the wedge may be evolution or some other theory; but upon the principle that every little helps, no hypothesis but is welcomed with hosannas, and made the most of, provided that it tends in the right direction. I see, for example, by Darwin's latest work on Insectivorous Plants, that he has sent a new notion abroad, which it is expected will do some service. He has, *inter alia*, been performing some curious feats with "a little bit of human hair, 8-1000th of an inch in length, and weighing only 1-78740th of a grain." He tried the effect of placing it on the leaves of certain plants, and also on his own tongue! The former showed, it appears, most wonderful phenomena, but he expresses disappointment that there were no results obtained when placed on the tongue—he could not feel any. It is to be feared that at his time of life—I believe bordering upon 80—it is rather late in the day for him to make much of such experiments. To some, however, it may be important to cause the subject to be continued under more favourable auspices, and it too may help on the protoplasmal philosophy.

One cannot help noticing with what loving admiration these "men of learning" are everlastingly quoting one another, and how highly they rate one another's sayings. They are all profound thinkers, shrewd far-seeing philosophers—the leaders of modern thought. Their utterances are all brilliant discoveries, and their works and their fame are immortal, although their minds are perishable like the cats!

Just say Atoms or Molecules to such persons, and they are on. From the atom they pick up the thread forming the woof and warp of the whole fabric of the universe, and construct a

world in a jiffey. The atomic theory of Lucretius is at the present time the most popular auxiliary of evolution yet discovered. They hail its resuscitation as if they had struck gold, Now, in all gravity I would ask, do they gain one iota by seizing upon matter in its minutest conceivable parts? The difficulty is not overcome—it is only shifted from a larger to a smaller fragment of matter; or rather, to another of the same size; for in the scale of the universe there is no actual difference in magnitude between the atom postulated by Lucretius and Lucretius himself. I relegate them back therefore to the ordinary refractory materials of the world around us, which we see and handle. Deal with them. They have this advantage that they are real, while the others are imaginary.

But whence the intelligence which guides atoms large or small? That is the main point, and I would press that point. J. S. Mill is a great authority here. Although he spent a long lifetime in the service of the most hardened materialism, the design in Nature brought him up, years before he departed this life, to rest at least in a hope, and to pass a high eulogium upon the faith of the believer, which, alas, he could not attain unto. For dead atoms, 'daundering' about through the universe in a primordial fog, to arrange themselves into the universe we now behold, is a wild assumption, forbidden by all analogy, and contrary to logic and sound common sense. If Tyndall imagines it would be possible for the letters of the alphabet, thrown up for an eternity, so to deport themselves eventually as to form his celebrated Belfast address, he might have some shadow of an excuse for penning it, but, until that day arrives, when sense and nonsense change places in men's heads, such a belief will never obtain in the world, and although it did, there would still be infinite odds against the atomic theory being true, inasmuch as the said Belfast address, covering about sixpenny worth of paper, with not very striking traces of intelligence in it, is but *one* of these famous infinitesimally insignificant molecules they are making such a talk about.

They won't admit spirit to be the prime mover, and why? Because they cannot understand what spirit is; they cannot lay hold of it and set it up to be questioned and cross-examined. But how can they expect to find a thing if they look for it where it is not, or conduct their search with their eyes shut, or keep looking for it as they would for an object at the point of the dissecting knife, in the focus of the microscope, or at the end of the telescope. The Apostle Paul sufficiently explained such hopeless researches to men 1800 years ago. If Tyndall and his confrères are in earnest, would it not be well for them to deal with the finite, leaving the Infinite until they have first

done what they can with the other—the human soul—and seek it as and where it is to be found? Study and report upon living man—while the spirit is in him and may be traced, and not look for it among the decaying fragments of the frail tabernacle after it is fled.

Here I am reminded of a report I read some three years ago in a London magazine exhibiting this very folly perpetrated by scientific men, and in the name of science. I should consider the story too horrible to be told, were it not that it was gravely narrated and held up as an experiment, out of which might have been gathered some “brilliant discovery.”

During the last Continental war, a certain unfortunate individual was sentenced to death. Some scientists, learning that there would be a possibility of obtaining possession of the body, resolved to hold a *post mortem* for the man’s spirit. They were afforded the opportunity. Exactly three minutes after decapitation—that is, three minutes after life had fled—placing the head before them on a table, one man roared the deceased’s name (a sound he would likely catch before all others, *if he was in*) in at the one ear; another, at the same instant, his name at the other ear, while a third fellow stared him in the face to see if he would wink or wince any!

If men, when they think they have done the subject justice and arrived at universal scepticism, would pause for a moment and do themselves justice next, they would soon fall into the right track. If the evidence they are in possession of is not satisfactory, if they are not sure one way or another, why will they not rather cast their lot *for* the Almighty than *against* Him, and cease their scribbling? Who, so situated—with the spirit, I mean the sense, of a man in him, with his infirmities present to him and a universe and an eternity before him—would not consider a refusal to do so, as conduct unwarrantable, impolitic, ungrateful, vile, and at once resolve to decide *for* the Almighty, even, I say, although “no man by searching can find out” the reality. “He that is not against us is for us.” Why will any sober man, on trial at the bar of the world, at the bar of the Infinite, deny *himself* the benefit of the doubt, if there be a doubt? Why not do himself the justice he would mete out to a fellow being—the justice which the laws of man, in mercy to a prisoner arraigned on insufficient evidence, declare to be the just privilege and right of that prisoner? A case of “Not proven” be it, who, I ask, has a right to the benefit of the doubt? Before Tyndall again assumes the responsibility of telling the world that he believes it is the sad destiny of man to “melt away in the azure of the past, like a streak of the morning cloud,” and that he “can discern, in matter, the

promise and potency of every form and quality of life," I would have him answer that question.

What would life be worth, what would life become, what would this world resolve itself into, if we were cast back upon the lore of Danton; whose philosophy, taken at its best and made the utmost of, at the time when it was most needed, only enabled him to exclaim to his hapless comrades, on the scaffold, "Cheer up, lads! our heads will meet in yonder sack?"

JOSEPHA'S HARP.

A Spiritual Incident from the Diary of a Physician.

(Translated from the German.)

THE Secretary Sellner lived with his young wife still in the spring days of their honeymoon. It had not been a light passing affection which had united them; ardent and tried love had been the seal of their union. They had been engaged to each other for a long time, but Sellner's moderate means had compelled him to postpone his marriage until he obtained an appointment he had long wished for, and soon after he introduced his bride into her new home. Having passed the long, tiring days of ceremonial calls, they could now enjoy, undisturbed by a visitor, the beautiful evenings in homely solitude. Plans for the future, Sellner's flute and Josepha's harp made the hours in which the young couple delighted fly only too quickly, and the soft harmonies of their music seemed to them a foretoken of happy future days. One evening when they had long enjoyed the sweet notes of their united instruments, Josepha began to complain of a headache. She had concealed from her husband one of these attacks which she had felt in the morning, and what was first an insignificant fever had been increased by the excitement of their music, and all the more as she had suffered from her youth from weak nerves. She could not repress it any longer, and her anxious husband sent for a physician. He came, and thinking her complaints only of little consequence, he promised perfect convalescence for the next day. But after an extremely restless night, during which her mind was incessantly wandering, the physician found her the next morning in a state which showed all the symptoms of a critical nervous fever. He employed his utmost skill, but Josepha's illness increased daily. Sellner was in despair. On the ninth day, Josepha felt that her weak constitution could not bear her sufferings any

longer. She knew that her last hour was soon to come, and she awaited it resignedly. "Dear Edward," said she, addressing her husband, "it is with deep grief that I leave this beautiful earth and the place in your heart, where I found the greatest happiness; but though I am not allowed to enjoy this life any longer, yet shall my love always as a faithful genius surround you, until we behold each other again in eternity."

After she had spoken these words she fell back, and a quiet slumber led her soul to God. It was nine o'clock in the evening. Sellner's grief was indescribable. After his first silent despair he fell in the deepest melancholy; his health was much affected, and when he recovered, after a long and serious illness, he had lost all the vigour of his youth. He had left Josepha's room in the same state as before her death—upon her work-table lay her last work, and the harp stood untouched in the corner. Every evening Sellner went into this sanctuary of his love, taking his flute with him, and leaning as had been his wont in the time of his happiness, against the window, he gave vent to his longing after his beloved dead in the sad notes of his instrument. One evening he was so occupied in Josepha's room. The bright moonlight streamed through the open windows, and from the neighbouring church tower he heard the clock strike nine. Then suddenly the harp began to sound, as if touched by a soft, spiritual hand. Marvellously surprised he stopped his own instrument and the harp also grew silent. Wonderfully moved by what had passed, he began to play Josepha's favourite song, and louder and louder sounded the harp, accompanying his own notes. In growing excitement he threw himself to the ground, extending his arms as if to embrace the beloved shadow, when he felt himself touched by a warm grasp and saw a pale, glittering light pass before him. In joyous raptures he cried; "I recognise thee, holy vision of my Josepha! Thou didst promise to hover around me with thy love; thou hast fulfilled thy word. I feel thy embrace, thy kisses upon my lips." In intense delight he took up his flute again, and now also the harp answered in long sweet strains as before. Sellner's whole mind was wonderfully moved by the events of this evening, the recollection of which haunted him even at night. Late and exhausted he awoke the next morning, waiting with impatience for the time which he could spend again in Josepha's room. He had already succeeded in soothing his excited nerves by the soft notes of his flute when the clock struck nine, and hardly had the last peal ceased when the harp began to sound. He stopped his own instrument and the harp also became silent, the pale, glittering light again passed him, and in his enthusiasm he exclaimed: "Josepha, Josepha! take me to your loving heart."

Still more enchanted than before, Sellner returned to his room. His deadly paleness startled the faithful servant, who was so much alarmed, that, in spite of the prohibition of his master, he hurried to the physician, who was one of Sellner's most attached friends. On his arrival he found him in a violent fever with all the symptoms of Josepha's fatal illness. The fever increased rapidly during the night, and in his delirium Sellner spoke of Josepha and her harp. Towards morning he became quieter, because his strength was exhausted. He related to his friend the events of the preceding evening and could not be persuaded that they proceeded from fancy. When the evening came he grew still weaker and begged that he might be removed to Josepha's room. His wish was carried out. With joy he looked round, greeted every dear recollection with silent tears and spoke of the ninth hour as being that of his death. As the time approached, he took leave of all who surrounded him and begged to be left alone with his friend, the physician. The clock from the church tower struck nine. His face grew radiant, and he whispered with deep emotion: "Josepha, come once again, in my last hour, that I may know you are near me." And the strings of the harp again thrilled in long, beautiful strains, and the dying man saw again the glittering light pass before him. "I come, I come!" he cried, and fell back in the agonies of death. Lower and lower grew the sounds of the harp. With a last effort Sellner once more raised himself, and when he drew his last breath, the strings of the harp suddenly burst, as if broken by spiritual touch. The physician was deeply moved, closed the eyes of the deceased, who looked peacefully slumbering, and left the house in great emotion. For a long time he could not banish from his mind the recollection of this hour, and he never spoke of Sellner's last moments, until in an interview with his friends he related to them the events of that day, and showed to them the harp, which he had accepted as a bequest from his dead friend.

DRAPER'S "RELIGION AND SCIENCE."*

BY AN AMERICAN JOURNALIST.

OF the competence of Dr. Draper for the task he has undertaken we have no sufficient evidence in this book itself. Assuredly he ought first to manifest a distinct apprehension of the question really at issue. If it be—as he sometimes, and in his preface

* *History of the Conflict between Religion and Science.* By JOHN WILLIAM DRAPER, M.D., LL.D. London: HENRY KING & Co.

specially, seems to intimate—whether science can expect patronage and help from the Inquisition, Papal Infallibility and Vatican Councils, it is too simple, and of too obvious solution to be discussed before a Protestant audience. That question has been so thoroughly elucidated by Mr. Gladstone, that Dr. Draper's position becomes not unlike that of the man that cometh after the king. If the question be, whether Protestants are so far identified with the intolerance of the Roman Church as to be entitled to a share of its odium, it is a question which Dr. Draper simply evades, and here discretion is wise. What, then, is the religion that conflicts with science, and for some sixteen centuries has continued to do so? It is simply a Proteus, that cannot be arrested long enough to be photographed. As we glance over these pages and endeavour to detect it, it assumes forms as various as the creations of classic fancy. And yet, if this conflict has been with recognized forces, we want to know definitely what they are. What is this religion—what is this science, that have fought each other for sixteen centuries? We know how a bigoted superstition banished Anaxagoras and murdered Socrates, but was that superstition "religion" in Dr. Draper's sense of the word? Then, on the grounds of both science and religion, we take part with Socrates, and in the superstition we recognize a common foe to both. Was it the ecclesiasticism that Constantine established as a State institution, and which could banish Chrysostom, or confer bishoprics as civil favours? Dr. Draper himself, as if ignoring the title of his book, states that in this case Christianity had been transformed into "a political system." If the political system persecuted, what had religion to do with it? Most persons will infer, very little, indeed. Again, Mohammedanism bound up the soul in a death sleep by its rigid fatalism, but is the fatalism of the Turk the foe that we ask to have defined? The inquisition hunted down free thought, and crushed what vital Christianity it could detect. Was this "religion" persecuting science? Was it not, rather, self-interest domineering over religious freedom and aiming to exterminate religion itself? The reformation led men to study the Greek Testament and develop spiritual truths, which from Luther's lips pronounced the doom of Rome. In the conflict, when the Bible was on one side, and the ruthless extermination of sacred learning was the object of the other, how are we to recognize Dr. Draper's combatants as religion and science? Of late it has been felt that the Roman hierarchy, by the loss of temporal power, and certain threatening dangers from the spirit of the age, must, to secure itself, draw closer the bonds of spiritual allegiance and guard its unity. Hence the Vatican Council and the dogma of infallibility. It was the selfishness

of a corporation attempting to push back the tide of human thought, and stultifying itself in the attempt. But where was the "Conflict of Religion" here? Dr. Draper will need to shuffle it in—if any consistent and uniform meaning is to be attached to the word—as adroitly as some of the members of the Council of Trent accounted for the presence or absence of the Holy Ghost at their Council—it came and went in the Pope's mail-bag.

It is very plain that Dr. Draper's "religion" can only be recognized by an *alias*. He gives it the name, but in every instance it is something else. When he meets it in its genuine form—as in early Christianity—there is no conflict. He cannot find or make one. Even Tertullian passes muster then, and is eulogized. The "religion" of Dr. Draper cannot be located; it cannot be defined. Now it is at Mecca, now at Constantinople, now at Rome; but unfortunately, in every case it happens not to be religion.

And yet, Dr. Draper's "Conflict" is all built up on the assumption of the reality and identity of this Proteus. Expose the monster, and the book has nothing to support it as a unity but groundless and unjust analogies. Attempt precisely to state the question at issue—if from Dr. Draper's stand-point it can be stated—and nearly all that he has to say is *obiter dictum*. It has nothing to do with the real issue. There is indeed a live question underneath all this verbiage, but it is one to which Dr. Draper never so much as alludes, and which we are confident he will never attempt to handle. It is the question whether genuine religion, a spiritual Christianity, works in accordance with its own nature in giving and studying and toiling to promote learning, in founding colleges and universities, to which the world is indebted for most of what it knows of science?

It would be worth while for a man, at once competent and impartial, to discuss the question, whether a man can at the same time possess the Christian and the truly scientific spirit. This is the only question which goes to the root of the matter. Dr. Draper has not only not touched it, but he has kept at a very remote distance from it. Indeed, taking his title for a text, he has produced a rambling and impertinent discourse. Most of his book is really about the conflict between Mahomedanism and Romanism on one side, and intellectual activity—not science—on the other. And when he puts a word that has so many *aliases* as religion in the place of Romanism, and then makes it serve for Protestantism, too, he is equally unjust in his compliments and his slanders. At one time he says, that in the early centuries Christianity was Paganized, and Paganism was Christianized, and they persecuted in turn; and at another he brings out Servetus and Calvin to illustrate persecution, and yet

all the while it is religion in conflict with science. Verily, a man must wear green glasses who can see religion in pretty much every thing objectionable that turns up in history. Unfortunately, he sees science a naked angel, while religion never appears except in the garb of Pope, Inquisitor, a Political System, a Paganized Christianity, or some other *alias* among the ten thousand parodies on the *religion* of Jesus of Nazareth, the only religion about which civilized men have much concern to-day.

But may not a rambling discourse, that has very little to do with its text except to leave it or mock at it, have merit as a history? Assuredly; and Dr. Draper has merits of style which have attracted readers and made his works popular in many quarters. His merits in his own sphere of science, none but a carping critic will call in question; but one thing is quite clear, and that is that future generations will learn not to quote Dr. Draper as authority in Saracen history. This, however, seems to be his chosen field. In his "Intellectual Development," to which he complacently refers, this was also the case. He refers to Saracen attainments in science with a romantic enthusiasm like Burke's when he bemoaned that the age of chivalry was past. Over the vanished glories of the Mahommedan middle ages he lingers like one who had imagined that he had found there the millennium of the world. His admiration for the Saracen *Als*—Alchemy, Algebra, &c.—is unbounded. But his pictures, unfortunately, do more credit, in some cases, to his imagination than to his scholarship. We have some familiarity with portions of the period he traverses, and the philosophies that he passes under review, but we confess that at times we can scarcely recognize them under his handling. We are at a loss to know what authors he has read, or where his authorities—which he never gives—are to be discovered. We have been sometimes disposed to credit him with profound acquaintance with the Arabian Nights—drawing from these his poetry, and from Gibbon or Ockley his prose. But we can find nowhere anything to bear out the extravagant statement that under Mahommedan dominion the world was flooded with learning, and "the Saracen empire was dotted all over with colleges."

Much is said by Dr. Draper in praise of Arabian learning. To students ordinarily familiar with the subject, this praise will seem excessive. They will recall, for instance, the statements of Gibbon, who certainly was not prevented by prejudices in favour of Christianity from doing justice to the adherents of the "Prophet." Admitting that the Saracens had possessed themselves of Aristotle, and that they dexterously wielded his syllogism—"more effectual for the detection of error than the investigation of truth,"—he adds, "it is not surprising that new

generations of masters and disciples should still revolve in the same circle of logical argument."

The ancient geometry, to which the Saracens added nothing, was resumed in the state in which it had been transmitted by the Italians of the fifteenth century, "and whatever may be the origin of the name, the science of Algebra is ascribed to the Grecian Diophantus, by the modest testimony of the Arabs themselves." The Saracens did not venture to renounce the astronomical hypothesis of Ptolemy, nor did they advance "a step towards the discovery of the solar system." Indeed, astronomy was overlaid by the vagaries of astrology. Some discoveries were made by the Saracens in chemistry, but their most eager search was "for the transmutation of metals, and the elixir of immortal health." One certainly would scarcely infer from such statements what is implied in the assertion, that "the Saracen empire was dotted all over with colleges.

We are somewhat at a loss under what head to class one of the attempts of Dr. Draper to state the question at issue. He says—and this is probably in his mind a leading phase of the "conflict"—"we are now in the midst of a controversy respecting the mode of government of the world, whether it be by incessant divine intervention, or by the operation of primordial or unchangeable law." If Dr. Draper has tried, as he professes, "to present a clear and impartial statement of the views of the two contending parties," and to this end, to "identify" himself with each, he has in this case been singularly unfortunate. We presume that he intended to place on one side the Christian doctrine of a Divine Providence, and yet he has only succeeded in substituting for it a gross caricature. "Incessant Divine intervention" may very correctly answer to his idea of the doctrine, but it only confirms the impression made by other portions of the book, that he either does not understand, or ignores, the real issue.

An ordinary well-read scholar will not be able to proceed far in the book before discovering that it has much more of the show than the substance of learning. Of Aristotle's "inductive" philosophy, which he eulogies in a style that would have exasperated the leading member of the Royal Society two centuries ago, he seems to have very inadequate conceptions. He very gravely tells us that "Vedaism developed itself into Buddhism." His criticism of St. Augustine is perhaps as sweeping as anything in literature, for he says, "His works are an incoherent dream." That single sentence lets a flood of light on the critic, instead of darkening the fame of the greatest and most brilliant thinker of his age. Whenever Dr. Draper wanders from his thread of scientific discovery, he excites our distrust.

There is something plausible, perhaps, to many, in an argument so constructed as to credit every discovery and invention of these last centuries to what is called science, and then to represent religion as taking a position opposed to them all. A man may have been as devout a believer as Newton or Faraday, but his science is wrested from him and turned over to one camp, and his religion, as the foe of science, is necessarily turned over to the other. This may perhaps, be called impartiality, or, possibly, learning, but it seems to us the very mockery of argument, the *reductio ad absurdum* of the method pursued by Dr. Draper. Science does everything in the abstract. Religion does everything in the concrete. "Science" takes in Luther, when the fight is with religion as represented by the Papacy. But it disowns him the moment that he is not needed for the service of the argument. Leibnitz, in his day, was reputed as a champion of Christian belief, yet he, as inventor of the "Calculus," is passed over exclusively to the jurisdiction of science. Bacon, who declared that he would "sooner believe all the stories of the Talmud, Alkoran, and Legend, than that this universal frame is without a mind," has been generally regarded as something of a philosopher, but, whether for that reason or some other, he is not a favourite with Dr. Draper, who says that to Leonardo da Vinci, and "not to Lord Bacon, must be attributed the renaissance of science." All that the great and honourable Robert Boyle and the Royal Society of England accomplished, is of course credited by Dr. Draper to his favourite "science," and he is either ignorant of the fact, or conveniently omits to state it, that the leading members of that Society, with Boyle, Newton, Granville, and Ray at their head, were devout believers in Christianity, and zealously prosecuted their studies and discoveries, that they might lay a richer tribute on the shrine of religion. Their aims were religious, and what they did for the world is to be credited to their religion.

We protest then against the misrepresentations of Dr. Draper. It is not creditable to his learning if he did not know the facts. It is discreditable to his impartiality if he marshalled them in such a way, by bringing some in the foreground and keeping others in the background, as to leave a false impression.

In his whole book there is nothing, so far as we can discern, to indicate his hearty belief in God, or the immortality of the soul. His paragraphs on the latter point seem calculated to leave the impression that he favours the theory that the soul is finally absorbed in the original substance from which it was derived. The immortality which he finds suggested in nature, is not necessarily the immortality of conscious being. He tells us, with a curious use of words, which seems to *suggest* the

inquiry what he *means*—"Nature has implanted in every man *means* which impressively *suggest* to him the immortality of the soul and a future life." But in inquiring further, we find what suspicious company his doctrine of immortality keeps. It marches abreast with Pantheism. What else can we infer when we read—"Is there, then, a vast spiritual existence pervading the universe, even as there is a vast existence of matter pervading it—a spirit which, as a great German author tells us, 'sleeps in the stone, dreams in the animal, awakes in man?' Does the soul arise from the one as the body arises from the other? Do they in like manner return, each to the source from whence it has come? If so, we can interpret human existence, and our ideas may still be in unison with scientific truth."

Comment on such language from us is superfluous. We will only allow Dr. Draper to make his own comment. Elsewhere he asserts that the questions "What am I? Where am I? What, can I know?" are questions "which men in all ages have asked, but which never yet have been answered." He suggests a Pantheism, by which we "can interpret human existence, and our ideas will be in unison with scientific truth."

We confess that we have been sadly disappointed in this book. Its preface contained a thrice repeated profession of impartiality. Its statements of the question at issue showed how these professions, to be accepted at all, must be qualified with the concession that he was incompetent to state it fairly. Its presentation of "religion" is a series of caricatures, making Paganism and Romanism and self-interest and the basest passions its representatives. Its claims for science ignore any relation of religion to it but that of antagonism. It betrays repeatedly a strange ignorance or confusion of historical matters, combined with exaggerations, and an incompetence to judge a writer like Augustine. And this is a volume of the "International Scientific Series," put forth by a respectable publishing house, in a land that owes nearly all that worthily distinguishes it to the Christian faith.

It is well to know how the war is carried on against Christianity. If we can judge by this specimen of the series, it is a war of fair professions, but unfair stratagems. The conflict, as we read it, is not that of religion with science, but of false representations and travestied history, with truth itself. Religion—what the true followers of Christianity receive as such—is not what Dr. Draper paints it, dealing with it as inquisitors with heresiarchs crowned with mock mitres covered with pictures of the devil. Religion, first of all, implies a love of truth, and it welcomes truth, come whence it may, finding in Him who spake as never man spake the incarnate truth, whose words no man can darken without putting out a light

such as science never kindled, to guide the feet of the feeble and the trembling and the erring back to the love and peace of God. We welcome science, and all the truth it reveals, and all the discoveries that it makes; but when deeds of religion, in the genuine sense of that abused word, are told as fairly as Dr. Draper assumes to tell the deeds of science, it will be found that it has carried light and hope to homes and hearts that mere culture or learning never could reach, and that upon its future ministries of charity, and humanity, and cheerful self-denial depend that brighter future of the world, without which science only guides the soul into a dreary Pantheism, and such an immortality as is no better than blank annihilation. His view of man is that described by Campbell:

The creature of a day,
Spouse of the worm, and brother of the clay,

qualified only by another relationship developed in the pages of Darwin and Huxley. For ourselves, we are not prepared to find our God sleeping in the stone or dreaming in the animal, nor for us has that view of the soul any special attraction which bears us back to the communion of the ancient Stoics.

HYMN FOR THE "CHURCH OF THE LORD."

"COMFORT THOSE THAT MOURN."

Oh! tried and distressed one, thy Saviour is near thee,
Though clouds may obscure His beneficent smile,
These soon will disperse and His presence shall cheer thee;
Be patient, submissive and faithful meanwhile.

The process is painful that purges thy spirit
From worldly and selfish and sensual dross;
But yet it is needful if thou wouldst inherit
"The purchased possession, the fruit of the Cross.

O, think what He suffered of pain and privation!
"Despised and rejected" by even "His own!"
His object alone to secure thy salvation
And raise thee to bliss near His heavenly throne.

Thy home is not here; but an earthly sojourner
Thou needs must thy heavenward journey pursue.
What if part of the way thou must pass as a mourner?
The "mourners are blessed;" here's comfort for you.

Ah! deem not thy "peace" here can "flow as a river,"
If pride and corruption still linger within;
Yet peace, too, is promised, and He is the giver
Who sends us a sword to do battle with sin.

Then rouse thee, dejected one! rise from thy sadness,
And clad in faith's panoply wrestle again;
Thy foes being slain, thou shalt go forth with gladness;
With Christ having suffered, with him thou shalt reign.

E. P.

THE GOSPEL ACCORDING TO MAUDE.*

BY THE AUTHOR OF "THE TWO WORLDS."

WHEN an angry divine is worsted in controversy, his last shift is generally publicly to pray for our "poor, misguided brother," which is understood to be the proper way of being piously spiteful; the next previous step having been to fling a Scripture prophecy at him, of course properly "interpreted" to fit the case. This is the stage at which William Maude, of Birkenhead, has arrived in his controversy with Spiritualism. To the regular expert, his process is as simple as is "cooking accounts" to the managers of a bubble company, or the dressing of poultry to a French *cuisinier*. First, as the cookery-book says, "catch your hare," then, using the Bible as a razor strop on which to sharpen the critical knife, cut away and remove whatever is found to be unpalatable, roast well before the fires of popular prejudice and passion, season with a proper amount of pious phraseology, and haven't you a dainty dish to set before a bishop or an Exeter Hall *gourmand*? In other words, having fixed upon your subject you proceed to manipulate it. You set out to prove that the obnoxious system against which you set your theological lance, originates with a certain mysterious personage not often mentioned in good society, but of whom occupants of the pulpit, interpreters of prophecy, and others of the "unco guid," often speak as familiarly as if he were a sworn brother. Of course you must show that the system you combat is pantheistic and immoral—that it is Antichrist, and has the mark of the Beast, and is everything else that is obnoxious and abominable. To do this, you must look over the writings of its advocates. Out of a large mass of literature, you must be very stupid if you cannot find some crude or foolish thoughts, no matter that they have no necessary connection with the subject, or that they are merely individual opinions, discredited by the general body to whom you would impute them. Again, you can easily pick out passages from accredited writers, that, with skilful handling, may serve a similar purpose. You need not inquire too curiously into the general argument of the book in question, or of the context of the passages quoted, or the known opinions of the writer, and if you can dexterously throw in a text or two *that* may help to settle the business.

These arts are specially resorted to, if the system or theory attacked is open to the suspicion of novelty. There is a sort of

* *Spiritualism Prophetically Considered.* By WILLIAM MAUDE. London: PARTRIDGE, Paternoster Row.

theological Toryism which specially hates and dreads innovation. It conceives that new ideas can originate only in an uncomfortably hot region. Your theological Tory exercises no mental hospitality; he reverses the Apostolical injunction. He is careful *not* to entertain strangers, lest, perchance, he entertain a *demon* unawares. He reminds one of a cartoon that appeared in *Punch*, in which two roughs are in conversation as a gentleman passes at a little distance. The following is the dialogue:—*Bill*. Who's him? *Jem*. Oh, him's a stranger! *Bill*. Well, then, heave a brick at him! So, when parson calleth to prophet, and Maude respondeth unto Nangle, the colloquy as to the stranger usually ends with—"Heave a text at him!"

Nothing can be more offensive to a well-regulated mind than this heaving of texts. We remember a tract that used to be thrust into the hands of respectable people, headed—"Are you a sheep or a goat?" We have no doubt the simple-minded writer was actuated by good intentions; but we doubt if any theological "goat" was ever converted into a "sheep" by this very pointed and personal interrogatory. If anything can add to the offensiveness of this practice, it is to be found in rash, unauthorised interpretations of prophecy, to intensify theological antipathies or eke out a polemical exigency. Mr. Maude's pamphlet is useful in this respect; it is an example of what ought to be avoided. He is both a prophet, and an interpreter of prophecy. In the former capacity, Maude is not likely to rank so high as Murphy. He should have first tried his "prentice han'" with Zadkiel or Old Moore, before he ventured to set up on his own account. It is, however, not with Maude as a prophet, but with Maude as a heaver of texts and an expounder of prophecy, that we have to do at present. The first text quoted by him at length is from that mystic record of spiritual visions and experiences, the "Revelations of St. John the Divine," chap. xvi. (The italics and parentheses are as given by Mr. Maude.) "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the *spirits of devils* (*lit., demon spirits*) *working miracles*, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Now, can any other than a prophet see in this any application to modern Spiritualism? The Revelator saw but *three* spirits, while those among us cannot be numbered. They were "like frogs," but the spirits who attend *séances* neither wear the form nor assume the characteristics of frogs, or of any other amphibious creature; while both in form and character they bear out their claim of being our friends and kindred. Who

are the three mediums answering to the "dragon," "the beast," and "the false prophet?" Are they the Fox Sisters? or the Brothers Davenport and Mr. Fay? We feel curious to learn, and take it rather unkind that Mr. Maude does not inform us. We hope, however, the text may be a warning to him of the terrible risk he may run as a "false prophet." We are not aware that the modern spirits go forth, in particular, "unto the kings of the earth and of the whole world;" but possibly Mr. Maude may receive private and confidential information from these high quarters. All that we can say is, that in that case, if he can get liberty to send authentic particulars of these royal *séances*, we shall be happy to engage him as "Our Own Correspondent," and publish a special edition for these important telegrams.

Really, Mr. Maude, this sort of thing will never do! Try another "heave!" You must, though, next time have a better pebble in your sling than that, if you are to do battle against this Philistine giant of Spiritualism, or you will fare no better than did Old Nick, when he encountered the holy Saint Medard, by the Red Sea Shore. According to the legend (*vide* Thomas Ingoldsby)—

Nick snatch'd up one of those great, big stones
Found in such numbers on Egypt's plains,
And he hurl'd it straight
At the Saint's bald pate,
To knock out 'the gruel he called his brains.'

* * * * *

But the stone bounced off from St. Medard's head,
And it curl'd, and it twirl'd, and it whirl'd in air,
As this great big stone at a tangent flew!

Just missing his crown,

It at last came down

Plump upon Nick's orthopedical shoe!

Oh! what a yell and screech were there!—

How did he hop, skip, bellow, and roar!—

Oh dear! oh dear!

You might hear him here,

Though we're such a way off from the Red Sea Shore!

But the text which Mr. Maude specially delights to "heave"—which he considers a particularly heavy one—indeed, a regular paving-stone, is the following from St. Paul's First Epistle to Timothy (chap. iv.)—"But the Spirit expressly saith, that in the latter times some shall depart from the faith, *giving heed to seducing spirits, and doctrines of devils [teachings of deceiving spirits and demons, as rendered by Mr. Maude] speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats.*" "This, as we all know," says Mr. Maude, "has by Protestant divines usually been considered to find its fulfilment in the

doctrines and practices of the Apostate Church of Rome!" And that it has "a partial and accommodated application to that Antichristian system" Mr. Maude has "certainly no intention to deny;" but, if we may be pardoned for using University slang, he considers this as only the "little-go," the "great-go" is now being played out at the exhibition of the Brothers Davenport, and at Dr. Slade's *séances*. In Spiritualism alone is it to have "its ultimate and plenary fulfilment." Let us look at the several clauses of this passage, that we may judge of the value of this latest exegesis. How does Mr. Maude know that these are "the latter times" spoken of? There has scarcely been a generation, from the first Christian century to the present, that has not regarded its own as specially "the latter times." To go back no further than Protestantism. How many sects of Millenarians, believing the end of the world to be at hand, have we not had—Anabaptists, Fifth-Monarchy men, Southcotians, Shakers, Mormons, Millerites, and interpreters of prophecy generally, attached and unattached? Are we quite prepared to believe, on Mr. Maude's authority, that these are the very last latter times, and, as Mr. Owen once said of *his* oft-promised millennium, "and no mistake this time!" "Some shall depart from the faith." But of what age can it be truly said that some have *not* departed from the faith? We know, on Apostolical authority, that the Christians of their time expected the world to come to an end, and that they would be caught up into the air, that many had even then departed from the primitive faith of their Master, and hence the injunction, "Try the spirits whether they be of God." Indeed, the whole passage under consideration has an evident application to the time and circumstances in which it was written. The Apostle was evidently thinking more of heretical Christians in Rome, Corinth, and Ephesus, than of future Spiritualists in London, Paris, and New York. What is "the faith" from which, in these "latter times," men are now departing? It may be from that of St. Athanasius, or from that of "the Church as by law established." But the faith of Christ? Christendom has departed from that so long ago, that it has well-nigh forgotten all about it. It believes, now-a-days, in "scrip" and "three-per-cents," in *laissez-faire* and the devil take the hindmost,—in rifled cannon costing four thousand pounds a-piece, to fire shots costing twenty pounds each; but as to the religion of "Peace on earth and goodwill among men," surely, Mr. Maude, you must be joking! Men cannot be departing from that faith, for they don't hold it, and none but a very insignificant fraction ever did. As to Spiritualists "giving heed to deceiving spirits, and teachings of demons speaking lies

in hypocrisy;" we need only say that Mr. Maude quotes (not always fairly) from Mr. Howitt, Mr. Brevior, Mrs. De Morgan, Mrs. Crosland, M. Bertolacci, and other Spiritualists, but he does not and cannot quote a sentence to show that they give heed or recommend others to give heed to "deceiving spirits," while he might have filled his pamphlet with quotations showing that Spiritualists urge that by our own earnest aspirations and endeavours after truth, we should draw around us spirits only who are pure and truthful; and that all communications, whether from spirits departed, or spirits who occupy pulpits and write pamphlets, should be *judged of solely on their intrinsic merits*.

No doubt there are deceiving spirits. Spirits in the flesh who deceive by their printed statements are very likely, at least, until they become wiser, to deceive, after they leave the flesh, by communications through mediums, if they have the opportunity; but this is no reason why we should give up either books or spiritual communications. It only shows that we should "Prove all things, and hold fast that which is good." But, says Mr. Maude, some of the spirits have confessed that they tell lies, and that other spirits are no better than themselves. This is about the closest parallel I have met with to the famous classical story of the man who said that all Cretans were liars, but then added "I am a Cretan." Mr. Maude's logic is somewhat funny. Does a spirit put forth unexceptionable and Christian sentiments? That is only a proof of the "subtilty of Satan;" of the "deceivableness of unrighteousness;" of demons "speaking lies in hypocrisy." But does a spirit—perhaps fooling the questioner to the top of his bent—confess that he is a liar, *that* is unexceptionable evidence that he speaks the truth, and that his word is to be credited.

As to Spiritualists "having their conscience seared with a hot iron," Mr. Maude says nothing, and we may draw our own inference from his silence: when we consider the uncharitable and unfounded aspersions at times cast upon them for asserting what they know to be facts, and avowing the convictions to which these facts have led them, it may be thought by some that this clause of the text is possibly exemplified at the present day in a very different direction to that indicated by Mr. Maude. We next learn from that gentleman that Spiritualism "forbids to marry," in proof of which he quotes the *Times'* correspondent, that one of the most important subjects discussed at a convention of American Spiritualists was "free love." But neither he nor the *Times'* correspondent mentions that the subject was discussed only to be condemned and repudiated, and branded with ignominy. It is, by the way, a little odd that Mr. Maude should consider freedom in the marriage relation a forbidding to marry. What should we think of a man who told

us that the Mormons, for instance, prohibited marriage because they practised polygamy? As to "commanding to abstain from meats," our author virtually gives up the point when he tells us that "even if it is not *already* practised, there is a high probability it may belong to the future development of Spiritualism." Into the region of prophecy—of his own prophecies in particular, it would be perilous to follow him. Possibly he may have a better knowledge of divining than of divinity, but if so he is at present but an "undeveloped medium."

As to the latter, this pamphlet supplies evidence that he has a very imperfect appreciation of even its elementary principles. Thus, in speaking of the modern evidences of man's immortality, he asks (in italics), "What is the *soul-value of this conviction?*" In other words, what is a man the better for believing that there is a future state, if his belief extends no further, or if it be coupled with intimations which effectually neutralise its moral influence?" The meaning of this last insinuation is brought out more clearly a little further on, where he tells us, "Men may, by means of Spiritualism, be made Pantheists, Socinians, Swedenborgians, Universalists, but *Christians*—never. Satan does not cast out Satan, nor is the kingdom of darkness divided against itself." The meaning of all which is—the belief in the future life and its related truths is of no use, unless you also believe in the Gospel according to Maude;—and a more shabby, seedy Gospel was surely never uttered by any articulately speaking biped in any age of the world. And this language he employs with the avowed knowledge that "Spiritualism, even in England, can number among its converts able ministers of religion, eminent men of letters, successful physicians, acute lawyers, and men and women of high intellectual cultivation and refinement." We should think our modern prophet had just been reading *Hudibras* when he penned the foregoing passage, and had taken to heart the couplet—

Lay it on thick,
And some of it will stick.

But he seems not to have been aware that when an unskilful workman lays on the mortar *too thick* it is apt to drop off altogether.

The fact is, Mr. Maude, if we may be allowed to say it to you in confidence, we are terribly afraid that you are one of those who, in these latter times, have departed from the faith which enjoins, "Judge not, lest ye be judged, for with what measure ye mete shall it be measured to you again." You have, alas! "given heed to deceiving spirits;" those, namely, in our days named *Dogma* and *Sectarianism*; and to "teaching of demons," called *Intolerance* and *Bigotry*. It is a sad case, my erring brother, but "Go, and sin no more!"

CONCERNING GEISTS.

BY THE REV. T. L. HARRIS.

(From a New Work, entitled, "The Lord; the Two in One.")

1.—CONCERNING the nature of Geists, it is permitted to make an extract from a volume, still in manuscript, entitled, *The Annunciation of the Son of Man*; which may, perhaps, succeed the series now in course of publication.

2.—“Death does indeed open a way out of the natural world; but it is broad, not narrow; descending, not ascending; easy, not difficult. It tends to a great catastrophe, not contemplated in the primitive structure of that wonderful creation made in the image of God, male and female, and endowed with wisdom and power of rule over all creatures of air and earth and sea. The truth of the Christian is the despair of the philosopher. Cultivated nations garnish the sepulchres; when Christ’s redemption shall be fulfilled there will be no sepulchres.

3.—“After the decease of man he divides into two parts, the spirit, which is personal, and the geist, the shadow-man, which is impersonal. The geist holds in its fine structures the man’s whole life—every thought, every act, every condition through which he passed—the whole story of his days. The pre-historic rain-drops still leave their imprints in the soft clay on which they fell, now become rock. Whatever the man’s spirit did, in and through its natural body, is more than dented in the geist, or shadow-body; it is builded in—for good or for evil. This shadow-body is endowed with its own shadowy consciousness in which, by continuity, is retained the more natural consciousness of the spirit of the man; but, as it were, in a moonlight mist of recollection—a vague, tremulous semi-dream. The geist after decease is not taken, as the spirit is, by angels; it drifts out of the body. The cord is cut by which spirit, body, and geist made one in the flesh; and the geist, by its own levity, floats away, softly and easily, as thistle-down. Man giveth up the ghost, and where is he?

4.—“These geists are, in many instances, visible to clairvoyants. She of Endor saw the geist of Samuel, and declared that she beheld men as gods, rising up out of the ground. As was the man, so his geist is, representatively; and the geist thinks himself the man, in a sort of semi-wise and semi-foolish manner. If a man possessed great intellectual faculties, and put them forth through a long life—since character tells everywhere—he has built a great geist, if not a great name; he has sent forth a splendid representation of himself into the world of

shadows. The majority of the geists, however, may be classed under the general name of imbeciles; imbeciles as compared with, or measured against the power of the child.

5.—“They neither grow nor decrease; as the tree falleth, so it lies. The man’s spirit made them, in such sense that they are a secondary creation, modified after a fashion not implied in the structure of the primordial germ.

6.—“The geist inhabits the last state of the man whose geist he is. That last state is reproduced in a shadowy, fantastic image-world, whose vacuities seem to geist-vision such things as the bed whereon it slept, the money it hoarded, the house it lived in, the clothing it wore, the ornaments and jewels—each reproduced, as images are in sleep.

7.—“It can hardly be said that the geist either suffers or enjoys; he reproduces, with a sort of vague, shadowy effort, the recollection of the things that were wrought in and through his structure. He tends to an endless reproduction of his former owner’s habits, manners and ways.

8.—“The geist of Homer talks good Greek, sonorous, resounding. He is a geist in the Homeric style; but when he comes in contact with a medium, he will, for the time, be drawn into the medium’s body, and come out again a Homer, who communicates in the tongue of that ‘inspirational’ person. He will, if left to himself, fill the chinks and crannies of the medium’s natural mind. ‘It is Homer; it is the divine Homer that possesses me; now I shall compose a new *Iliad*.’ Soon the geist goes about his business, and of that ‘new *Iliad*’ the world hears no more.

9.—“The geist at once shuns and seeks human society. If you will leave him alone, and not bother him, or trouble him with your troubles, or vex him with your anxieties, or twist him into an awkward form, through the operation of your psychic will upon his shimmering, shivering, moonlight structure, he is glad to be with you; to sun himself, through your eyes, with the light of natural day; but if you fret him, he is gone; and he has means of redressing himself against any injury or slight inflicted upon him at the hands of mortals.

10.—“The geist never infests. Why should he infest? He has nothing to infest with; but he may be infested, that is troubled. The will of the magician or magnetist pierces into his shadowship here like a lance; and when that will draws itself back into the world, it draws the geist up after it. There are conditions here, however, that must not now be spoken of. Then the geist is forced trembling into the magician’s presence. There are ways by means of which he can be compelled to unroll the picturings of events that are inscrolled into the layers of his frame. This is

unlawful, but possible, and frequently practised at the present day. The geist will lie, as any mesmerized subject can be made to lie. Men who practice biology upon the poor helpless creatures, know not how terrible a sin they are committing against order, nor what terrific consequences must inevitably follow them in the rebound of that violated order to its place.

11.—“The geists eat and drink, but only as geists—not as spirits. ‘We have dined,’ they say ‘sumptuously.’ A vapour-breath makes them a table, and another covers it with shadowy images of food. They retain, with the shadow of the habits of the master, the shadow of his friendships. Geist Cromwell consorts with Geist Hampden. Old comrades in the battle field, or the chase; in literature or art; in nature or occult studies, draw together even in their shadows. The geist of the suicide is always impelled to show ‘how he did it.’ Murder will out. If dead men tell no tales, their geists will tell them, if they find opportunity. The poet’s imagination touched the chord of truth, when he said :—

‘The earth hath bubbles, as the water hath,
And these are of them.’

12.—“They are seen sometimes travelling in the dim light, in long lines like flying ocean birds. These are the geists of travellers. They are seen in thousands of attitudes;—like Romeo beneath the balcony; or Orlando carving the name of Rosalind on some tree in Arden; like poor crazed Ophelia—chaste as the frozen snow-drop—love surviving in the reason’s dim eclipse, immortal there in that lovely woman-geist; her lips breathing forth the shadow of a sound—her song of ‘Willow, willow.’ There, too, Cleopatra, gorgeous and resplendent; but to her old real self, a cloud emptied of its rain. The arms that would embrace her clasp nothingness. It is here, it is there, it is gone. So the geist grows neither old nor young. For him there is neither good nor evil; reminiscence takes the place of reality.

13.—“Nevertheless, organization is the one potent fact throughout the universe. Wherever there is organized structure in the human form, *that* will not lose itself in the undistinguishable nothingness; it is structurally great, being big with possibilities. My armour is not I; but if I am naked, Achilles, that suit of armour that I once wore will be my distinguishing mark. Yon spear is nothing, standing disused against the wall. But what shall it be when Achilles finds hand to grasp it? The geist, or shadow-man, holds latent the infinite possibilities of matter, as the spirit, who once filled the geist, holds latent the infinite possibilities of spirit. The Power that disunited them can alone re-unite them; but if united, lo! the Resurrection of the Dead.”

ANN FROST'S GHOST.

THE following story may be relied upon as authentic. The incidents narrated were given to me by the farmer in whose house they occurred some fifty years before. At the time they happened he was a young man residing with his wife and children in the northern part of Yorkshire. He had been brought up respectably and could read and write and knew a little arithmetic—an amount of education not common at that time with men of his class. In addition to being a man of strict integrity, he was a professing Christian, and I believe a sort of local preacher amongst the Methodists. The extent of his reading was small, being confined to the Bible, the hymn book of his denomination, an odd volume of Wesley's sermons, a few religious tracts, Bunyan's Pilgrim's Progress, and an occasional newspaper. Works of fiction he was completely ignorant of. Anything of a supernatural character as occurring in modern times he was in the habit of treating with contempt and describing it as "old women's tales." And he was probably too robust, healthy, and matter of fact in his mind to be the victim of optical illusions or clairvoyant experiences.

It was towards the close of a warm midsummer day that a certain buxom servant girl, in Mrs. Neal's employ, came to her mistress, as the latter stood beside her husband, admiring the antics of a young colt, who was trying its legs in the meadow for the first time, and said, in a very earnest way, "I'd like leave this afternoon, Missus, if you please. Mary says she'll get the tea, and I haven't seen my mother this three weeks."

"You may go, Ann," said Mrs. Neal, kindly; "but you'll be sure to be home to-night, for to-morrow is washing day."

"Oh, I'll be home, ma'am," said Ann. "And to tell the truth, ma'am, I want to go, because I hear mother's behind with the rent, and I want to take her my wages. It's been hard for her since poor father died, with all them little children."

"Yes, poor soul, it must have been," said Mrs. Neal; "and you may take her a dozen new-laid eggs, and the pat of butter in the stone jar, and a loaf of our cream bread for her tea."

Ann, with a grateful "Thank you, Missus," ran away to get herself ready for her walk, and soon reappeared with a straw basket on her arm. In this, as her fellow-servant knew, she had her quarter's wages in a handkerchief, and above it the good things her mistress had sent to the widow.

"That's a good girl," said Mrs. Neal, as she watched her on her way up the road. "It isn't every one that would save for the

mother's sake as Ann does. I'll give her a new stuff gown for her Christmas present."

After that no more was said of Ann Frost. The family had tea, and after it was over a friend dropped in, and when he had gone the children were put to bed, and the servants were heard trudging up to their garret overhead. All was dark, for the moon rose late that night; and Mrs. Neal, as she looked at the clock and saw that its hands pointed to the hour of nine, said, "Ann's a foolish girl to stay so late. She'll hardly find her way along the road by this light."

"Maybe she'll wait for moonrise," said Mr. Neal.

"Then she'll be out later than a decent woman ought," said the wife; "and I'm too tired to sit up all night for her; and I won't leave the door unlocked. She can just wait in the shed until day breaks."

"Don't be cross, mother," said Mr. Neal, good-naturedly. "Go to bed. I'll just sit up a bit and read, and she'll be home soon I've no doubt."

Mrs. Neal took her lord's advice, and went to her room, where she was soon asleep. He, for his part, lit two candles, seated himself in a big arm-chair, opened his book, and went to sleep over it.

"When I wakened up," he says, as he tells the story, "It was with a start like. I'd been asleep a long while, I could see, for the candles were burnt clean down to the sockets; and there was the moon, big as a bushel basket, and yellow as gold, staring in at the window. I felt queerish, as if I'd had a bad dream that I couldn't remember; and while I was rubbing my eyes and shaking myself, the clock began to strike. It struck twelve. 'Ann is never coming home to-night,' said I. 'I'll go to bed;' and with that the candle-wicks dropped one after another into the hot grease, and began to fry. I snuffed them out, and went to the window to draw the shutters to and bar them, and just as I'd got my hand on one, our old dog that always slept across the door on the porch, set up such a howl as I never heard him give before. You know they say, in our part of the world, a dog's howl is a sign of death. I don't believe such stuff, but I thought of the saying, somehow, and it didn't make me comfortable. I felt angry at the dog, and I was making ready to throw a bit of stick at him, but before I could hurl it from my hand, I saw Ann Frost standing close beside the dog, who was crouching low and shaking all over. 'The next thing I'd have hit you,' says I, putting down the stick. 'You're late enough to night, what's happened you?' For somehow she looked white and strange in the moonlight, and I thought she might have been ill. Then I took my head in from the window and opened the door, and Ann came in across the sill; and I remember just

how she stood in the white moonlight, white as snow herself, and how the dog lifted up his head and, trembling all over, howled again—three long, awful howls that made my blood run cold.

“‘Well, Ann, what’s happened you?’ I says again, and I felt stranger than I ever felt before that minute. Queer little prickles flew all over me, as they do when you catch hold of that electric machine some doctors have. And I was frightened—I couldn’t say at what, unless it was the dog. ‘Haven’t you a tongue in your head, Ann?’ says I. ‘What’s the matter?’

“‘The matter, master?’ says she, looking into my eyes. ‘Oh, master, don’t you know I’m dead. The man that killed me is Jack Humphreys, and you’ll find me behind Carston Cliff.’

“‘You’re a pretty sort of dead person,’ says I. ‘I never thought you’d take to drink, Ann. Go to your bed now and I’ll talk to you in the morning when you’re sober.’

“She passed by me as I spoke, and I turned to bar the kitchen door, and when I’d done it she was gone—to her own room, I supposed, and I went to my bed and went to sleep—thinking what a fool I had been to feel half frightened by the howl of a dog and the words of a tipsy woman.

“‘Your fine servant came home crazy drunk last night,’ I said to my wife, when I got up the next morning, ‘and told me she was dead and buried behind Carston Cliff, and that some Jack Humphreys or other killed her.’

“‘But you shouldn’t have sent her away in the dead of night like that,’ says the wife.

“‘I sent her to her bed,’ says I.

“‘She’s never touched it,’ says the wife. ‘She’s not in the house.’

“She was not; and none of us ever saw Ann Frost alive again. She had not been to her mother’s: and they found her body jammed amongst the rocks at Carston Cliff next day. The loaf of bread, and the eggs, and the pat of butter were in the grass. The basket was floating in the water below. They thought she’d fallen over the cliff at first; but the coroner’s inquest showed she’d been murdered for the money she had with her, most likely; and the queerest part is to come. They found that man that did the thing, chiefly through marked money that my wife had paid the girl with, and a ring she had—a gold ring that her sweetheart, who had gone to sea, had given her; and the fellow’s name was Jack Humphreys, and nothing else.

“It’s not for me to say I saw Ann’s ghost,” said Mr. Neal, in conclusion. “I’m bound to believe there’s no such thing as a ghost, for better l’arnt people than I am say so. But what I did see that night is more than I can tell. If it warn’t a ghost, what was it?”

MORNING TEACHINGS IN SIMPLE LESSONS.

BY THE SPIRIT-GUIDES OF THE AMANUENSIS.

I.—THE TWOFOLD NATURE OF MAN.

There is a way unto Eternal Life which is not of the world ; it is to love the Lord thy God with all thy heart, and thy neighbour as thyself. It is not meet that you should do those things which are forbidden by the law of the flesh ; but in all things serve God by performing His will.

MUCH is written in the Book of Life to show that the nature of Man is twofold—of the Earth in its foundational structure, of the Spirit in its heavenly form. It is not of the Earth earthy, but of the Heaven heavenly. The course of nature in Man is this:—Man being formed after the image of God, in Spirit and in Truth, rises from the bondage of sin and ignorance unto Life Eternal, by the indivisible power working in Him continually and for ever. No man is condemned to death. All live in Christ. The Godhead is infinite, and Man through all relations of existence tends to the infinite. Though dead he shall rise again, rise in spirit through countless myriads of years to Life Eternal in the Heavens. Lord, what is Man that thou art mindful of him? Man is the creature of infinity, an atom, a spark of the Divine effluence given to the clay to revivify and restore it to its lost originality or brightness. Man is a being of twofold greatness, of power on Earth and power in Heaven, a constellation, a mark of Divine glory, living through all and in all, for ever and ever. Can you measure the fathomless? Can you sound the depths of the earth? or can you count the myriads of stars in the firmament? Much less can you comprehend the nature of Man in its infinitude of aspects, and powers, and purposes in the Divine economy of Nature. It is not for Man to seek to know the secret power of the Great Architect of the Universe. His feeble power though of infinity cannot reach the infinite—the never-ending “On, On.” But the car of progress never stops. Onward to eternity and still it is in progress ; the valve is not closed ; the wheels cease not to move : Time is far behind, but the car of progress still goes on its way. What is Man? can only be answered by the question, What is Infinite Power? What is Love? What is the wonderful and boundless power of God? Who made the mountains rise, and the waters to cover the earth? Man is the creature of God’s power, the progressive being of eternity, destined to for ever do the work his Creator has set before him, to replenish the earth and improve it through all generations. When shall the end be?

When all is chaos. What is chaos? It is void. There can be no void, no vacuum, and nature is perfect, never-ending. You are pursuing a subject which is ungraspable, incomprehensible; for ever it is "I am the Beginning and the End."

Man is a microscopic being in the vast panorama of Life, filling his part in the great indivisible whole. He is eternal in his littleness, as in his greatness; a mote in the great lucid ray which shines over all. Man in his littleness is an atom of wonder, in his greatness an atom of immensity, controlling and subjugating other atoms to their destination. No phase of life is without its purpose and destiny; all are parts of the great whole. Man cannot stand alone in this accumulated state of atomic force; he is swayed to and fro by contending atoms, which compel his action in eternity's great mechanism. Man is no more a creature of circumstances than if he were a piece of wood which had to form part of a machine, which must of necessity be shaped and moulded to its purpose; so is Man in all his bearings obtusely or clearly made to adhere to that portion which he is fitted for. A man is an epitome of the universe in himself. He is a marvellous being, with all his parts in true position, each tending to the perfection of the whole. He is a wonderful piece of mechanism, which caused the Psalmist to exclaim, "Lord, what is Man that thou art mindful of him?" In this beautiful and loving exclamation we see the power expressed of the incomprehensible wonder of the universe. "What is Man that thou art mindful of him?" Yet Man in his blindness, his self-vaunting of creeds and dogmas turns from the sublime to the ridiculous, to the worship of the work of his hands. Ignoring the light his Heavenly Father has set before him, he lights his small taper to see the way. Man is infinitesimal in mind. He is as a puny weakling. He requires pampered food; he cannot take the pure milk of the Word; he must be fed with many flavoured foods; thus does Man spurn from him the light and truth which would make him free. There is a portion given to Man which is of heavenly mould, but he rejects it because of the restrictions which are required to unfold its beauties to his view. He therefore adopts or takes unto himself another mould of his own fashioning, which he sets forth as the true one. Thus he impregnates society with his impurities, which bring forth abundantly. Hence the various dissensions and contentions which are performed before heaven in mockery of its name. How long, ye nations, will ye take the name of the Lord in vain?

NOTES AND GLEANINGS.

DR. SEXTON ON "INSTINCT AND INTELLECT."

THE *Ulverston Mirror*, of January 20th, contains a very lengthy report of Dr. Sexton's lecture (which it characterised as "eloquent and masterly") on "Instinct and Intellect," delivered in that town on the 16th ult., under the auspices of the Ulverston Lecture Association. We should have transferred the report to our pages, but that we may hereafter give the lecture in full in the *Spiritual Magazine*.

NEW MONTHLY MAGAZINE.

A new monthly publication, to be called *The Faith*, and to be edited by George Sexton, M.A., LL.D., will be issued shortly. It will contain, *inter alia*, Papers, on Modern Science and its Relation to Religion—The Evidences of Christianity—Present Aspects of the Various Forms of Scepticism—Biblical Criticism and Exposition—History of the MSS. and Versions of the Scriptures—Ancient Religions, their Real Value and Place in God's Dispensations—The Church and the World; and other subjects connected with the religious aspects of the times. Reviews of Religious Books will form a conspicuous place in its pages, and Reports of the Sermons of great Preachers will occasionally be given. It will also contain a record of the Editor's Labours in Defence of Christian Truth against the various Forms of Unbelief. Further particulars will be announced hereafter. Persons feeling an interest in such a publication should communicate with Dr. Sexton, 75, Fleet Street, London, E.C.

THOMAS CARLYLE ON MODERN SCEPTICAL OPINIONS.

It would appear that Thomas Carlyle has no great confidence in what is called the progress of our race, for he is reported to have said to Professor Huxley: "You Darwinians are spending your lives in trying to prove that men are descended from apes; and it needs more than our civilisation to prevent them from being ogres." The *Ardrossan and Saltcoats Herald* publishes the following extract of a letter written to a friend by Mr. Carlyle:—"A good sort of man is this Darwin, and well-meaning, but with very little intellect. Ah, it's a sad, a terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion, and finding no God in this universe. I suppose it is a reaction

from the reign of cant and hollow pretence, professing to believe what in fact they do not believe. And this is what we have got to. All things from frog spawn; the gospel of dirt the order of the day. The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the catechism, which I learned when a child, and the fuller and deeper its meaning becomes:—‘What is the chief end of man? To glorify God, and enjoy him for ever.’ No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside.” Our contemporary adds:—“Some time ago Mr. Carlyle was heard to say that he was seeking his way back to the simple faith of his childhood, convinced that there was more in that than in all the wisdom of the *illuminati*.”

PROFESSOR BARRETT ON “SYMPATHETIC VIBRATIONS.”

Professor Barrett lectured, on Thursday evening, January 4th, at the London Institution, on “Sympathetic Vibrations,” and in the course of the lecture, which was fully illustrated by experiments, led up from simple pendulum vibrations to those in which, where several pendulums are hung on the same rod, the vibrations from one pendulum set in motion are communicated to others of the same length. The way in which tuning forks, without being touched, will respond to the vibrations of those in tune with them, and columns of air will likewise give audible vibrations in reponse to notes with which they are in tune, was illustrated, and the behaviour of sensitive flames was shown by many interesting experiments. After concluding the subject proper of the lecture, Professor Barrett went on to speak of the suggestions thrown out that sun spots might be due to a state of sensitive sympathy produced by the feeble influence of neighbouring planets. Much in meteorology, likewise, is to be explained by such a line of study. Nor need we stop at inorganic nature. Our bodies and our minds often resemble a resonant jar or a sensitive flame, and a very slight disturbance, if it is synchronous with our state, may produce unlooked-for effects. The Professor went on to say that during the last six months he had collected, far and near, testimony that makes him believe we are on the threshold of great knowledge of the action of mind on mind. It hardly shows a wise or scientific spirit, he urged, which leads certain philosophers, to whom the public look for instruction in psychology, to talk confidently about the impossibility of the existence of any at present inexplicable phenomena. Such philosophers themselves become the slaves of a dominant idea. They should be willing to relinquish ideas they find out of harmony with facts.

KRISHNA.

We have at times heard many of our anti-Christian neighbours enlarging on the transcendent moral excellence of an Indian semi-deity Krishna, the name of whom they frequently dishonestly spell Chrishna, in order to show some sort of resemblance to Christ. There appears to be a different opinion among even the Brahmos on this question, for we learn that at the Bombay Prarthana Samaj, Babu Sattyendranath Tagore recently preached a sermon, in which he denounced Krishna as "a rake and a thief at once, and a politician of the most unscrupulous sort, as loudly proclaimed by the Puranas," finishing off with the exclamation, "could he, in truth's name, could he, the gallant cowherd of Gokul, who vitiated the morality of Gopis, be the image of the pure and all-loving Deity?"

MR. M. D. CONWAY AND CHRISTIANITY.

We have frequently had occasion to point out the egregious ignorance displayed by Mr. Conway on the subject of Spiritualism, and the misrepresentations that have occupied so conspicuous a place in his *American Letters* when this topic has been dealt with. Recently he has issued a small *brochure* on Christianity, a subject about which he seems to be as well informed as he is on Spiritualism. The *Christian Life*, a most ably conducted weekly Unitarian journal, edited by the Rev. Robert Spears, one of the leading ministers of that denomination, had a week or two since a somewhat lengthy review of Mr. Conway's book, from which we extract the following:—

"There are many good things in these chapters. Their weakest side is their dealing with matters of history and criticism. Mr. Conway is evidently not provided with the requisite apparatus for entering upon such points at all. He blunders grossly in his discussion of the very term which he chooses as his title.

" 'The name Christianity is first found used by the opponents of the Christians—such as Pliny the Younger, early in the second century—but used as a name for a crime, not for a system of doctrine; as meaning that it is much later.'

"The truth is that *Christianismus* is first used by Tertullian, in antithesis to *Judaismus*; while *Christianitas* occurs primarily in the imperial codes of the Christian Cæsars, and means neither a crime nor a doctrine, but a *profession*, and in particular the clerical profession. Pliny the Younger does not know the term at all, though he is familiar with *Christianus*. How then did Mr. Conway fall into this strange error? The presumption is that he read Pliny's famous letter through the medium of Melmoth's translation, which does interpolate the term, more

than once, in the course of a somewhat free rendering. We do not know what university did itself the credit of conferring Mr. Conway's M.A.; or whether that honour implies the power of reading Latin or not. It certainly implies no great acquaintance with Greek. The verb *σαλεύειν* (which Mr. Conway's printer has accented for him in an extraordinary fashion) does not mean to *persecute*, but to *swagger*; the verb *παύσασθαι* (why given in the 1st Aor. infin. does not appear) does not mean to *protect*, but to *cease*. The proposed version of the last clause of John viii. 44, is grammatically inadmissible; although it manages by haphazard to stumble on a sense which is closer to the original than our authorised translation. Scripture is throughout very loosely referred to. It was not the Baptist, but Pilate who said, 'Behold the man.' What can be looser than this reference: 'In Col. ii. 2, "God even Christ," —"Christ" is a gloss?' The actual verse ends thus in our version, 'the mystery of God, *and of the Father and of Christ;*' where *all* the words we have italicised are spurious. Church history fares equally ill at Mr. Conway's hands. He speaks of 'the two great Nicene Councils (A.D. 325 and 381.)' It is true that there were two general councils held at Nicæa, with an interval of 452 years between them; but the council which Mr. Conway refers to, in 381, was held at Constantinople. 'Nicene' seems to be a very stumbling-block with Mr. Conway. He tells us that 'the Nicene Creed declares its objects of worship incomprehensible.' It is cruel to rob St. Theresa of her famous Dream, by assigning it to the heretical Madame Guyon, in a later century.

"We do not desire to dwell on these and the like errors which we have noted; except as indicating a curious deficiency of pains or of acquirement for so great a survey as Mr. Conway has here attempted. We rise from a perusal of his *brochure* with a decided impression of his ability and of his good intentions; but with an equally decided impression that his subject is somewhat beyond his powers."

The importance and value of this criticism will be greatly increased when it is remembered that it is from the pen of a brother minister in the same denomination to which Mr. Conway belongs.

"APT ALLITERATION'S ARTFUL AID."

In the Anglo-Saxon times what Churchill calls "apt alliteration's artful aid" was constantly employed by the poet. The most perfect specimen of this style of writing extant is probably the following, the author of which is unknown. It has

a reference to the "Eastern Question" of that time, and may therefore be interesting to our readers at the present time.

"An Austrian army, awfully arrayed,
 Boldly by battery besieged Belgrade;
 Cossack commanders cannonading come,
 Dealing destruction's devastating doom.
 Every endeavour engineers essay,
 For fame, for fortune, fighting furious fray.
 Generals 'gainst generals grimly grapple. Good!
 How honours heaven heroic hardihood!
 Infuriate, indiscriminate in ill,
 Kinsmen kill kinsmen, kinsmen kinsmen kill.
 Labour low levels loftiest longest lines;
 Men march midst mounds, midst moles, midst
 murderous mines.
 Now noisy, noxious numbers notice naught
 Of outward obstacles opposing ought.
 Poor patriots partly purchased, partly pressed,
 Quite quaking, quickly "Quarter, quarter," quest.
 Reason returns; religion's rite resounds;
 Suwarrow stops such sanguinary sounds.
 Truce to thee, Turkey! Triumph to thy Train,
 Unjust, unwise, unmerciful Ukraine!
 Vanish, vain victory; vanish, victory vain;
 Why wish we, wherefore, wherefore, welcome we
 Xerxes, Ximenes, Xanthus, Xaviere?
 Yield ye, ye youths, ye yeomen, yield your yell,
 Zeno's, Zarputus', Zoroaster's zeal!
 And against all-assailing arms appeal!"

A MONDAY CHRISTMAS.

The Christmas just past fell on a Monday, as did also the Christmas days of 1871 and that of 1865. In the last named of these years some one copied the following lines from the Harleian MS., No. 2,252, folio 153-4;—

If Christmas Day on Monday be,
 A great winter that year you'll see,
 And full of winds both loud and shrill;
 But in summer, truth to tell,
 High winds shall there be, and strong,
 Full of tempests lasting long;
 While battles they shall multiply,
 And great plenty of beasts shall die,
 They that be born that day, I ween,
 They shall be strong each one and keen:
 He shall be found that stealeth aught;
 Tho' thou be sick, thou diest not.

The year 1866 was the year of the Austro-Prussian war, a year of disastrous gales, and a year of cattle plague. Again, in 1871, the twelvemonth following Christmas day saw us with cattle plague in the North, and some great storms; but as to 'battles' we must go back a few months in 1871 for the capitulation of Paris and the conflict with the Commune. We have now again had Monday Christmas for the third time within a dozen years. What events may follow upon it remain to be seen.

SCOTCH SUPERSTITION.

The late Dowager Lady Lyttelton, in a note dated 16th September, 1846, observed with reference to the taking possession of Osborne House by the Queen, that "Lucy Kerr (one of the Maids of Honour) insisted on throwing an old shoe into the house after the Queen as she entered for the first night, being a Scotch superstition." Mr. Theodore Martin states "The practice is universal in Scotland on such occasions, and also when a bride leaves her home. When the Queen arrived at Balmoral for the first time, in 1855, one of her old servants did what Miss Kerr had done at Osborne. To have omitted the custom would have been regarded in Aberdeenshire as of evil omen."—*Theodore Martin's Memoir of the Prince Consort*, vol. i, p. 340.

Obituary.

MR. ANDREW LEIGHTON.

WHEN a Sonnet to A. L. recently appeared in this Magazine I little thought that the subject of it would so soon enter upon that new world to which it contains allusion. I spent a pleasant hour with him toward the close of the year, and he then seemed in better health than I had seen him for some time past, and recited with rare taste and feeling, and to the delight of many friends, his brother's poem, "The Baptisement of the Bairn." I was then painfully surprised at receiving from a friend on Monday evening, January 15th, a post card saying—"Mr. Andrew Leighton died yesterday, Sunday morning, at his house in Liverpool, of hemorrhage of the lungs. The funeral takes place on Thursday."

I hope a fitting Memoir of our friend may be written by some competent and loving hand; but in any case a present notice of him in this Magazine, however brief and inadequate, is required, and is all I can now attempt.

Mr. Andrew Leighton was one of the earliest advocates of Modern Spiritualism. His mind had been prepared for its reception by a familiar acquaintance with the higher phases of Mesmerism, an instance of which had come under his immediate and careful observation. He wrote an excellent Introduction to the English edition of the Rev. Adin Ballou's *Spirit Manifestations*. I think the first volume favourable to the subject published in England. He became personally acquainted with its author, of whom he always spoke in terms of affectionate commendation. In passing I may here remark that I well

remember an interesting conversation he and other friends of that gentleman had with Mr. Ballou's son in spirit-life, Adin Augustus Ballou, through the mediumship of Mrs. Tappan, a short time before that lady's departure from England for the United States. Mr. Leighton contributed many articles on Spiritualism to the public journals. To the controversy in the *Leader* about the year 1852 he contributed a letter which deservedly attracted much attention. Among his articles in this Magazine, to which he was an early contributor, may be specially mentioned a series of "Notes on Spiritualism and Spiritualists in the United States in 1866."

Although his mind had recently been greatly harrassed with perplexing commercial affairs, he found time for an extensive correspondence in the London and Liverpool journals on questions of public interest; these letters being written chiefly in the railway carriage during his long and frequent business journeys. His interest in Spiritualism was unabated to the end. One of his latest compositions on the subject being a letter to the *Inquirer* which that journal declined to publish, but which I hope the readers of this Magazine will shortly have the privilege of perusing. His varied information made him a most interesting companion, and his benevolent, genial nature endeared him to all who were privileged with his intimate acquaintance. He possessed a rare courage which made him regardless alike of popular prejudice and even of personal danger. As an instance of this may be mentioned that when the brothers Davenport were assailed, and their cabinet broken to pieces by an infuriated mob at Liverpool, Mr. Leighton stood forward on the platform in their defence, and was believed to be the means of preventing further and possibly fatal violence.

He never lost an opportunity of doing a kind action, and frequently made sacrifices which he could ill afford, even to the extent of embarrassing himself by his benevolent and disinterested intervention. His devout religious nature, his trust in the perfect goodness of God, and his faith in the unseen world enabled him to meet the change which he felt imminent with calm and even cheerful fortitude. His mind was to the end perfectly clear and collected, his last words were messages of affectionate remembrance to various friends. In allusion to his brother in the spirit-world, to whom he had ever been most deeply attached, he said, "If you have any message to send to Robert, I will take it." And in this serene mood his gentle spirit quietly passed into the better world beyond.

Since the above was written, the following letter, written by Professor Campbell, Principal of the Normal College for the Blind, addressed to a mutual friend, has been handed to me, and

it so well indicates the qualities of character of Mr. Leighton, to which I have referred, that I take the liberty of appending it:—

“The Roses,” College for the Blind,
Jan. 18, 1877.

MY DEAR MR. T.,—I presume that you have already heard of the sudden departure of our dear Leighton. A noble spirit has left the known for the unknown. After all his trials and disappointments what a rest it will be, what an unfolding to his earnest love, his beautiful faith, his abiding hope! It is a blessing to have known such a man. One of his very last acts was in making an effort to obtain clothes for James W., one of the Liverpool pupils. Please accept our greeting on your return home. If it were possible we would give you a personal welcome.

Yrs. faithfully,
F. J. CAMPBELL.

I little deemed when last we met
‘Twould be our parting here;
Or how fulfilled—ah, better yet
The wish—“A glad New Year!”
A glad New Year on you indeed
Has dawned, my dear old friend;
If right its calendar I read,
Thy trouble all must end.
I know that thou wilt surely find
Thy true congenial sphere;
And labour still for human kind
In thy New Golden Year!

T. S.

Correspondence.

MAGIC.

To the Editor of the “Spiritual Magazine.”

SIR,—The Roman Poet, Horace, describing one Canidia, an enchantress, suggested that as a witch she had enchanted him. A poetical translator thus interprets the poet’s description, viz.:—

“My youth has fled, my rosy hue,
Turn’d to a wan and livid blue:
Blanched by thy mixtures, is my hair.
No respite have I from despair.
Nor can I ease, howe’er I gasp;
The spasm, which holds me in its grasp.”

As to this, Mr. Theodore Martin observes, “Here we have the well-known symptoms of a man under a malign, magical influence.” He alleges that Canidia claims the power to waste life as the waxen image of her victim melted before her magic fire, and he refers to Middleton’s “Witch;” where Hecate assures to the Duchess of Glo’ster, “a sudden and subtle death,” to her victim. Thus:—

“This picture made in wax and gently molten,
By a blue fire kindled with dead men’s eyes,
Will waste him by degrees.”

Also, in Theocritus, a deserted lover resorts to a similar restorative. (*see Idylls*, ii. 28.): “As this image of wax, I melt here by aidance demonic—Myndian Delphis shall so melt with love’s passion anon.” In *Ovid* (*Heroides*, vi. 91.)

Hypsilé states that, as to Medea, "The absent she binds with her spells, and figures of wax she devises," and "in their agonized spleen fine-pointed needles thrusts." A.D. 1441, an accusation of sorcery and treason was brought against one Ellinor Cobham, her alleged crime being that she had framed a waxen statue of Henry VI., and it was alleged she intended to torture and destroy him by magical applications to this image, thereby afflicting this monarch. She was sentenced to perform a penance, and one of her three clerical confederates was executed for the crime. King Richard III. accused Jane Shore of sorcery, apparently of a similar character. Other cases of this species of alleged sorcery would be interesting and useful. With reference to the vision mentioned in your Magazine, Vol. I. Series 1—as seen in a Dorsetshire house, I find that the first Marquis of Townsend died on the 27th July, 1811, and his daughter, Lady Elizabeth, who with her husband General T., saw the vision, died on the previous 21st day of March. Her sister the Duchess of Leeds, who also saw the vision, died some years since. The second Marquis died some years after the year 1843.

Yours obediently,

Swalcliffe, Oxon, 10th January, 1877.

CHR. COOKE.

ERL-KING.

(From the German of Goethe.)

Who gallops so late on a night so wild?
A father it is with his own darling child
Wrapt up in the folds of his cloak, close and warm,
Protected as well as it can be from harm.

"My son, why bury thine head in such fear?"

"O, father, and saw you not Erl-king appear,
The giant Erl-king with his crown and his train?"

"My son, 'tis a mist and a sign of rain!"

"O, darling child, come, come with me!
Such beautiful games I will play with thee;
There are exquisite flowers in my garden displayed,
And my mother in purple and gold is arrayed."

"O, father, dear father, and do you not hear
The soft words of promise he pours in mine ear?"

"Be quiet, lie still, 'tis your fancy, my child;
Through the sere autumn leaves doth the wind whistle wild."

"O, beautiful child, come, come away!
My daughters shall nurse thee, and with thee will play;
My daughters at eve o'er the revels preside,
They will sing, they will dance, and shall rock thee beside."

"O, father, dear father, and do you not see
The daughters of Erl-king are beckoning to me?"

"My son, my son, I can see far away—
In the distance, the willow trees shining so grey."

"I love thee—thy form is bewitchingly fair;
And be thou unwilling, my power, then, beware!"

"O, father, dear father, now grasps he my arm,
I feel that Erl-king hath done me a harm."

The father then shudders, he loosens the rein,
And clasps to his heart his child, aching with pain;
Home is soon reached, but the spirit hath fled
From that beautiful child—in his arms it is dead.

THE Spiritual Magazine

AND
PSYCHOLOGICAL REVIEW.

MARCH, 1877.

VALEDICTORY.

WITH this number I terminate my connection with the *Spiritual Magazine*. It can hardly be supposed that I do this but with the greatest reluctance and with no small amount of pain. There is, however, no help for it; and consequently, whatever my private feelings may be, it must be done. For the past two years and a quarter I have done my best, not only to keep it going, but to make it a journal worthy of the cause it represented, and for fifteen years before that, my friend and predecessor, Mr. Thomas Shorter, devoted himself with zeal and assiduity to the same end. With both of us the work was a labour of love and not of profit. When the *Spiritual Magazine* was first started the movement occupied an entirely different position to that in which we find it to-day. Not only has it increased numerically to an enormous degree during that time, but it has become very largely changed in its character. I care not here to dwell upon the anti-Christian attitude it has assumed, because that is a point I have enlarged upon so frequently that every reader is in possession of my views on the subject. To that fact, however, the cessation of the Magazine as far as I am concerned is largely due, as is also the alienation from the cause of some of the oldest and most energetic workers. Mr. William Howitt, *facile princeps* among Spiritualistic writers, wrote me, some time since, that could he have foreseen to what Spiritualism was coming, he would never have allowed his name to become associated with it. And this opinion of his is shared by many others whose names I need not here introduce. Spiritualism has not simply become anti-Christian, but, if possible, it has fallen to a still lower depth. It harbours

within its ranks mediums who cheat and impose upon the credulous and unwary, and leading public men who defend them for so doing on the ground that they are under spirit-control when they play tricks—a tacit sort of admission that the kind of spirits thus communicating lie and deceive as much as the mediums they use. I have pointed this out again and again in the pages of this Magazine, and done what I could to remedy the evil, but I fear without much success. At all events, it is the attempt to accomplish this result which has led to the necessity for penning these valedictory remarks.

The readers of the Magazine will, I take it, not be much surprised at the communication now made. Those who read the article which appeared in our issue for last September will have been pretty well prepared for the event. I stated my position then clearly, both as it regards my attitude to the movement itself and also as to the pecuniary liabilities I had incurred. It may not be out of place, however, to quote the following extract from the article in question. Having put the matter clearly before the reader, I remarked :—

We have now made our position clear, if there was any doubt about it before, which there could hardly be, for we have generally spoken out pretty plainly. If we get no support, then we will do without, come what may. Let Spiritualists of the Anti-Christian schools, and the spirits from whom they receive their false doctrines, band together as they do to oppose us, we shall survive it; for God is the God of earth and of the spirit-world as well, and His providence will not fail. Henceforth our teaching will, if possible, be more marked than heretofore, and we will spare no pains to oppose falsities in whatever form they may come, whether as the Anti-Christian teaching of Spiritualists, communications full of error from spirits, false doctrines enunciated by trance speakers, or trickery and cheating on the part of mediums. Christian Spiritualists we ask to give us such help as they can, for it is clear we shall get little elsewhere. We must be true to conscience and leave the issue to God. Difficulties enough to overwhelm many a man press us down at this moment, crushing out life, energy, and health; but in the midst of all comes the blessed teaching of the Master, worth all the spirit-communications that were ever made,—“In the world ye shall have tribulation; but be of good cheer, I have overcome the world.”

Since that time matters have grown considerably worse. One medium after another has been detected cheating until the outside public have come to believe the whole thing an imposition, and even conscientious Spiritualists become puzzled to know which phenomena to accept as genuine and which to reject as feats of legerdemain. And as I have never hesitated to denounce trickery and to threaten to expose it whenever and wherever I may have detected it, I have, as a matter of course, been very considerably vilified and persecuted. This, together with the enunciation of the Christian Faith, and the persistent advocacy of the principle that all spirit-communications must be tested by the truths made known in God's Revelation, has placed me to a large extent outside the movement, cut off the support

which I should otherwise have received, and finally brought about the present change. By me, of course, this was not unforeseen. I have referred to it again and again. In the valedictory remarks which I penned in the *Christian Spiritualist* in September, 1875, I pointed out that unless I received more support for the Magazine than I had done I could not carry it on. This fact has been repeatedly referred to in the pages of the Magazine itself, both by myself and other writers. As far back as August last year, I drew attention to the heavy responsibilities I had incurred, and the necessity of some immediate assistance being forthcoming. Since that time matters have gradually grown worse. A suggestion was thrown out last year by Dr. Munro which was warmly responded to by several persons as far as friendly sympathy in language was concerned, but in reality nothing was done. I have of course received help from a few kind friends, but the great mass of the Spiritualists seem to forget that there is any such person in existence, unless I am wanted to do some work which it is difficult to find anybody else to accomplish. Even some of those who promised to assist, and whose promise given in writing should have been as binding as an I O U, have excused themselves in one way or another from keeping their engagements. I am not putting this in the form of a complaint but simply stating facts. That all this is due to the attitude I have taken I know well enough, and as such I don't know that I have any right to blame men who disbelieve in Christ, deny a personal God, and worship, if they worship at all, a bevy of spirits from Hades—possibly from Tartarus—whose main business on the earth seem to be to cheat and lie and deceive, for not supporting a journal which although foremost in defending Spiritualism against the attacks of opponents, yet holds that Spiritualism to be of any value must be more or less Christian. Still the fact appears to show that there is no longer a place for such a periodical in the literature of the movement. What the end may be is more than I can tell. Spiritualism is a great and mighty truth, and it came I am convinced in the good Providence of God to dispel the scepticism and materialism of this unbelieving age. In the past it has done good service in this respect. But if now it serves but to replace one form of scepticism by another equally bad, or even worse, and if it harbours in its ranks cheats who deceive and lie in connection with one of the most sacred of all subjects, its end may be easily foreseen. Already it is dragged into the mire to such an extent that many of its very warmest supporters in times gone by are expressing themselves—as scores of letters that I have received will testify—as thoroughly disgusted with the whole thing. The greatest care and the labour of another Hercules will be needed

now to purify this modern Augean stable. That it may be accomplished I sincerely and heartily wish, and what I can do to help the work I will still do willingly. Certain it is, however, that it will not be done until a different policy is adopted by the leading men in the movement.

There is one other fact which I don't know that there is any reason for my avoiding, although I confess I do not expect any very great results from naming it. I have worked hard in the cause during the past four years, and have devoted the greater part of my time to its advocacy. I have not only received no remuneration for my services, but have expended out of my own pocket some hundreds of pounds. Having no means of living but by my pen and my tongue, this of course I could very ill afford. After all that I could do, I am still left about a hundred and fifty pounds in debt in matters essentially rising out of my Spiritualistic work. Should there be any readers of this who are desirous of in any way lightening the load which presses on me very heavily, I need not say I shall be grateful for their help. Money enough is subscribed in the cause to assist other men, some of whom most certainly have not needed it, but my appeals are usually completely ignored. This is the last I shall ever make, and if it meets with no response, I must be content to suffer, and take consolation in the fact that I did what I believed to be right.

It will be easily seen from the above remarks—despite the fact that I have made a slight alteration in the wording of a few sentences—that they were penned with the idea that this number would close the career of the *Spiritual Magazine*. With that view I prepared an index and title page of the three numbers, so that they might form a small volume. Since the article was in print, however, Mr. J. Enmore Jones called on me, and hearing of my intention to drop the Magazine, made arrangements for carrying it on. He is prepared to pay the penalty—which I can no longer afford to do, and which I have sadly crippled myself by doing too long already—of losing £7 or £8 on each issue. I hand the Magazine over to him with great pleasure, as he is a Christian man, and will take care to exclude from its pages all objectionable matter. There are not many men in the movement into whose hands I should have given it, even though I had been offered a money consideration for so doing. As it is, I can only wish him well in an undertaking which he will discover will not only bring him no profit, but will probably expose him to a good deal of ill-feeling and abuse.

London, February 24th, 1877.

GEORGE SEXTON.

THE DOGMATISM OF SCIENCE IDENTICAL WITH THE DOGMATISM OF POPERY.

By WILLIAM HOWITT.

THE prosecution of Dr. Slade so doggedly repeated, has turned the attention of thinkers upon the curious fact that the intolerance of modern science is ludicrously akin to the intolerance of the most intolerant and obstructive superstition that ever cursed the earth—that of Popery. The treatment of Galileo has been repeatedly recalled by the treatment of Spiritualism in the case of Dr. Slade and others. It is odd enough, and it is odious enough, that the English Physicists who claim for the exercise of scientific enquiry so free a sweep that they have demanded and unfortunately obtained from Government the right to cut up animals alive, and that without the use of any anæsthetic whatever, also claim the right to stop all enquiries but their own by the arm of the law: to brand psychological enquirers as “rogues and vagabonds” and consign them to a dungeon. The savagery of a Lankester and the jack-a-dandy dodgings of a Carpenter look droll enough beside the Papal Inquisitor with his thumb-screws, iron boots, and all the grim rites of burnings and water-chokings. But they are precisely the same thing in essence, and only differ in degree.

The Catholics, at least of England, are a little ashamed of this system of attempting to poke out the sun with a crozier, or kill knowledge by gibbeting the schoolmaster. Catholics in Protestant countries pretend that Popery is not opposed to science, but the Lankesters and Carpenters cannot pretend that their science is not opposed to other people's science, and that they don't want to crush it by force. The Catholics are obliged to look rather grave when the Pope's syllabus is presented to them, which says that his infallibility can never be reconciled to modern science. The case looks worse when any number of the Pope's predecessors are brought to back him. As his immediate predecessor, Gregory XVI., who on the 15th of August, 1835, issued a circular in which he said, “The doctrines of civil and religious liberty are seditious. We cannot hold in too great abhorrence liberty of opinion and of the press, and particularly the maxim that every man ought to enjoy liberty of conscience.” They look rather blank when you tell them that the Catholics on the Continent hold it perfectly right not only to block out their neighbour's light, but are ready to extinguish their own, and become actual moles burrowing in the dark and renouncing even

their understandings. As the Bishop of Carcasone in France issued shortly before Gregory XVI.'s circular, "If the Church so requires, let us sacrifice to it our opinions, our knowledge, our intelligence, the splendid dreams of our imaginations, and the most sublime attainments of the human understanding."

We don't hear that the the Scientists of England have yet arrived at this pitch of heroism of annihilating their own wisdom, but they have reached the stage of desiring to annihilate their neighbours' understandings, and putting them into fetters for presuming to see a little beyond them. It is a very old habit of the Catholics, and perhaps Lankester, Carpenter and Co. may be a little surprised to find that philosophers can boast of an intolerance almost as ancient, if not still more ancient and venerable. The case of Galileo has been made much of, but it is a case by no means isolated or uncommon. It has been the experience of numbers of astronomers.

Copernicus, though a canon of the Catholic Church, was opposed by the priests, and though he escaped burning, yet thirty years after his death, his great work *De Revolutionibus Corporum Cælestium*, was condemned by the Congregation of the Index, on the plea that "it contained things upon the place and motion of the earth at variance with the Holy Scriptures." It was this condemnation that made the clergy of Warsaw refuse in 1829 to be present at the unveiling of the statue of Copernicus, executed by Thorwaldsen. In 1829 the Popish clergy were exactly the same as in 1576. Or as they were in 1766, when the same Congregation of the Index condemned the admirable work of Cæsar Beccaria which condemned the excess of penal inflictions, all torture, and the punishment of death. In such humane sentiments the Vatican declared Beccaria "an enemy of God."

Notwithstanding all the splendid progress of science in that time, the Church had not made a single stride onwards, and had not cast off a single stupid prejudice. The Lankestes and Carpenters surely ought to attach themselves to this church of dogged resistance to progression. But where did the Catholics get this spirit of stand-still and repression? It was not discovered by them; they hate discoveries and discoverers. They inherited it from the Pagan priests, whose regular successors they are, and whose dogmas and ceremonies they have so servilely and persistently maintained. Aristarchus, who three centuries before Christ, professed the same system of the heavens as Copernicus, who borrowed it from him and revived it, as Harvey borrowed the theory of the circulation of the blood from Galen, and Servetus and Paul Sarpi—Aristarchus was accused by the priests of irreligion. He was declared, says Plutarch, to have

troubled the repose of Vesta, because he taught that "the sun remains fixed, and the earth moves around the sun, describing a circular curve of which our orb occupies the centre."

Not even monarchs have been safe from the anti-scientific bigotry of the Romish priesthood, so inherited in their pagan blood. Alphonso X., called the "Wise," in the thirteenth century, rejecting the system of Ptolemy, then in vogue, once exclaimed, "If God had called me to His councils when He created the world, I could have given Him some good advice as to constructing it on a simpler fashion." "This sally," says Mr. Davenport Adams, "meant only as a satire on the scientific maze of the Alexandrian astronomers, cost the sagacious monarch dear." It cost him his crown.

Tycho Brahe, the great Danish astronomer, was equally unfortunate. The priests incited the nobility against him, telling them that Brahe, not only had degraded himself as a nobleman, by condescending to study science, but that he was a practical enemy of religion and the Church. They succeeded in driving him from Denmark, and he took refuge at Prague, under the Emperor Rudolph, where he died in 1601.

Kepler, who succeeded Brahe in his office and observatory, and added great discoveries to those of his predecessor, was bitterly assailed for his new theories by the priests. They hated him, denounced him as a heretic and the son of a witch. Probably her son's heretical reputation brought this charge upon her. Perhaps she was a medium; who knows? Be that as it may, Kepler had great difficulty in saving her from being burnt as a witch. He made a long journey from Lintz to Stuttgart to save her, and applied personally to the Duke of Würtemberg. He saved her from the fire, but only on condition that she should be made to believe that she would be burnt; and she went through all the terrors of death by the executioner showing her, one by one, the whole of the instruments of torture that he said he was to use if she did not confess herself guilty of witchcraft. She stoutly refused to confess, asserted boldly her innocence, and was set at liberty. Probably, however, the effects of the imprisonment and fright affected her fatally, for she died two years afterwards. Query—if Dr. Slade had died under the effects of his treatment in England would the young bigot of science, Lankester, have felt any qualms?

And now as to Galileo. We have shown that his case was by no means singular, yet the Catholics, in the Gladstone controversy, were clearly ashamed of it, and tried to get rid of it. They forgot that there were the cases of Copernicus, and Brahe and Kepler behind it. Are the Scientists not a little ashamed of the Lankester and Donkin affair, and would not they like to

get rid of it? But the precedent of the English Catholics is not at all encouraging, for them Galileo's imprisonment, trial, condemnation, and forced recantation of the truth are not to be got rid of. We have them not only in the records of the Vatican, but under his own hand.

The English Catholics contended that Galileo was not condemned by the Church, *i.e.*, the Pope of his time, but only by the Inquisition, which they asserted is not influenced or directed by the Pope of the time being. So impudent a fiction could only have been ventured on in a country of the distance of England from Rome, and amidst a Protestant population. Everyone knows, who knows anything of the Roman Church, that the Inquisition was originally established by the Popes, and that it is always existing under the immediate presidency of the Pope. It sits yet, though its wings and talons are clipped, under the name of "The Holy Roman and Universal Inquisition." Dr. Desanctis, himself an inquisitor in Rome for 17 years, tells us at p. 293 of his *Roma Papale*, that the Pope is the head of the Inquisition. He is the Grand Inquisitor, with the name of the Prefect of the Sacred and Universal Inquisition of Rome. Twelve Cardinals make a parody of the twelve Apostles, and are the subaltern inquisitors. The Assessor is a prelate, and all filling the lower offices of the Inquisition are indispensably priests.

The Congregations of the holy office are held every Monday morning, and the Pope's own carriage fetches the Chief Commissary and Consultors, and takes them back at the close of the meeting. In ordinary cases it is not necessary for the Pope to preside in person, but "everything is referred to him, and nothing can be done without his sanction" (p. 295). But in all extraordinary cases the Pope is present, seated on his throne. All the officials of the court are seated in their proper places. After the business is ended, the Monsignore Assessor reads the report. The Pope then asks the Cardinals their opinions, hears them, and pronounces sentence. The accused are never heard in this or any other congregation now-a-days. The authority of the Pope extends in the Inquisition, as well as in everything else, to the farthest extremities of the Papal faith.

This surely is pretty distinct. Probably the meetings of the Inquisition may be not so frequent now as in Desanctis's day, only five or six years ago; as the presence of the Italian Government has necessarily decreased the action of the Inquisition, but such was the practice till 1870. The old building remains and the name, SANTA UFFIZIO, over the gate. As to the fact of Galileo having been brought before this tribunal both at Florence and in Rome, though denied by the Catholics, we

have it not only on the authority of the documents in the archives of the Vatican, but on that of his own published letters. He declares positively that he was imprisoned, tried, and compelled to recant. Nothing was ever more perfectly authenticated. This is what he wrote to his friend and disciple, P. Renieri, "You know, most esteemed Father Vincenzo, that my life has been to this hour nothing but one series of accidents and chances which only the patience of a philosopher can regard with indifference." He adds that in the ecclesiastical tribunal before which he had been brought, "to be reasonable was to be heretical." "They make me appear so much so that I become ignorant, and the fool of Italy, who is under the necessity of at least feigning to be so." His actions were watched; his letters were seized. He tells Father Vincenzo, he cannot put his opinions on certain subjects on paper for this reason. He in other letters relates the fact of his arrest. "After the publication of my *Dialogues* I was summoned to Rome by the Congregation of the Holy Office . . . I was arrested in the Trinita dei Monti, where I was the guest of the Ambassador of Tuscany. The next day, Father the Commissary Sancio came to fetch me and took me in a carriage. On the way he put to me various questions and showed much anxiety that I should repair the scandal that I had occasioned to all Italy by maintaining the opinion of the motion of the earth. To all the solid mathematical reasons that I adduced to him, he only answered '*Terra autem in æternum stabit, quia terra autem in æternum stat.*' . . . On Thursday after, I was presented to the Congregation and there brought forward my proofs. Unfortunately for me these were not understood, and notwithstanding all my efforts I had no power to convince them. They interrupted me continually by angry assertions of the scandal I had occasioned, and the passage of Scripture was always brought forward as the Achilles of my crime."

Of course, he had the same success with the Inquisitors as Dr. Slade or any other Spiritualist would now have with a Tyndall, a Huxley, a Lankester, or a Carpenter. He then gives his reasonings which are too long to transcribe. And adds, "Finally, *I was compelled as a good Catholic to retract my opinion.* And as a punishment my *Dialogues* were prohibited." He continues that he was kept in prison five months in Rome, and then dismissed, but not to liberty. Florence was then desolated with the plague, and the house of his friend Monsignore the Archbishop Piccolomini, at Sienna, "was appointed as my prison." These facts under his own hand leave no question as to the persecution, imprisonment, and compulsory retraction of his great discovery by Galileo. This occurred in 1634, under Urban VIII. (Maffei Barberini.)

Poor Galileo! As I take my daily walks past the Trinita dei Monti, and think of him as once sitting within the walls of the Palazzo dei Medici, amid its pleasant gardens and ilex groves, looking across the city beneath to the proud Vatican which stood aloft in its haughty ignorance, insisting on beating down his knowledge, there springs up all the stronger hopes for our own dark times. The great Infallible who still tenants the Vatican Palace, and still utters his vain platitudes against "all modern knowledge and civilization,"—how is he fallen! What knocks and humiliations both he and his system have received! How pitiable are his querulous ravings against the Monarch of Italy, where his predecessors trod on the necks of kings, and gave away their crowns and realms at their pleasure! Every day his state is more and more undermined, every day his authority more and more lessened. From a monarch to a mere householder, and that only on that tenancy of sufferance! Every day the detested knowledge for which Galileo was condemned, and for which Beccaria in 1766 was declared "the enemy of God," advancing over the world in spite of new dogmas and old anathemas. *Pur si muove!*

And as assuredly the world will move in the direction of the spiritual, the Catholics, at least in Protestant countries, are ashamed of these stupidities; and the day is not far off when the scientific will be ashamed of the Physicists of to-day, with what Carlyle so fitly styles their "gospel of dirt." The stone cut out of the mountain without hands is already rolling on—*vires acquirit eundo*, at once advancing and expanding. At present it is revolving on the low plains, lost to view in the dense fogs of superstition and fanatic follies; but it is moving and growing, and will by degrees knock down, dash to pieces, and grind to dust the ill-compacted images of iron and clay of the material philosophers, whether in the shape of protoplasm, stolen from Sanchoniatho; or horses with toes, said to be the ancestors of our horses, though fossils of a former *creation*. For if geology teaches anything, it is that every new stratum on the globe is a new wrap of earth, and must inevitably have buried and destroyed all the living organizations on the former surface. Huxley is quite aware of this, for he says there is no escape from this being the ancestor of the present horse, except on the theory of a new creation. But the fact is, there is no possible escape from a new creation. Evolution is out of the question, it was extinguished by every fresh superincumbent strata. It was an impossibility! But if the American fossil was the ancestor of the horse, and not rather of the grisly bear, how happens it that America when discovered had no such thing as a horse upon it? Huxley's horse with toes must, in

fact, have been the ancestor of no other horse but Julius Cæsar's. For—

Cæsar's horse, who as fame goes,
Had corns upon his feet and toes—

according to Hudibras.

Anon, and long before the stone cut out of the mountain without hands, that is the invisible impulse of Divine power, fills the whole earth; its grand circumference will be seen with the gleam of heaven's light upon it, and a diviner philosophy will descend upon the earthly, shaming out its Sadduceisms, healing its divisions, infusing harmony betwixt the material and spiritual, and teaching men to travel on their own specific tracks without jostling and heart-burning; knowing that all things and persons have their places and functions in the Universum of God. The race of scientific Cyclops, who never had but one central eye, and that now darkened, will become as extinct as the Saurians, the Mammoth, and the Dodo. They shall no longer in their blind wrath fling at random their rifted crags at the agile Ulyssean bands, who see too well to be hit by them. Spirit is bound to triumph over matter in the long run, however fierce and desperate the fight; and the time must come when the victory shall bring homogeneity of mind, and men shall mutually congratulate one another on the many-sided unity of intelligence, in the words of Milton:—

How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical, as is Apollo's lute,
And a perpetual feast of nectar'd sweets
Where no crude subject reigns.

SPIRIT PHOTOGRAPHY, A REFUTATION OF PSEUDO-SCIENTIFIC THEORIES.*

BY THOMAS BREVIOR.

It is often said that there is nothing in Spiritualism absolutely new. And this is true so far as the general fact of spirit-intercourse is concerned, and even as to most of the principal phases of it with which we are now familiar. The visible appearance of spirits, the manifestation of their presence and agency by sights and sounds, the movement of objects and persons, the entrancement of sensitives, communication by dream and vision,

* A Paper read at the Annual Conference of the British National Association of Spiritualists.

writing and drawing, inspiration and speech; the impression of forms and characters on material substances, with visions in crystals, mirrors, polished steel and other bright surfaces, were all known centuries ago. They are to be found alike in the oldest Spiritualism and in the newest.

Still, the present movement may be considered as in some important respects a new departure; the veil of artificial mystery that had surrounded all spiritual intercourse has been rent in twain from the top to the bottom. It is no longer the exclusive privilege of a few initiates, who had to protect themselves by artifice and secrecy from brutal outrage and persecution, the effects of ignorance and superstition. A system of spiritual telegraphy has been introduced and its practice widely diffused. Spiritualism has been introduced in a scientific age, is prosecuted in a scientific spirit, and by scientific methods. It is now, like chemistry, a subject of experimental research, conducted by men of science eminently qualified for the work. Its phenomena are classified, and the conditions favouring their production are carefully observed and recorded. If science is only methodised knowledge, Spiritualism may fairly claim to be on its way and rapidly growing to a science.

There are, too, I think some phases of Modern Spiritualism absolutely unique. One of these is that of obtaining in melted paraffin, from which plaster casts are afterwards taken, moulds of materialised spirit-hands, feet, and sometimes even of the face. They are such as would belong to persons of both sexes, are various in size and shape, and present all the delicate markings of the cuticle, and other characteristics of the natural member. They have been microscopically examined; they have been examined by experts. They have been obtained in presence of an investigating committee, with the materials placed in a box expressly constructed, and bolted, locked, and sealed. The wax has been accurately weighed before the experiment, and again immediately after it, and the difference in weight has been exactly that of the moulds taken. They have been repeatedly obtained in London, Manchester, Portsmouth, and in the leading cities of the United States. I understand that casts of some of them may be seen at the rooms of the British National Association of Spiritualists, 38, Great Russell Street; and at the Spiritual Institute, 15, Southampton Row.

Another phase of Modern Spiritualism, so far as I know without parallel or precedent, is that of spirit-photography. It is one so astounding that I am not surprised at any incredulity shown concerning it, especially by those who have had no experience in other forms of spirit-manifestation preceding and leading up to it. And this incredulity would of course be

confirmed by the occasional imposture and self-deception from which neither Spiritualism nor any form of human experience can be wholly free. But after eliminating all that may be spurious or doubtful, a large residuum still remains. There are so many confluent streams of independent testimony, the evidence has been so continuous, abundant, and consentaneous, that either spirit-photography must be recognised, or the validity of testimony in the matter must be denied. I do not propose to argue this question now; it has been so often and fully considered in the *Spiritual Magazine* and other journals of the kind, especially in the late able series of papers by "M. A.," Oxon., in *Human Nature*, that I may refer the inquirer to these for further satisfaction; and if not content with testimony, he may with a little perseverance obtain direct personal experience of its truth for himself at first hand. But assuming the truth of spirit-photography, as I consider I am justified in doing by the evidence referred to, and I may add by my own experiences, I propose to point out briefly some of its bearings on *pseudo*-scientific theories invented to explain away the spiritual significance of the phenomena alleged to be spiritual manifestations. Some of these I think need hardly be specified in this connection. Snapping of toe and ankle joints, and involuntary muscular pressure, offered as solutions of the earlier mysteries of the spirit-circle are obviously out of court as an explanation of the spirit-photograph; or it may be added of anything else, except the eagerness with which professors grasp at any hypothesis that may discredit spiritual agency in this modern time. But there are still theories that may profitably claim attention, and for the sake of economy and convenience I shall group together those of the same family; they may, if they can, help each other against their common enemy the spirit-photograph; who, however, I think will yet put them to the rout.

In 1852, Dr. Rogers of Boston published his "philosophy of mysterious agents human and mundane," elaborating with much ability and ingenuity a theory to cover and explain those strange phenomena whose unexpected appearance had so startled and bewildered all classes of American society. These phenomena he ascribed to a force emanating from all bodies, more especially the human organism, and to which Baron Reichenbach had given the name "Od." This force he argued might be controlled either by the will, or by the unconscious action of the brain, simulating intelligence, which he admitted was apparently associated with the phenomena. This theory found much favour both in America and in England; and the controversy to which it gave rise occupies considerable space in the early history of Spiritualism. It is little heard of now, but its spirit has been

re-incarnated in other forms, under the names "Nerve-fluid," "Nerve-aura" and "Psychic Force." These theories all spring from the same root; they all ascribe the phenomena of Spiritualism to agencies human and mundane, to the exclusion of all spiritual intelligence *ab extra*.

Now, apart from all other objection, it appears to me that these theories are each and all effectually demolished by the spirit-photograph. No one capable of reflection will I think seriously contend that any mere force physiological or psychical, can shape itself into the human form, put on the lineaments of a departed friend, and imprint itself on the photographic plate, and if I am told that it may be governed and guided to this result by those still in the flesh I simply say, "prove it." Spirit-photography was yet in the future when Dr. Rogers propounded his elastic theory; but which even then had been drawn to its utmost tension. Were he still in terrestrial life I think he would hardly have stretched it still further in a desperate attempt to make it cover this and other later developments of what has been called "The Modern Mystery;" a task so manifestly beyond its powers.

Another class of pseudo-scientific theories disposed of by the spirit-photograph is represented by the phrases, "Unconscious Cerebration;" "Dominant Ideas;" "Mental Expectancy;" and "Prepossession." To attribute these powers to our friend the photographic camera may be very complimentary, but it does not happen to possess them. It has no cerebrum, and cannot cerebrate either consciously or unconsciously. It is not dominated by any ideas, has no expectations, and is entirely free from either prepossession or prejudice; which is more than can be said for the authors of ingenious theories who attempt to explain away unwelcome facts.

If I am reminded that these physiological and mental acts and states pertain to the sitter, I ask, even if it be so, how can these without direct manipulation imprint themselves on the sensitive plate into a perfect and clearly visible portrait? what proof is there that they do so? Let any physiologist or other scientific person test this dominant idea by experiment, and with mental expectancy abide the issue. Unquestionably, recognised spirit-portraits are sometimes obtained; and this is the crowning and conclusive proof of their genuineness. I suppose the true believer generally goes for a spirit-portrait with this dominant idea; but usually the result does not conform to this prepossession. His mental expectancy is doomed to disappointment! the dominant idea does not dominate. The portrait which appears on the plate beside his own may have been obtained under the strictest test conditions, but he cannot identify it. If

this unanticipated unrecognised form has been projected by his cerebration, he is certainly unconscious of it.

Again, we are assured on high scientific authority, that Spiritualists are the victims of hallucination; that the phenomena of Spiritualism, so far as they are genuine, are purely subjective; the product of excited imagination, or of some abnormal state, like that of the mesmerised sensitive, as seen in the familiar experiments of what is known as electro-biology; in which the senses and faculties of the sensitive are under the control of the operator, and give no true or reliable report of objective realities. Well, let us put the photographic camera into the witness-box: it is an unexceptionable witness, of good character and strict veracity; is quite disinterested and impartial, free from passion and from prejudice; has no imagination to be excited, is not subject to hallucination, cannot be biologized: it does not depend on memory; its notes are all taken at the time, and on the spot: it will tell its tale in its own way; and can neither be bribed nor bullied, cajoled nor intimidated. Its testimony is always the same and never varies; it can be brought into any court at any time; and its evidence is most explicit and absolutely conclusive in the present instance. If Spiritualists are hallucinated, all who see this evidence at once share in the hallucination; a species of epidemic delusion Dr. Carpenter does not seem to have taken into account. In brief, I maintain that the spirit-photograph can hold its own, and maintain the truth and honour of Spiritualism against all comers. It is but a pasteboard shield, but it is strong enough to withstand all assault and break every opposing lance. In its weakness and humility it confounds the mighty and the proud. It yields satisfaction to the honest and enquiring sceptic; is a solace to the bereaved; a witness for immortality; and a refutation of *pseudo*-scientific theories; the mere *wastrel* of science.

THE DOGMA OF ETERNAL DAMNATION.

(*Refuted from Swedenborg.*)

By BARON DIRCKINCK HOLMFELD.

I.

DEAR plain William White, whose good humour has made hell quite respectable, tells in his *Other-world People*, about a statesman, who had declared that "all statesmen had one and the same religion." When asked what this religion was, he had answered, "That we don't tell." Perhaps he meant, "it

is no use telling you. It is so simple and transparent that I wouldn't see anything in it." Not being felt justified to the presumed benefit of Germany, which abounds in confusion of the kind, in trying by solving the problems in life, to make the sundry rays of prismatically discernible. A benevolent person has made my tract (*Entweder-Oder*, b. Hamburg, März, 1876) the object of the result of which is an unreserved German public. The editor of the Paper—whose principal contributor, Mr. Mittnacht, Chairman of the German New Church Association, has, notwithstanding his endorsing his collaborator's favourable views in No. 26 of his Paper, made the restricting remark (pp. 411, 13): "The author's expressions in p. 59 betray somehow the opinion that repentance in a future life is possible. Our doctrine (the Swedenborgian) denies this possibility unambiguously—this would imply the possibility of a relapse from good to evil; there would be no end of temptations," &c.

My absence on a journey did not then allow me to settle that question; but I had the more resolved occasionally to sift it, and some other objectionable remarks of Mr. Mittnacht, as meanwhile a scholar of the English Church, who writes under the mark of Cantab, in the *Spiritualist*, had reproached me for trespassing in an opposite sense by teaching "eternal damnation;" so I had to suffer from a regular cross-fire. Against this Cantab I had rather an easy game, as he is a Re-incarnationist who doesn't admit the Christian doctrine of an examination after the end of the terrestrial life about its good or evil fruits, and their natural consequences in a future spiritual form of existence. Everybody sees that such a judicial summary from actual premises is far from involving eternal damnation with its proverbial hell fires. This B. P. I., who shirks all future punishments—all personal responsibility and identity, or conscious immortality, by a continuous shifting of natural births, until by chance a model-infant appears, which may reach a purified end in an absorption in the Divine elementary fire—was to be reduced to his Spiritist-monomania in an article which the editor of the *Spiritualist*, while absent at the discussion in the "British Association" of last summer, could easily overlook. As I then lost this opportunity of repelling two ill-meant attacks in the said Paper, it is not worth while to come back to the now obliterated matter otherwise than by what just here has been said, unless the Cambridge Reverend will, as a believer in Rivail, take heed to what I have to say to Mr. Mittnacht, who certainly as

much is a sincere believer in Christ as Mr. B. P. I. appears to be the reverse. I fully agree with Mr. Mitnacht in thinking that Swedenborg was a divinely or providentially selected, prepared, called and authorized apostolic medium for revealing spiritual truth in Scriptural doctrine, and in experimental scientifics, for the purpose of making spiritual truth rationally evident and conclusive. But neither have his words the character of the Divinely inspired Word itself, as a new revelation superseding the former, nor have his human explanations, experiences and relations, the character of infallibility. They do not change, but only improve the platform of our spiritual education, reform, or regeneration.

Next to doing away with the falsities accumulated in perverted Christianity, and to re-establish the heavenly doctrine of the Celestial and Spiritual Church on the broad basis of liberty and reason, Swedenborg has disclosed to mankind the Divine order of creation in spheres of descending influence separated in degrees, the successive degrees of ends, means and effects being interconnected by the law of correspondence. The Infinite, the Source of all life and the First Cause of all being, realises its ends in a spiritual world of causes and ultimates them in nature, as in the world of effects, expanding itself in each separate platform in *continuous* degrees, in which the *discrete* degrees, or worlds, find their fulfilment and their rest or their external reality. The doctrine of spiritual influx from the higher internal degree to the lower external, shows the Infinite to be the all-present, only life-giving Cause or Power, and the phenomena of life to be that ultimatum of the one centre we call God, which is effected or produced by creating in the antithetic line an object for His Infinite being, for His love and wisdom. This object is ultimated in a material platform on which the internal spiritual sphere operates through nature. The conscious, intelligible form of the Infinite, called Divine wisdom, is Truth, or in its expression, the Word, and thus we understand how in the ultimate sphere of speech and language, it is a letter, dead in itself, as all what is finite, while its reality, as Divine truth, is living in the internals of the letter, its spiritual sense being only understood as far as it conveys spiritual truth to the percipient. Swedenborg teaches that the Second Advent, of which the Gospel speaks, consists in this disclosure or conveyance of spiritual truth to mankind in the otherwise dead letter, and that this new descent of the Lord is inaugurated by the Seer's interpretation of the internal sense in the *Arcana Cœlestia* and elsewhere "*passim*," while it is continued, without interruption, in consecutive regeneration and revelation in all parts of the world. This "Advent" is, and

was effected by the last judgment in the spiritual world, in which those spirits, who since the abode of the Lord in the natural world had remained in the world of spirits, and who not as yet had found their place in heaven or hell, were disposed of, the particulars of which final disposition Swedenborg was permitted to witness and to relate, this new order beginning with the end of the year 1756. Mr. Mittnacht certainly is aware that this *consummatio seculi* was to the purpose of purifying the spiritual atmosphere, and to spread the dense agglomerations of dark clouds, which could not but intercept the rays of light from the higher spheres, which through the spiritual world of causes find access to the natural platform. Thus the possibility of reception of spiritual light from on high to human sight and intelligence was restored, and the errors and falsities, the prejudices and wrong principles, the clouds of bigotry and ignorance, accumulated since the corruption of old, were dissipated. Once more, thus, it was left to the mind of man, by such reception, to emancipate and to elevate itself. Once more liberty and reason were restored to be the pillars in the temple of truth, and from that identical moment we date the new era of light, of reform, and emancipation, of common sense and reviviscent reason, or what the French call "*les lumières*," and the Germans *aufklärung*, the enlightenment in every sense and direction. In this reception of light from the Divine centre of truth consists the Advent of the Lord, or of truth, from the spiritual sense of the Word, called the Spirit of Truth or the Holy Ghost. The main basis in the human consciousness was to be faith in the Supreme Ruler and Creator, and religious respect for God's will, order, and law, as being the problem of our own life and the condition of self-respect or conscience.

Such being the very aim of life, and of its progress to a future existence in a spiritually continued life, and its realisation in learning, reflection and doing, until regeneration constituting the glorious descent of the kingdom of the Lord or of the New Church, symbolically called the New Jerusalem, unto our globe, we easily perceive that all events on this globe or its history since the middle of the last century only, are successive phases of the development of the new era, or of the descent or influence of the New Church from heaven, just as the old era is the history of the preparation for it. Whatever, since, and from Swedenborg, has come to pass as to pivotal men and historical characters, or as to successive events, revolutions, wars, transformations, associations, discoveries, inventions, progresses, plans and facts, in peace and troubles, in worldly and ecclesiastical matters, in sciences and in arts or forms of civilisation, in religious reforms or systems, whether Christian or otherwise, is to be referred to

principles derived from, or tending to what we comprehensively call the New Church, while contrariwise an opposite tendency is defending the old era in a way we call reactionary, whether it may be worldly despotic, or clerically hierarchical, whether it may veil itself in a traditional or in a conservative garb.

The popular enlightenment in its return to common sense turned its sceptical eye *prima facie* towards the monstrous fiction of a second infinite being—a devil, but equal in destructive power to the one infinite God, a dualism, greedily grasped by all hierarchies, foisted upon Christianity as a personification of the evil principle derived from the mythical religions, and ultimately from Manes and his sects, to the Christian churches' heart's content, expanding into a hell with its eternal torments and fire. No doubt that these gloomy notions or perversions of allegorical expressions, particularly that of eternal damnation, made profitable in a worldly sense by a purgatory, were prominently used by the infidel antagonists of Divine order to the utter destruction of true Christianity in the minds of the peoples. "Ecrasez l'Infame," was the war-cry of Voltaire, meant against Jesuitical Romanism, but applied against Christ himself; and this mistake, or wrong substitution, lasts still. Reason taking it for granted that infinite love is the one God's essential principle and quality, realising good as being His will, through infinite wisdom, its mainly potential negative opposite is evil, which only becomes real in an objective finite sphere, in which man's free will can give it a subjective reality in the line of logical antithesis. It certainly would be a sheer contradiction to think that eternal damnation could be the main effect of such principle of infinite love. The dogma of eternal damnation was by the re-awakening common sense of the new era rightly considered to be a hideous profanation of the fundamental idea of the Lord's love. Its profession became the Shibboleth-mark of the old perverted church. It is presumable that Mr. Mittnacht only by mistake could raise objection against my endeavour to eliminate the obnoxious dogma from the doctrinal discussion by simply observing that "the notion of *eternity* being altogether above our comprehension, it was of no use to introduce such an absolutely unintelligible notion into our faith." Mr. Mittnacht may think this to be an unsatisfactory way of dealing with the question. I would willingly confess my shortcomings if he had stated sound reasons against my view, which he did not. But as I scarcely could be expected to allow that the efficiency of my arguments as to the solution of the dilemma in human life should be weakend by unfounded objections, I feel bound to sift the most important question more thoroughly than I had done in my tract, or than Mr. M. has done in his brief statement.

Swedenborg, to whom he refers, quoting "Our doctrines," is, certainly far from infallible, and would himself, as far as I conceive, feel intensely vexed, if being aware of many of his disciples' mistake, who do not admit his fallibility. In this question of eternal damnation, you either would feel obliged to admit gross contradictions in his sayings, or you must conciliate them by an interpretation which shows the notion itself to be as indeterminable as I had declared it to be. At all events you will perceive that the question with him virtually remains undecided, and that his moral sense is deeply wounded by the commonly adopted notion of an everlasting state of pain. I quote different passages from the *Spiritual Diary*, viz.:—

§ 2,826.—"There was in heaven spoken about hell. There was one who thought that the various punishments and vastations in hell would last for ever, so that they never would reach their end, nor salvation from the Lord could take place. But it was shown him that in the other life there is no punishment without its aim; much less a punishment without end is to be thought of. Punishment and pain are to the purpose of reducing the concerned spirit so far, that he can be associated with a good society. The Divine itself, and Divine wisdom, are the aims of good and for good, and it would be against the Divine and its wisdom that the soul should suffer eternal pain beyond what the aim of good demands, which also is conform to the worldly rule: that absolute justice is injustice. Even if man had merited it, whence it is called eternal, the Lord's salvation interferes and delivers the soul from hell by taking her out of it. If it were everlasting, all human beings would be liable to eternal damnation, as there is evil in them altogether. But though liable they are brought out of it by the Lord, and saved by Divine means."

§ 4,651.—"Good has its reward, and felicity by itself; and thence its antithesis, evil, has its punishment and damnation. All opposites are treated in the same way, only in an opposite sense."

§ 2,583.—"The belief in eternal pain is founded in ignorance and the like. According to merit eternal punishment would be man's lot. But from the Lord's mercy it reaches its end through vastation and castigation according to actual sins and appropriated evils."

§ 1,039.—"All punishment in the other life has improvement for its aim, which, as it were, blots out evil, or gives a faculty of appropriating good. Thence all punishments are in itself vastations."

§ 693.—"Whatsoever happens in the other life in the way of punishment, vastation, or otherwise, is to the end of framing societies."

§ 4,476.—“Those who from this globe pass over into the other world are never punished or suffer pain but to the deliberate purpose of use. All there, is from views of use, and thus, also, the lot of the evil.”

§ 4,032 shows “Evil to be repressed in order to make the souls capable for use.”

§ 3,489.—“Spirits asked me how I could converse with devils. I told them they were human beings, once in high positions, who never had been expected to meet such a fate; nor would they for ever remain devils; their punishment were to a distinct end, because from God only good was derived.” Thus, also, in Index I. p. 440., § 3,489 continues:—“It would be absurd to believe that the Lord should allow punishment in hell, at least not eternally for a life of so short a time, perhaps while having been of opinion that his principles were right, and being thus persuaded. It is not to be thought of that the Lord should allow anybody to be thus punished, at all events not eternally, unless it be for amendment’s sake. From the Lord is good only to its end, and thus eternal punition would be to no purpose, unless it had a good aim.”

§ 4,308.—“Spirits while vastated are not received in the other sphere before they are vastated and improved by punishments.”

Whatever else, contrariwise, may be derived from Swedenborg, we feel justified in believing that he clearly has expressed his view in the words (§ 3,229), “There is no (moral) disease, no evil *irremediable*, because the power of the Lord is infinite.” Mr. Mittnacht’s only argument, *viz.*: “by stating the possibility of repentance for those in hell, we would state a similar possibility of a chance from good to evil,” is at least not countenanced by Swedenborg, who in § 1,332 and § 2,597 of his Diary declares it constantly to happen that angels for a time are removed into the lower spiritual sphere, exposed to the influences of hell and suffering its intense pains, all to the purpose of tempting and improving them, just as it is the purpose of punishment in hell, a view which is corroborated by the article *vastatio* in the Index.

I, of course, will also quote the principal passages in Swedenborg’s works, which are thought to teach eternal damnation. I, though, think it advisable to premit a few words about his general views, in order to avoid being misled by expressions, which in such matters easily may be taken in a sense widely different from what he really means. Swedenborg, of course, does not admit another real *esse* than the One Infinite Being which we call God. Nor is there any other real life but that one which is derived from God. This only *esse* and life

being *love* itself, qualified as good, necessitates beings other than itself, love being nothing without its object. Now as such other beings only could be found potentially, in a logically antithetic way, in the negative line, opposed to the realities in the Divine *esse*, the creation is the continuous act by which the One Divine Essence communicates its life to the negative logically potential antithesis, which in itself only has an apparent existence, but by this continuous act of creation receives a reality, dependent on the communicated life. Thence the created sphere realizes infinite love and good in a finite antithesis of self-love and potential evil, and the divinely animated nature operates upon a material base. By endowing natural man with a spiritual organization of will and intelligence, in which the spiritual elements of Divine liberty and reason develop a conscious personality, with the aim and the ability of realizing infinite love in a finite sphere, the Creator has made man's free will the absolute condition of his personality, and of his development and fate, leaving him to be the responsible out-worker of his own life and destiny, and giving him the means of such out-working in maintaining the rationality of his intellect. It is thus absolutely man's own fault if he does not use the given means, and it is his own mistake if at the same time he does not perceive that life and all powers of action, through influence from on high, are received from the One Spiritual Infinite Source. Nature being the universal matrix, in which the antithese of infinite reality receives adequate forms of finite organisation, spiritually adapted for being animated by Divine life, the phenomenal life qualifies itself according to the receiving natural form, or to the finite elements in nature; and in man this life-receiving organisation is the platform, from which, through liberty, by means of reason, a spiritual form of reception of Divine life and love, or good, is to be created. How far this form is developed and the spiritual creation, which is called the second birth or regeneration, is, in terrestrial life, effected and perfected, or only as a germ is delivered to the spiritual world of means, is a question of fact. In this matter-of-fact question we may have many things to observe and to discuss. But two things are prominently manifest and evident. First that howsoever the spiritual creation may be advanced in and with *some*, with the *majority* the state is both imperfect and incomplete, or more or less rudimental; and secondly, that the outline of the spiritual creature, the very character of the germ, which by death is transplanted into the spiritual soil of future life, is irrevocably given and fixed by and through the natural antecedents. The ulterior question is what use the human being has made of his divinely

inrooted faculties of free will or choice, and of rational intelligence in its actual natural life? Man leaves the natural platform in a shape he himself has given to his personality. The spiritual equation of life and character is his own work, and he must take the fruit, the result and sum total, accordingly. Swedenborg's opinion appears to me to be that the fundamental outline or quality of this appropriated form, of this spiritual equation, cannot be altered. If this outline or ultimate is developed to be a nose, it will never be changed into an eye. The germ of a rose will, transcendently planted, never become a thistle, or an oak. The form cannot receive more than it can hold, and absorbs no other substances, fluids, contents, forces, &c., than those for which it is adapted. Whatever spiritual progress there may be, it will never go beyond the natural reception according to fixed ultimates, never beyond the compass of personal liberty and choice. The immutability of the self-chosen base, or form of will and love, is mistaken to be eternal damnation. Those who prefer the satisfaction of their self-love to the prospects of eternal bliss by a love which is repugnant to them, will continue to live in their own way as long as they like, and they will only by external motives of fear and force be kept within such bonds, as the conservation of order and welfare of all and of others necessitates, so that hell presents itself to the close observer as a well-ordered, infallibly-ruled commonwealth. The difference between heaven and hell is mainly harmony of love in the one, which is positive, and harmony by external motives in the other, which is negative. Swedenborg confirms thus the common sayings: "Man's will is his heaven;" "Everybody will live according to his faith;" "Man is the framer of his own fortune;" "*Fata volentem ducunt, nolentem trahunt*;" "*Tu l'as voulu, George Dandin*;" or, as Swedenborg has it, the kingdom of the Lord is a kingdom of uses, in which apparent external disorder infallibly internally is ruled by the infinite wisdom of the Lord's providential order, or by the spiritual laws of the universe. If in this sense you look at the passages in Swedenborg, which commonly are understood as teaching eternal damnation, the apparent contradiction will disappear, and all be harmonious.

In *Div. Prov.*, § 277, he says, "He that is in evil in this world is in evil after he goes out of it; and therefore, if evil be not removed in this world, it cannot be removed afterwards. Where the tree falls there it lies, so also it is with a man's life. As it was at his death, such it remains. Everyone also is judged according to his actions; not that they are enumerated, but because he returns to them and does the like again; for death is a continuation of life, with this difference, that then the man cannot be reformed. All reform is effected in a plenary manner,

that is, in primaries and in ultimates at the same time, and ultimates are reformed in this world conformably to primaries; but they cannot be so afterwards, because the ultimates of life, which a man carries with him after death, are quiescent, and conspire—that is, act as one—with his interiors.” This is confirmed in *V. Chr. R.*, § 720: “It is otherwise after death; then heaven is closed and is not to be opened to those who to the end of life have approached the holy table unworthily, for then the interiors of their minds are fixed and determined.” *Arcana Cœlestia* says, § 7,541, “Man in the other life enters into new states and undergoes changes; they who are to be elevated into heaven are, when elevated, perfected to eternity; but they who are to be cast into hell—endure evils continually more grievous, and this until they dare not occasion evil to anyone, and afterwards they remain in hell to eternity, whence they cannot be extracted, because it cannot be given them to will good to anyone, only not to do evil from fear of punishment, the lust to do so always remaining.”

Heaven and Hell says comparatively little about this matter. In § 480 it is said, “Man can (there) no longer be reformed by instruction as in this world, because the ultimate plane, which consists of natural knowledge and affections is then quiescent and cannot be opened, not being spiritual; and upon that plane the interiors, which are of the mind, rest as a house upon its foundation; and hence it is that man remains to eternity such as the life of his love had been in the world.” In § 501, “The quality of man, as determined by his interiors, remains to eternity the same.” § 508, “This quality of nature, derived by life, can no longer be amended or changed in the wicked after death either by means of thought or of the understanding of truth.” § 595 says, “Since they who are in hell cannot be saved because they are all in evil and opposed to the Divine of the Lord, therefore their outrages are subdued, and their cruelties restrained as far as possible, in order to prevent them breaking out beyond measure one against another.” The most appropriate explication is found in the following article in the *Spiritual Diary*:—“With respect to the doctrinal tenet: as the tree falls so it remains (Eccles. xi. 3.), it is not understood as it generally is explained, but in this way: it is the concordance of the internal or the spiritual man with the external or natural man, which remains as it falls; man has both the external and the internal in the other life; but the internal or spiritual is terminated in his external or natural principle as in its ultimate. The internal or spiritual man is perfected in the other life, but only so far as it has concordance in the external or natural; but this latter cannot be perfected in the other life since it remains

such as it was acquired in the life of the body ; and in this life it is perfected in proportion as the love of self and of the world is removed, and consequently in proportion as the good of charity and the truth of faith are received from the Lord ; hence is the concordance or non-concordance, which is the tree with its root, which after death remains where it falls."

All these passages show in a general way that something in man after his natural life remains unalterably fixed, and that progress then and there is limited to other conditions than in the natural form. It is an important truth for everybody to know that the use made of his liberty in choosing the right direction in this life is decisive for the next. Good, rational arguments confirm what Swedenborg has taught about this importance. But it is equally clear that the conviction of this truth is no argument for eternal damnation, nor for establishing a religious dogma of such damnation by an interpretation of the quoted passages, which is contradicted by the same authority. And as the latter passages only express general views about relations and facts, which escape particular observation, we ought either to bring them into concordance with our spiritual ideas of Divine love, by interpreting those passages as aforesaid, to avoid the palpable contradiction with other passages, or we ought to state, as I have done, that eternal damnation ought not to be made an article of Christian faith, because we have no understandable notion of what is eternal.

Neither could it be said that the first quoted passages are taken from the *Spiritual Diary*, which could not have the same authority as the writings authorised by Swedenborg as editor, while the Diary evidently not even was intended for publication. Such a distinction is in itself objectionable, particularly as a celebrated author's personal persuasions often best are known from his private annotations. But Swedenborg himself declares in the Diary, § 2,894, that "all he has mentioned in these books is founded on reliable experience, confirmed by thought and reflection ;" while in § 1,607 the communications are referred to confirmation from the Lord and by reflection.

It is to this sound reflection, founded on the Divine Word, to which all of us ought to appeal, and not to the human authority of Swedenborg, howsoever illuminated you may consider him to be. Whatever faith you may have in the reports of a traveller who visits foreign countries, you never will think him to be infallible in his observations and judgments and elevated over mistakes and errors, the more so when that country is the universe, the spiritual world together with heaven and hell. As a medium, who providentially was prepared and called to such vast travels of discovery, Swedenborg may be widely different

from old and modern mediums, and thus be able to speak with greater authority and reliability. But this does not make him infallible; the less so, because for every well-directed human being there is no infallibility but as to spiritual truth derived from Divine revelation by the spirit of truth in man's own conscience.

Swedenborg was in the same way as all those who follow that way, by the spirit of truth illustrated through the Word to perceive spiritual truth, and thus to explain and declare the spiritual sense of the Word. His call was personal and particular in carrying out the Divine purpose of bringing mankind, through genuine truth, into connexion with the Lord's kingdom in heaven, and with His church. But at the same time he was spiritually introduced from the material platform into the substantial, in order to re-establish faith in the spiritual world—in man's spiritual personality and immortality. Through such experience *de facto* mankind was to be awakened to reflection about spiritual truth, which is not dependant upon experience, but upon conscience and internal consciousness, which had been offuscated by Materialism. As long as this offuscation of the mental sight prevailed, and the eye was blinded by Materialism, Swedenborg could not find belief. Mankind rejected his spiritual teachings and doctrines because its natural and empyrical mind was closed against spiritual perception of whatever kind. To remove this blindness on the matter-of-fact platform, the disclosures of Swedenborg and his testimony howsoever comprehensive, was insufficient, was even an aggravating impediment, because the prejudice was growing worse by the plenary rejection; and so it is to this very day. This remark shows the importance of the so-called modern spiritual manifestations. Swedenborg knew, and asserts in a positive way, that a communication of mankind with the spiritual world through intercourse with spirits is natural, beneficial and providential. But as from old it had been abused, and thence had ceased, he was aware of the great dangers from such intercourse, and warned repeatedly against it, unless man was guarded by sound rational spiritual faith. He himself was a most wonderful medium as to such intercourse; but he had no idea about the way in which such intercourse might be re-established, nor about its necessity. He, of course, could not know the ways of providence, nor how an effective control could or would be effected. He was ignorant of the "when," the "where" and the "how."

We know that since Swedenborg left the terrestrial form, Spiritualism has been prepared and awakened in different ways and parts of the globe; in fact it has been brooding everywhere. Phrenology, Mesmerism, and the phenomena of clairvoyance, Odism, and the manifestations made known in a copious litera-

ture in Germany, were only the forerunners of what since 1847 happened in America, thence in England, and now everywhere. As these manifestations had little to do with doctrine, much less with spiritual truth, but essentially with facts in reference to evidence, they were evidently given for the purpose of destroying the materialistic prejudice in science and in practical life. When we consider, from the one side, the obstinate resistance of those in which the materialistic tendency and the prejudice of science is inrooted; from the other side, the tendency to turn the facts into misuse and into falsities, deceit, heresies, and all sorts of vain devices, and consider the difficulties the spiritual movement has to contend with, and the obstinacy with which egotism maintains its sensuous standpoint, we in some way can conceive how necessary this new dispensation was to put a stop to the motion downwards on the inclined plane to perdition, and how fervently we ought to thank God for this providential remedy in a state of disease against which no human prudence could prevail. How ineffectual have not all human contrivances, all philanthropic, religious associations, shown themselves? Even those societies who had the diffusion of Swedenborg's heavenly doctrines for their object, and who think themselves not only the representatives of the New Jerusalem in heaven on this globe, but *the Church* itself, turned themselves away from the new beneficial dispensation, by which Providence was combating the fundamental evils in mankind—bigotism, sectarianism, priestly domination, fanaticism, and materialism. How easily could they be aware of that the New Church doctrines, and the teachings of Swedenborg, never would or could be received unless the soil were prepared by manifestations which did away with the scientific, materialistic prejudice. And, nevertheless, they joined with the Ultramon-
tanes and orthodox priests of the old Churches, in declaring that Spiritualism was the work of hell, and joined with the naturalistic infidels in abhorring it. I have exposed this sort of "delirium" in a little tract, *Spiritualism, its Causes and Effects*, so I only hint at this singular perversity.

But, before entering further into the debate about this question of eternal damnation, I want to draw the reader's attention upon the innumerable instances in which spirits have reported about the way in which repentance in the other life continuously is going on in their progressing from one sphere and society to another, so we at least have some *de facto* confirmation of what I consider to be a rational interpretation of the doctrines of Swedenborg.

FOUR SONNETS.

 BY THOMAS BREVIOR.

MAMMON SERVICE.

O how my soul abhors this jar and fret,
 The clamour of the street, the eager strife
 To have and hold, and evermore to get,
 Which makes so mean and base our daily life !
 We trick and lie, sell men to death for gold,
 Then go on Sabbath-days to church and pray
 That Christ would keep us ever in His fold,
 And be to us the Life, the Truth, the Way.
 We temples build to God, but Mammon serve :
 More wasting than the pestilence and sword,
 This greed for wealth which palsies heart and nerve.
 In vain we take Christ's name, and cry Lord ! Lord !
 His warning words unheeded or forgot,
 " Ye work in iniquity, I know you not ! "

 MUTUALITY.

In many men are many kinds of excellence,
 Each is by Heaven endowed with some peculiar gift ;
 This one views all things in the light of common sense,
 And that a high imagination does uplift :
 This above all his fellows shews mechanic skill,
 And that profoundly meditates philosophy :
 One has clear thought, fixed purpose, and determined will ;
 Another wins all hearts so genial, suave, and free.
 Kind mother Nature gives to all some share of wit,
 Different in each not by mere chance—but to the intent
 That lacking something in himself—so incomplete,
 Each may in other find his needed complement.
 Our individual lives make one Humanity,
 As tiny confluent drops make up the mighty sea.

 INSTABILITY.

As thistle-down before the wind,
 As straws that drift on every tide,
 So fares it with the inconstant mind,
 No binding thought, no chart to guide.
 By every gust of impulse swayed,
 It cannot firmly stand alone ;
 By every passing hand 'tis played,
 But has no music of its own.
 Unstable it can ne'er excel,
 Nor has it any goal to win ;
 Life's purpose it can never tell,
 Nor find its oracle within.
 Failing in purpose and resource,
 It has no centripetal force.

TO LUNA.

WHEN I look upward thou to me dost seem
 So calm, so passionless, with noble mien,
 I wonder not that bathed in thy pure light,
 Men worshipped thee as Goddess of the Night!
 But when I think of all that thou hast seen,
 Alike indifferent,—the secret sin,
 Red-handed crime, and ravening war, the whirl
 Of elements,—the tempest that doth hurl
 Mother and babe on some mid-ocean rock
 To lingering fate, or else with sudden shock
 To instant death in the remorseless sea;
 O sharp swift passage to Eternity!
 I fain could pluck thee from thy lofty place;
 I turn from thy cold, careless, cruel face,
 And pitiless hard gaze;—I turn from thee
 To some warm human heart for sympathy.

PUBLIC WORSHIP; ITS IMPORTANCE AND PURPOSE.

“ FREE CHRISTIAN CHURCH, NEW SWINDON.

“ On Sunday last, February 11th, the Rev. Dr. Sexton, of London, preached two very eloquent sermons in the absence of the Rev. F. R. Young, who was officiating elsewhere. Dr. Sexton took for his text in the morning Mark xiv. 8th verse, and enlarged at great length on the fact that the real value of work consisted not in the idea set before the mind of the worker, or indeed in the actual amount of work done, but in the will power, and in the taking advantage of every opportunity that presented itself. To do what we could was to do our duty thoroughly, and God did not expect us to do more.

“ In the evening the text was Hebrews x. 25th verse, and the subject of the discourse, therefore, was the necessity of attending public worship. The Doctor commenced by a brief exposition of the purpose of the Epistle to the Hebrews, and drew a striking contrast between Christianity and Judaism. Proceeding more immediately to the subject in hand, he said that when the Lord sent forth the seventy to preach through the cities of Judah, He sent them in twos. So, after the Resurrection, the Apostles seldom went without each having a companion. Paul was accompanied first by Barnabas, and afterwards by Silas or Luke. The object of this was, doubtless, that each should afford a mutual help to the other; Man was a social being, and the cultivation of his social faculties was an important part of his duty. Christianity enabled these faculties to be called into active play, and thus perfected society. Monks

and hermits who dwelt apart from society defeated the very end of the Christian religion both as to themselves and mankind at large. Christians were not to go out of the world, but to let their light shine amongst men in the world; especially they should unite together among themselves and thus bear each other's burdens. In olden times "they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name." This was far more necessary in connection with Christianity than with Judaism. Had any of them ever been in a foreign land, listening for months or years to a foreign language, they would know what a strange ecstatic feeling was produced on hearing suddenly the tones of their native tongue. It was almost impossible to describe this. Even the meeting a person from the land of one's birth, in a distant country, had in it a sweet charm, although such person might possess no other attractions than that one fact. So Christians should rejoice when they meet a fellow heir of Christ's kingdom, speaking the language of Christian truth. Christians were in the habit frequently of neglecting some of their most glorious privileges. They did not get half the benefits even of a temporal character that their religion provided for them.

"In dealing with the text, he should consider first the assembling together; and here he might remark that we were continually drawn towards certain persons by a similarity of taste, habit, disposition, &c., and frequently by virtue of some sympathetic law which was not very clearly understood even by psychologists. We ought to enter the Church of Christ with feelings entirely different from those with which we should go into any other place. Here we were all companions, and sharers in the blessings God had to bestow; our interests here were common; rich and poor, high and low, were all equal in God's sight. Even in the Jewish Synagogue to-day, there was no recognition of wealth nor professedly was there in a masonic lodge. In a public school, the boy that would be most esteemed would be, not the one whose parents were the richest or the most eminent in society but the one who could most distinguish himself among his fellows. In the Christian Church we were all on the same level, except so far as we might differ in spiritual gifts. This assembling together was a duty, and as a duty it must not be neglected. God had commanded it most distinctly and emphatically. The practice was co-equal in point of time with the existence of the Christian Church; it was necessary for carrying on the Lord's work, for no great work could be accomplished without organization and the meeting

together of those who were engaged in it. The extraordinary influence of Methodism in the world was due very largely to its perfect organization. It was essential to meet together too for the spiritual well-being of every Christian man; his soul's health depended upon the practice. It was sometimes objected that there was no necessity to meet in a particular place to worship God because God was everywhere, and could be communed with in one place as well as another. In the Old Testament all descriptions of God were local; for the obvious reason that it was only in that way that human beings could understand them; and in the New Testament God was more local than ever, since there you had the only conception of Him presented in Christ, by which means man could grasp the idea, take hold of it, and rest upon it. It was objected too, by some persons, that they could worship God in the fields when they saw His glory in the physical universe. This the preacher deemed very questionable. The physical universe presented but the skirts of the garment of God, and not God as it was necessary He should be seen by the human soul; and besides he doubted very much if those persons who wandered into the fields on the Sabbath went there to worship God at all. Another thought he could read his Bible at home, and did not therefore need to go to Church. No doubt; but *did* he read his Bible at home when he stayed away from Church? As far as the preacher's experience went this was an excuse and nothing more, and the people who stayed at home under the pretence of reading the Bible never opened its lids. But if they did, they could not by that means obtain the privilege resulting from the meeting together.

"The next point to be considered was the object had in view in thus assembling together. This was clearly defined in the text, and in the preceding verses. It was to enable us to draw nearer to God, to receive spiritual blessings flowing from the 'full assurance of faith,' from 'having our hearts sprinkled from an evil conscience,' and 'holding fast the profession of our faith,' or, more properly rendered, 'our hope;' but especially to 'exhort one another,' which latter was a most important matter.

This meeting together became increasingly important as the particular day named in the text drew near. By many this was supposed to be the day of the Lord's coming in Person. The preacher did not feel sure that was the correct meaning. It was very unimportant, because the text might be dealt with in the spirit of its meaning rather than the letter, and there were many days to which the term might legitimately apply. There was the day of the departure of the opportunity, which might arise from various causes, from sickness, from the loss of their minister, and what was most important of all, from the loss of

inclination. When the Lord wept over Jerusalem the city was not yet destroyed, but the day of its grace was past. Opportunities might come often; but there was an end of them at some time or other, and the passing of an opportunity of this kind was a very fearful matter. There was the day of affliction and trial, which was also sometimes very serious; there was the day of death; there was that other day, the great day of all, for which, as Dr. Young had said, all other days were made. He concluded with impressing upon them all the importance of a more regular and punctual attendance on public worship. There was a large congregation, all of whom appeared much interested in the discourse."—*Swindon Express*.

SORROWS OF THE SOUL.

By WILLIAM HITCHMAN, M.R.C.S.

SPIRITUALISTS of adequate experience and practical observation have found unequivocally, in a multitude of cases, that intelligence may operate from some other kind of unity, or force, than that of nervous organisation. Schelling has declared in the *Philosophy of Art* that what is ordinarily called material nature is not the summit of perfection in man's constitution but only the molecular manifestation of a spiritual idea, which it is the office of soul to penetrate. Most assuredly is this the veritable relation of the plastic arts to nature, as of protoplasm to life and mind. Laws and causes ethereal, rather than material, may therefore well be opposed to the *primâ facie* inferences of sensuous organs and sensuous observers. No artist of genius has yet contented himself with mere imitation of isolated natural objects—contrariwise, his soul penetrates into the real unseen essence that lurks behind each crust of earth, or tangible form, and afterwards reproduces it in an outward and visible shape—means and ends not clashing or jarring together—the heterogeneous excluded, and the unity of heaven attained. If it be true that objects of sense are only material combinations, resulting from the operation of spiritual force, in a certain state of equilibrium, or if we accept the scientific explanation of Leibnitz, that matter is nothing more than a collection of attracting and repelling atoms,—the whole Universe may be the aggregate result of the will of spiritual intelligences, guided by one Infinite Spirit who is God, or Mind in Nature. We know that none of the processes of matter have produced the

slightest difference in the proportions of molecule, and have a right therefore to regard the identity of its properties, and the exact quality of each to all others of the same kind, in the light only of a created or manufactured article, neither evolved naturally, nor self-existent eternally. How mind grasps matter is a problem still unsolved, alike by subjective idealism, and popular naturalism. At the same time, all existence is a dream, and what we perceive as sorrows—or joys of the soul, a merciless delusion, unless there be a positive spirituality on the other side of consciousness, as objective Spiritualism now demonstrates.

Perfect knowledge and complete understanding, *without* consciousness, is the veriest of sophisms; logically and philosophically, or of necessity, true wisdom demands the truthseeker to admit the invincible conclusion of Aristotle, that if there be *Φύσις*, then there must be *Νοῦς*, evermore. Unquestionably, much in the latest exposition of mental science, or intellectual philosophy is entirely gratuitous, or unfounded in nature—a wealth of illustration is there in a glaring “Budget of Paradoxes,” from Comte’s Positivism to Hartmann’s Pessimism. (*Philosophie des Unbewussten*, Berlin, 1877.) Religion is now held scientifically to be—alas!—not spiritual philosophy for the sorrows of the soul, but metaphysic for the million—temporarily, until there shall be no more will in the accidental ruling principle of an unconscious Logos, as regards the individuality of man—no longer an ideal presentation, or a real world;—NIRVANA, or the sublimest verity of Buddhism alone remaining, to bless us with oblivion!

Count o’er the joys thine hours have seen,
 Count o’er thy days from anguish free!
 And know whatever thou hast been,
 ’Tis something better—not to be.

Life is only a *continued* sorrow of soul, or struggle for existence, with the certainty of being beaten by want, defect, and pain. This world is the worst of all possible worlds, the heaven expected is only unconscious illusion, and the looked-for Angel of Modern Spiritualism is destined to eventuate in an image of clay. Sorrows of soul end not but in annihilation—there being no day of redemption or salvation. Sympathy brings more pain than pleasure. Friendship is the questionable satisfaction of isolated life; ambition, however worthy, a great delusion; legal marriage is domestic misery; increase of children is a repetition of troubles; riches only procure the vainest of enjoyments, in which there is a preponderance of evil; whilst sleep by night perpetuates hardship by day; and even right conduct and just dealing will never compensate for the unhap-

piness that everywhere exists. Is there no remedy in Hope, or sweetness of virtuous expectation? None! Our best hopes are doomed to worse disappointment, in the bitterest of deception, and mental culture, or intellectual progress, serves only to intensify the climax of conscious woe. It seems to me that the most horrible thought in the philosophy of Pessimism is the gratuitous act of thinking, that wisdom of this sort should be such a folly, as to absolve the philosopher himself from the science of common sense. Surely every person of any spirituality of mind, or poetry of nature and human nature, must be conscious of religious truth—in some form or other, of God, Christ, Angels, liberty of sentiment, morality, and immortality, as inexorable postulates, or demonstrated axioms; *striking of synthesis*, in the presence of which hesitation is impossible, and to which no soul can be silent for ever. Whether Self-Culture be sought or found in the philosophy of Schopenhaur, the Schlegels, Klopstock, Goëthe, Schiller, Wieland, and the science of Haeckel, Büchner, or Vogt, I apprehend there are many developed intellects, with very restless lives, selfishly comfortable, perhaps, but still realising far more truly the temper of a surly fanatic than the actual model of a noble sage. Such philosophers may erect monuments to perpetuate the memory of their dark genius, but will never enlighten the minds, purify the hearts, or assuage the sorrows of human souls. They rob mankind of all that is great and good, morally or spiritually; with them God the Spirit, and man created in His image, are but the merest illusions of time, sense, and space—whilst Faith, Hope, and Charity, together with our highest and best aspirations for the soul, and its sorrows, are wantonly immolated, as on a last funeral pyre—where still remains no part of man's duty—if thus expressed:—

“TO STRIVE, TO SEEK, TO FIND, AND NOT TO YIELD.”

For myself, I trust that the oratory of the learned Editor of the *Spiritual Magazine* may long be heard in defence, as now, of the highest and most Christ-like Spiritualism, throughout the whole country. Eloquence, such as his, cannot fail to leave a lasting and beneficial impress on the mind of each attentive listener. Rhetoric has still its fascinating charms, when combined with elocution, even in an age that mostly worships Mammon or Bacchus. Dr. George Sexton has the art of speaking in solid, bold, strong, vivid, and picturesque tones, partaking, not seldom, of the grandeur of the forest, the music of the groves, the rustling of the pine-trees, and the ringing of the woodman's axe. Yes; eloquence is his—arrayed in all the typified glories of Nature and Art—the stream, though deep, is never obscured, but always reveals some gem of sparkling truth, sufficiently

bright and beautiful, intellectually or morally, to lighten each burden in the coil of mortality, and thus make the ruggedest path of earth the serenest and smoothest way to heaven. Now, whilst Hartmann, like Schopenhaur, attempts to show that the pains of life, or sorrows of soul, preponderate vastly over its pleasures, and that no amount of future happiness—were Christianity infallibly true—can compensate for present misery, let the Spiritualism of glorious old Spenser equally hold—

One loving howre
For many yeares of sorrow can dispence ;
A dram of sweete is worth a pound of sowre.

ANDREW LEIGHTON ON MR. CONWAY.

LAST summer there appeared a notice of a sermon, by Mr. Conway, in the *Inquirer*, citing some contemptuous remarks on Spiritualism; whereon Mr. Leighton was moved to write a letter of remonstrance to the editor, which, however, he did not forward, feeling that it would not be inserted. We have been favoured with the copy of Mr. Leighton's letter, and it is throughout so excellent in argument and temper that we cannot do otherwise than share it with our readers. In a letter addressed to Mrs. Tebb, radiant as always with his catholic spirit, Mr. Leighton observed: "I have ever considered Mr. Conway as open to the spiritual world, and that *he is wiser in that relation than he knows*. His influence on his hearers at South Place is finer than the mere *ipsissima verba* of his discourses, which it very often opposes. His anti-Spiritualism never affects me repellantly, quite the other way. I hunger to make a convert of him, but know very well that an intellectual encounter, such as my paper exhibits, is not likely to achieve that end."

MR. CONWAY ON INTELLECTUAL SUICIDE.

To the Editor of the "Inquirer."

SIR,—While thanking you warmly for calling attention to what appears to be on the whole an admirable discourse by Mr. Conway, will you allow me to put the query, whether in his treatment of "Spiritism" he does not illustrate the very bigotry, "the dogmatic spirit," he so eloquently condemns?

The arbitrary use of the limiting term "Spiritism," instead of the broader Spiritualism, which is the name at least claimed by the adherents of the doctrine in England, betrays the illiberal animus at the outset. But it is when he describes what is comprehended therein, and characterizes its supposed results, that his "dogmatic spirit" culminates, and one sees that, with all his liberality, he "draws the line" at Spiritism. Let but the thought of that alleged "superstition" cross his mental disc, and farewell all serenity. The philosophic intellect, previously calm and clear, laying down the law of liberty with

sympathetic universality, becomes turbid with contemptuous passion, forgets the fine sentiments it had a few moments previously been uttering, and to justify its dogmatic wrath, condescends even to the sophism of setting forth a part as if it were the whole, and gives to that a form and colour which only ignorance of the reality can allow to pass without challenge.

That there are spirit-mediums who have visions analogous to those of Swedenborg is true, but that this is all of Spiritualism, or a tithe of it, is a gratuitous implication. That these mediums only "ape" Swedenborg, and that this constitutes the basis of modern Spiritualism, though first announced by a greater man than Mr. Conway—Ralph Waldo Emerson to wit—there is just as little justification for asserting or believing. Equally unreliable are Mr. Conway's inferences from his own biassed representations. The facts he implicitly disputes may be true, and there may be truth in the visions of Swedenborg and the mediums, or in some of them (for as the Old Book has it, "not every vision faileth") and yet it by no means follows that "there is no use for either inquiry or intellect any more," or that "all science is an impertinence," or that "it would be better that all libraries were burnt to-morrow." These are but the exaggerations of a heated and distorted fancy, and prove that Mr. Conway has lost his equanimity and, for the time, all sense of proportion. While in this mood exact statement from him is not to be thought of. "The vulgarist spirit-medium" could not be more unreliable. Because the said medium, not pretending to be a prophet, and assuredly not supposed, as of old time, to be the mouthpiece of "the Lord," asserts that the dead are not dissipated into nothingness, for that he has intercourse with them, just as Socrates and Jesus had,—or because he passively affords proof to the bystanders that he himself or some inanimate object is moved by an intelligence neither his own nor that of any of the visible persons present, and thereby demonstrates the fallacy entertained and propagated by certain pretenders to "science" that the mind is only a function of the brain, that when the brains are out the *man* is extinguished—or because by some of the other manifestations known to Spiritualists, albeit ignored by supercilious "Scientists," whose dominant interest may be in protoplasm or in the potency of matter, the same conclusion is logically necessitated by as pure an induction of facts as any known to science—the only conclusion, let it be added, in which all Spiritualists are agreed,—does it therefore follow that "the collective intelligence of Germany, France, England, America, is superseded?"

The further implication that according to the spiritual hypothesis, doctrine or belief, "the secrets of an invisible universe are made known to sheer ignorance without research, without intellectual effort, and in utter defiance of all verifiable knowledge," is purely gratuitous, even ridiculous; but it is Mr. Conway's pleasant mode of justifying his own rhodomontade, that "so soon as we agree" to this, the aforesaid collective intelligence is superseded, all the knowledge of Germany, France, &c., "abolished completely—nay, all the laws of thought abolished!"

Such a preposterous outburst has one virtue; it accomplishes "the happy dispatch" upon itself: it explodes by its inherent absurdity. And yet it would appear there are reviewers so little cognizant of the verities that they can mark and present such things to their readers for special approval! This being so, a little exposition of the said verities may after all be advisable.

Let it first be noted, then, that to even "the vulgarist medium" the universe is as open as it is to Mr. Conway or to any other would-be "scientist" pluming himself upon his little knowledge, and it is just possible that unsophisticated faculties, to say nothing of special endowments, may give the medium even an advantage in certain relations. It would not be for the first time in the history of the race, were things hidden from the wise revealed to the simple. But even the mediums do not get such knowledge as they have without the exertion of faculty. If any "secrets of an invisible universe be known to them it is because in virtue of one kind of endowment they have discovered such secrets for themselves directly, or, in virtue of another, they have been the unconscious means of enabling others to discover them, and have accepted the knowledge at second hand; more generally it is by the union of both means. In either case, are the "laws of thought abolished?" Surely far from it. A new sphere of investigation merely is opened up, and who will may enter

it. He who contemns it because of the vulgarity of some of the instruments, or the frivolity of some of the results, may be wise in his own conceit, but he effectually closes the avenue to a larger wisdom.

Mr. Conway speaks of "all the sages, thinkers, philosophers and scientific men that ever lived, or that now live," being surpassed by the spirit-medium if only the "visions" of the medium be true, as if all the sages, thinkers, philosophers, and scientific men were on one side, and the spirit-medium on the other; He artlessly ignores the fact that many—may it not with truth be said *most*—of the sages, thinkers, and philosophers—certainly those of greatest account in the higher development of humanity—are on the medium's side; many of them being distinctly mediums themselves, and all of them mediumistic. If the "scientific men," or those whom Mr. Conway and others somewhat gratuitously distinguish *par excellence* under that category, be more largely on the side of materialism and personal annihilation, it is simply because their studies have made them Specialists in material relations and to an extent disqualified them for judging of the psychological facts which sustain the opposite hypothesis; and as to the other facts which appear to *demonstrate* this hypothesis, if the "scientific men," as more than one of them declare, have "no interest" in the facts and refuse accordingly to investigate them at all, of what value can their opinions be on the subject?

But, here again, of the scientific men "all" are not on Mr. Conway's side. On the contrary, I will venture the assertion that of those who have really investigated all classes of the facts there is not one! In truth, experience would seem to affirm that the only resource of those who would remain non-Spiritualists is to avoid investigation. If Mr. Conway or his reviewer can name a single scientific man worthy of the name who has given anything like the same attention, and the same quality of attention, to the phenomena of Spiritualism that he has given to other natural phenomena, and yet become or remained an anti-Spiritualist, I shall receive the news with all respect, though it would in my judgment have only an infinitesimal effect in sustaining the inference he fain would imply. The opinions of those who have not investigated being worthless, however distinguished they may be in their own proper sphere; if numbers are to determine the question it would be easy to demonstrate the fallacy of Mr. Conway's position. I do not know of one on his side, but I know of several, not to say many, on the side of the Spiritualist; most of them, moreover, converts after the most critical investigation, and in spite of a previous bias to materialistic opinions. Mr. Conway must have heard of Professors Hare and Mapes of his own country, both distinguished men eminently qualified by original ability and exact scientific training to treat exhaustively any branch of this subject taken up by them susceptible of experimental determination. Professor Hare indeed, though entering upon the investigation as a pure materialist, and with the assumption in his mind that his friend Faraday had demonstrated the fallacy of the then chief class of the alleged facts, nevertheless found himself compelled (at the sacrifice of his "scientific" position through the bigotry of his compeers who had *not* investigated!) to recant his previous opinions, and as a frankly honest man to publish his recantation in a work entitled *Spiritualism Scientifically Demonstrated*. In the purely scientific part of this work Dr. Hare absolutely demonstrates by most careful and well-devised experiments, his main position, *viz.*, the interaction of invisible intelligent agents distinct from the spectators, himself and the medium. In the other part of his work the Doctor exhibits a faith in the communications of these agents which a larger experience would have qualified, but this does not detract from the force of the previous proof of their actual existence.

Then among scientific men of European eminence, the names of Dr. Wagner and Professor Butlerow need merely be mentioned; while in our own country it is enough to mention those of William Crookes, F.R.S., Editor of the *Quarterly Journal of Science*, and Mr. A. R. Wallace, whose contributions to the science of natural history take rank with those of Mr. Darwin. The patient and extensive investigations of such men are assuredly worthy of far more weight than the *ipse dixit* of others, however high in their own walk, who have either not investigated at all or only done so in a partial and imperfect way, hastily giving up the subject on meeting with negative, contradictory, or trivial results,

often dogmatically insisting on violating the conditions imposed by nature, thus ignorantly begetting their own discomfiture without profiting by the experience, sometimes importing themselves elements of deception by counterfeiting manifestations and pluming themselves on their assumed superiority where they have succeeded in imposing the counterfeit upon simple persons present who, in reliance on their integrity, never suspected the trick. Such "scientific men" undoubtedly proved that they could impose upon those present at the *séances* they attended, but their conclusion that therefore all other phenomena believed in by Spiritualists were only simulations, was surely a prodigious one to rest on so narrow a basis. Again, that a thing did not take place when they were observers, or active investigators, was surely no disproof of its having occurred when others were and they were not. Similar experiences have been had by every scientific observer of the spiritualistic facts, but those who acted on the true method of science have had the patience to pursue the subject under every variety of condition and result, and have been rewarded accordingly. Ofttimes negative results have been as valuable as positive in manifesting the laws of the phenomena. But the negative can be truly interpreted only by those whose experience embraces both negative and positive. Mr. Conway's conclusions are based, I believe, on a very narrow acquaintance with the facts and a slender personal experience almost exclusively of the negative sort. He is one of those who having on a few occasions got nothing, or something trivial, or suspicious, or even positively fraudulent, concludes that *all* which others have obtained must be of the same character, and they who make higher claims are, to put it mildly, visionaries or the victims of deception; to put it bluntly, they must be either knaves or fools! Yet will Mr. Conway, or any one on the same side, compare his investigations with those of Mr. Crookes, for example, and claim that he has given a tithe of the time, care, trouble, technical ingenuity in devising tests, or brought greater skill to the task; or higher scientific culture, or is capable of producing a record of a hundred part of the results of various investigations into all classes of the facts? If he cannot justly make such a claim, on what pretence can he set up his judgment against that of one whose experience comprehends many times the number of failures and falsities upon which he relies, and yet gives demonstrative evidence of verities which completely demolish the assumptions and inferences he so confidently set forth? Mr. Crookes has achieved positive results, affirmatory of the facts of Spiritualism, under test conditions incomparably severer than any I have ever heard suggested by the opponents of the doctrine.

It is a most notable fact, also, that both Mr. Wallace and Mr. Crookes approached the investigation from the same side as Mr. Conway—that, not merely of unbelievers, but of unbelievers with the bias of opinion against the possibility of "Spiritism" being true; in fact, in their case as in that of Sir David Brewster, "Spirits were the last thing they would give in to;" and both had the special qualification of a previous experience in biology and mesmerism, which enabled them more readily to distinguish between subjective and objective phenomena, and guard against hasty conclusions into which less trained investigators might excusably have fallen. That two such minds should, after prolonged and rigid observation and experiment in the manner of the strictest inductive science, affirm the main facts and conclusions of Spiritualism, is surely enough to protect ordinary persons from the charge of "superstition," if they, too, from the observation of similar phenomena have come to the same conclusions, even though they may have taken less rigid precautions against possible error. That any writers *can* characterise Modern Spiritualism as a "superstition" only proves how little they know of its origin and history. Their own opinions on this very subject might easily be shown to be far more obnoxious to the charge.

A word of serious inquiry to them. What is there in Mr. Crookes's essays on *The Phenomena called Spiritual*, or in his more recent attestation of the verity of what is called the materialization of spirits (proving, by the way, in this year of grace, the possibility of the celebrated materialization in the upper chamber eighteen centuries ago, which modern commentators, not unknown to or unsympathised with by Unitarian scholars and critics, have gravely doubted and endeavoured to explain away). What is there, I say, in Mr. Crookes's

expositions of these phenomena which renders his evidence inadmissible or incredible, while his papers on his discovery of the metal *Thallium* and his latest discovery of the dynamical force of light are accepted by the scientific world with universal acclaim? If he be a competent witness in the one case, is he not equally so in the other? If it be said, his evidence in the one case is accepted because he can demonstrate his facts before the Royal Society of which he is an honoured "fellow," and because other scientific men can verify them by similar experiments, let me ask how many scientific men *could* so confirm them? Could one do so unless he obeyed the natural laws of their production? Could any *savant* however consummate in his own walk demonstrate these discoveries while violating the essential conditions of the experiments? He would not dream of attempting this. In like manner, let any *savant* adopt Mr. Crookes's method in the spiritualistic inquiry and, though there is not the same certainty of similar results following, because the very problem presupposes voluntary agents who may not respond to the summons even though all known conditions may be fulfilled, yet the chances are a thousand to one that a confirmation will be had. Any way, as a pure matter of scientific evidence Mr. Crookes's word is surely as reliable when he asserts that his balance at request moved up or down with a force of so many pounds though all visible mechanical means were opposed to such results, or that an accordion under similar test conditions played a tune, as it is that when he let the ray of light impinge upon his pith balls in *vacuo* they turn round? If not, will Mr. Conway, or his approving reviewer, give us an adequate reason why?

Mr. Conway may close his own eyes and maintain it is dark; but he cannot prevent those who use theirs from seeing the light. The sages, thinkers and philosophers are not with him, and even the scientific men are beginning to leave him. The faculties that led scientists astray will in due season bring them back again. And Mr. Conway himself, however biassed he may be at present, is too ardent a devotee of truth to withstand always the truth which shines resplendently even in despised "Spiritism." His countryman Mr. Epes Sargent, of Boston, has recently produced a work entitled *The Proof Palpable of Immortality*, in which the facts of Spiritualism, set forth with masterly skill and without exaggeration, are put to their noblest use. Let him read that work and he will have *proof* that at least the "thinkers" are far from being "all" on his own side.

Yours &c.,

L.

MORNING TEACHINGS IN SIMPLE LESSONS.

BY THE SPIRIT GUIDES OF THE AMANUENSIS.

II.—MAN'S BLINDNESS, AND GOD'S LOVE, POWER AND MERCY.

Be unto me a Guide and Deliverer, O Lord. Be not as one who cometh not for me, but as a father, who cometh for, and pitieth his children.

THERE is a day approaching when the many-leaved lotus shall be no more, nor the stem no more a means of product, when the flower shall have lost its perfume, and its colours no more are seen; how, then, shall ye say the flower is no more a thing of beauty, the perfume no more redolent of sweetness, but the perfume and the flower still abideth? How, then, ye shall say, can these things be? It is a mystery, a profound mystery of the Divine influence which is around you continually, and is ever

present with you. You are not of the Earth, but of the Heaven, albeit ye see not the signs of the times. Ye are as the flower which putteth forth its petals to the light, and withholdeth not its brightness and beauty from the day, but in the night season clotheth itself in darkness, and is no more seen. How shall this mystery be discovered, but by the Eyes who discern in the brightness the daily life, which is bestowed on mortal and on flower, which hastening to its close assumes the covering suitable for its revivification? How, then, ye blind ones, see ye not in the allegorical nature of the flower's earth-life how ye yield your own perfection or imperfection to the Power above, who ordereth all in His might, and who clotheth all in His love, and who delivereth all in His mercy? Hear, then, O ye children, the voice of your Father, when He calleth upon you. Hear O Israel, the voice of the Charmer, who maketh the land reverberate with the sound of the timbrel and harp, hear ye Him: "O my people, lest ye be cast down, and are no more in the land of the living. Hear ye Me." Glory be to the Father, and to the Son, and to the Holy Spirit. As it was, is, and ever shall be, Amen.

SONGS OF THE SOUL.

TO ONE IN DEJECTION.

O WHY, poor soul, art thou cast down?
Wherefore art thou disquieted?
Although inconstant Fortune frown,
Should that affect thee so with dread?
Or hast thou felt the cruel smart
Of love requited with disdain?
Or has the arrow pierced thy heart
Of hope deferred and purpose vain?
Or has thy too confiding trust
Been rudely shaken or betrayed?
Is thy hope prostrate in the dust,
Over the ruin Death has made?
Fortune can neither take nor give
That noblest dower—the wealth of
soul:
Unless thy love can all forgive,
It has not reached Love's perfect
goal.

Love doth not wait for Duty's call,
It owns not any selfish aim,
All sacrifice it counts but small,
It constant burns a holy flame.
It passes not with mortal breath,
But faithful stands beside the gate;
It Time defies and conquers Death,
Is arbiter and Lord of Fate.
The kindly heart, the mind content,
With all mankind in neighbour-
hood,
Will find some worth in each event,
And seeming evil turn to good.
Trust thou in God, thy strength and
stay,
Whatever may to thee befall;
The darkness but preludes the day,
The Father's care bends over all.

And to thy troubled heart shall bring
The balm that makes the spirit whole:
Hope soars to Heaven on daring wing,
And sorrow purifies the soul.

T. S.

NOTES AND GLEANINGS.

THE BIBLE AND THE AGE—A MONTHLY MAGAZINE,
EDITED BY GEORGE SEXTON, LL.D.

THE new Monthly Magazine announced in our last issue will be called *The Bible and the Age*, instead of the title first decided upon. It will deal largely with the important question of the relation of the Scriptures to the present time, and will endeavour to meet all those objections to the Divine authority of Christianity based upon scientific theories, the materialistic philosophy, and what is termed modern thought. The Editor is promised the assistance of some of the leading writers of the day upon the topics to be treated.

Dr. Sexton will be glad to receive the names of those persons who may be desirous of aiding him with the Magazine, either by contributing articles to its pages, promoting its circulation, or in any other way assisting in its general support.

All communications to be addressed to Dr. Sexton, 75, Fleet Street, London, E.C.

GEORGE SEXTON, D.D.

The American Anthropological University, St. Louis, has just conferred upon Dr. George Sexton the degree of "Doctor of Sacred Theology," *honoris causa*. This honour was quite unexpected by Dr. Sexton, and the arrival of the diploma, accompanied with a letter from the President, the Rev. Dr. Alford, full of the warmest praise of the Doctor's talents and learning, and the mode in which he is now employing them, was the first intimation that he received of this addition to his titles.

DR. SEXTON AT STRATFORD.

Dr. Sexton preached in the large and beautiful Congregational Church, Stratford, on Sunday evening, January 28th. We copy the following brief account from the *Christian World* of the 2nd ult.:—"On Sunday evening last, Dr. Sexton preached an eloquent and impressive sermon on behalf of the Stratford Dispensary, when the sum of £15 was contributed to the funds of that useful institution. This large and beautiful church was crowded, there being about 2,000 people present."

DR. SEXTON AT NOTTINGHAM.

Dr. Sexton gave his lecture on "Sleep and Dreams" at the Mechanics' Institute, Nottingham, on Thursday, January 18th. The large and magnificent hall was quite filled, there being present not less than fifteen hundred persons, including all the *élite* of the town. The lecture was printed *verbatim* in the *Nottingham Journal* of the Monday and Tuesday following.

FRAUDULENT MEDIUMS.

The *Religio-Philosophical Journal*, of Chicago, prints in its issue for January 27th, a portion of the letter of Mr. D. D. Home, which appeared in the number of the *Spiritual Magazine* for December, 1876, and makes the following comment thereon:—

The above is from D. D. Home, of England, one of the most remarkable mediums of the present age. He speaks to the point on the present wave of imposture sweeping over the country. There are many physical mediums, who, if placed under strict test conditions, would not get a single materialization. They advertise their *seances*, and manage to *rope in* enough green ones, who accept the bogus-spirit forms as their grandmother, sister, or some one else. The time is not far distant when rascally mediums will be treated to a dose of law, the same as any other frauds.

We trust our contemporary is right in supposing the time to be near when the impostors in mediumship shall meet with their deserts. To deceive and lie in a matter of this kind is really one of the gravest offences that a man can commit—a thousand times worse than any commercial fraud that was ever perpetrated.

NAPOLEON I. AND ATHEISM.

General Bertrand quite disbelieved the Christian religion, and he displeased Napoleon by alluding to it with disrespect. The latter observed upon one occasion to Bertrand at St. Helena, on 22nd September, 1819, "Divine effects compel me to believe in a Divine Cause. Yes, there is a Divine Cause a Sovereign Reason, an Infinite Being. That Cause is the Cause of Causes; that reason is the Reason creative of intelligence. There exists an Infinite Being, compared with whom you, General B., are but an atom; and compared with whom, I, Napoleon, with all my genius, am truly nothing, a pure nothing. Do you understand? I perceive Him,—God. I see Him,—have need of Him. I believe in Him. If you do not perceive Him, if you do not believe in Him, so much the worse for you. I can pardon many things, but I have a horror of an atheist and materialist. Can I have any sympathies in common with the man who does not

believe in the existence of the soul? Who believes that he is but a lump of clay, and who wishes that I may be also a lump of clay." Upon another occasion, Napoleon observed to Bertrand, after discussing the Divine nature of Christ. "If you do not perceive that Jesus Christ is God, I did wrong to make you a General."—*Abbot's Life of Bonaparte.*

DREAMS.

Sir Chr. Wren (A.D. 1651) being at Knahill in Wiltshire, dreamt that he saw a fight in a market place which he knew not; but some were flying and some pursuing, and amongst the former a kinsman of his, who went into Scotland to the king's army. They heard in Wiltshire that the king had come into England, but knew not where. The next night his kinsman came to his father at Knahill, and was the first that brought the news of the battle of Worcester! When Sir C. Wren was at Paris (about A.D. 1671) he was ill and feverish, and he sent for a physician, who desired to bleed him. Sir C. Wren deferred the remedy, and the same night he dreamt that he was in a place where palm-trees grew—probably Egypt—and that some female procured dates for him. The next day Sir C. Wren sent for dates, which cured him of his disorder.

A STRANGE NOISE HEARD IN THE AIR.

The *Rochester Express* says that the people of North Chili, Monroe County, N. Y., are speculating, and some of them are getting superstitious, over an unaccountable noise, which is thus described:—"It is not a vagary nor an illusion. The evidence of the existence and recurrence of the curious phenomena is unimpeachable. It has been observed and commended upon by a large number of reliable people. About 7 o'clock every morning there can be heard a soft, sighing sound in the air, like the music of an Eolian harp, but of great volume. This weird music seems to pervade the air for miles. Families living wide apart have heard it at the same hour. At first it was noted with simple curiosity, but its recurrence with such regularity, when the air is not disturbed by violent storms, has given it a romantic interest. Various theories have been presented, such as the vibration of the telegraph-wires, or the sound of a far-distant locomotive whistle, toned down and mellowed by distance, or some peculiar condition of the atmosphere or formation of the ground. But these do not satisfactorily account for it. It is unlike the sound of wires, and too akin to music to be caused

by an engine. It is heard miles away from the wires—on each side of the railroad—where the sound of vibration would be carried away by the wind. It seems to float high in the air, now clear, now faint, then swelling again to distinctness. Some people have averred that the sounds proceed from a certain spot of ground about a mile from the station at North Chili. They describe that the earth vibrates and that the sound seems to rise and float away skyward."

SHAKESPEARE AND THE BIBLE.

Shakespeare frequently reminds us of the Bible, and when a passage comes to mind, the origin of which is uncertain, a common impression is that it must belong either to the Bible or the great poet. No other author excites this feeling in an equal degree. There are some curious parallel passages which show that the "Bard of Avon" was familiar with the Scriptures, and drew from them many of his ideas:—

Othello.—Rude am I in my speech.

Bible.—Though I be rude in speech.—2 Cor. xi. 6.

Macbeth.—Show his eyes and grieve his heart.

Bible.—To consume thine eyes and to grieve thine heart.—1 Samuel ii. 33.

Macbeth.—Life's but a walking shadow.

Bible.—Man walketh in a vain show.—Psalm xxxix. 6.

Macbeth.—We will die with harness on our back.

Bible.—Nicanon lay dead in his harness.—2 Mac. xv. 28.

Richard III.—Woe to the land that's governed by a child.

Bible.—Woe to thee, O land, when thy king is a child.—Eccles. x. 16.

Many similar parallel passages are to be found, and for an admirable paraphrase of Luke xxi. 25, 26, see *Troilus and Cressida*, i. 3.

FUTURE PUNISHMENT.

"Before the dark problem of the final destiny of the impenitent we must all stand with pallid cheek and trembling awe. All retribution is terrible. Even when we have discarded the *coarse and brutal and unwarranted hell* of mediæval art and poetry, it is a dark and appalling mystery, concerning which no reverent man will speak hastily. Can we not leave it in the hands of Him who thus represents *penalty as part of His very goodness*—as an element of His supreme glory? Is it not enough that He from whose lips the most terrible of all threatenings of retribution fell, is the pitying, merciful Christ, with whose tender and infinite love no compassions, no sensibilities of human hearts may compare? I do not know the secrets of God; there are principles of Divine government that I

cannot understand, mysteries of Divine purpose that I cannot fathom; possibilities of evil development before which I stand appalled; but I do believe in the Lord Jesus Christ—I can rest upon the eternal love. Assuredly that which our best sensibilities would revolt from He will not do. His love has infinite and eternal compassions, of which all other love must fall infinitely short. However, He may solve the great problem of final impenitence, can we doubt that the solution will be in perfect and *satisfying harmony with the ways of his love?*”—
DR. ALLON.

BRAINS AND BRASS.

Intellect and impudence have a great influence in the economy of the present age, and it is rather difficult to tell which is really the most powerful. Sometimes one predominates in an individual, sometimes the other, and sometimes both are wanting. Occasionally they are found equally combined, but generally we see a very little brain and a good deal of brass, which enables the possessor to make considerable noise in the world on quite a small capital. He unblushingly sounds his own name far and wide, imagining himself to be the most wise, talented, and remarkable man of the age; and the less brain he has the more noise he will make. A man of real merit is generally quiet and unpretending, and seldom appears before the public until his true worth brings him there, and often, for want of confidence in his powers, he “is born to blush unseen.” The mass of people do not know the difference between real worth and the tinkling sound of brass. They are apt to attribute a man’s success wholly to the one or the other, according to their prejudices; but, on the whole, the noisy man, if he has tact enough in his compound, can cast the man of genius completely in the shade, and the mass will follow after him with as much admiration as smaller boys do after an organ-grinder. A little of this metal in the composition of a man’s mind is excellent, because it serves to harden the tender nature of genius against the rough blows of the world, which might otherwise crush its delicate form. But too much retards all progress in the possessor. Such a man can never be told anything that he does not already know; and no one can convince him, not even with the plainest truths, that he is in error. He is too wise to learn even from wisdom herself, and he is never troubled, as men of genius often are, by meeting a superior; and, unlike wise men, the older he grows the more he knows, in his own opinion. A wise man, as he advances in knowledge and science, sees so much before him which he cannot comprehend that he is

never troubled with an uneasy sense of his own wisdom. He takes an enlarged view of human nature, and what little knowledge he has acquired more than his fellows looks to him but a drop in the great ocean of science. Thus it is very easy to tell a wise man, even if he is by nature conceited. Wisdom, if anything, will conquer human nature in this respect. Whenever you meet a man—no matter whether he is a noted politician, poet or philosopher—who has the appearance of thinking himself a great man, you may safely conclude that there is a great deal more for him to learn in this world. He has not taken the first step towards genuine wisdom, which is to have a realizing sense of our own ignorance. It was the boast of Newton, the most profound and original of investigators, that the more he learned the greater was his sense of the littleness of his knowledge. Yet he had scanned the depths of the invisible and visible world, and drawn lessons from the “vast profound” which have been accepted by the wisest of mankind as the actions of physical cause and effect. And yet how little brass had brain here!

Notices of New Books.

LIFE OF THE REV. JOHN CLOWES.*

DE QUINCY said of the subject of this Memoir, and it is very properly quoted on the title-page of the book, “Holy, apostolic—the most saint-like of all human beings I have known through life.” Mr. Clowes is pretty well known to have been a Church of England clergyman at Manchester, and withal a receiver of the teachings of Swedenborg. In fact, to him is mainly due the important position of New Church doctrines in that district at the present time. He seems to have been one of the kindest and most amiable men that ever lived, and to have exercised a most potent influence for good in the circle in which he moved during his somewhat protracted life. His writings, which are somewhat numerous, cannot be said to be very profound, but they all breathe that spirit of true genuine love and devotion which is the distinguishing characteristic of the real disciple of

* *The Life and Correspondence of the Rev. John Clowes, M.A.*, Rector for sixty-two years of St. John's Church, Manchester, and formerly Fellow of Trinity College, Cambridge. Edited by THEODORE COMPTON, London: LONGMANS, GREEN, & Co.

the One Master. The little volume under consideration is a life of Mr. Clowes, and it is so well written that it is as interesting as a novel. We do not think anyone can read it without receiving some spiritual benefit, and we trust, therefore, it will have, as it deserves, a large circulation.

THE REGENERATE LIFE.*

THE books issued by Mr. Spiers are invariably not only well worth reading, but they are got up in so excellent a style that it is an enjoyment to look at them and handle them. Clearest of type and best of paper are always employed in their production. The little volume before us has, however, not only a fair exterior, but it has what is much more important, a thoroughly sound interior. It deals with some of the most momentous questions that concern man's well-being here and hereafter, and it discusses these not only in the spirit of a true Christian man, but in that of a thinker who has reflected on all that he says, and whose mind is enlightened by the teachings of Swedenborg on the subject. We have read the little work with both pleasure and profit, and we cordially recommend it to our readers.

LIFE BEYOND THE GRAVE.†

MANY of the ideas in this book are somewhat novel, but none of them very profound. In fact one might apply to it, without much inaccuracy, a very old description, that "what is new is not true, and what is true is not new." It is perhaps not too much to say that its aim is much higher than that of a great many of the spirit-communications that are received, but still it falls infinitely short of what one would expect from an intelligent spirit, who should come back to earth for the purpose of describing the spirit-world. There is very much in it that will, we have no doubt, please the great bulk of the Spiritualists, but to anyone who has read Swedenborg it will appear a very poor affair.

* *The Regenerate Life*. Dissertations. By JAMES ARBOUIN. London: JAMES SPIERS, 36, Bloomsbury Street.

† *Life Beyond the Grave*, described by a Spirit through a Writing Medium. London: E. W. ALLEN, 11, Ave Maria Lane, E.C.

FALLACIES OF SECULARISM.*

THIS work will be recognized by the readers of this Magazine, as consisting of the Lectures delivered by Dr. Sexton, in June last, in the Cavendish Rooms, and frequently advertized since that time. It is not our place to enlarge upon the merits of the volume, but we may say without egotism, that it contains a complete and exhaustive exposure of Secularism, by one who is well acquainted with its workings from personal experience. The third discourse comprises what may prove interesting to some who do not care much for Secularism one way or the other, an investigation into the principles of Utilitarianism.

Obituary.

MR. CHARLES TOWNSEND HOOK.

ON the 11th February, at home (Veles, Snodland, Kent), after fourteen days' illness, of rheumatic fever, Charles Townsend Hook, eldest son of Anna Maria and the late Samuel Hook, beloved and lamented by all who knew him.

HYMNS FOR THE SPIRITUAL CHURCH.

"OUR DAILY BREAD."

We crave not luxury or wealth,
Or table richly spread,
But only means of life and health,
Our common daily bread.

On Thee, our God, all human kind
Depend from day to day;
Alike for body and for mind
For daily bread we pray.

Give us each day our daily bread,
For daily is our need:
The bread by which the soul is fed,
For this, O God, we plead!

Man liveth not by bread alone,
But by the living word
Which makes the heart with Thee at one—
The spirit of the Lord.

This is the bread for which we pray,
And all our want confess:
O may this manna rain away—
Truth, Love, and Holiness!

True bread of life—the bread of Heaven—
The daily bread for all;
For this at every morn and even
On Thee, O God, we call! T. S.

* *The Fallacies of Secularism.* Being the substance of Discourses delivered in the Cavendish Rooms, London, on Sabbath Evenings, during June, 1876. By GEORGE SEXTON, LL.D., London; G. S. SEXTON, 75, Fleet Street, E.C.

THE Spiritual Magazine

OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

APRIL,]
1877.

WHAT IS TRUTH? THAT WHICH IS.

[No.
208.

THE UNIVERSE.

By THE EDITOR.

THE Universe, in its vastness, is beyond the comprehension of man's faculties, yet it is material. The ponderous balls of metal revolve in circles at such distances as to prostrate our powers of calculation and comprehension of such distances; and force us to confess that the attempt at naming numbers, conveys words only; language is so feeble, that it affords no idea, except that one which swallows up all in its measureless nothingness—"incomprehensible." When we find that the sun which lights our world is, say 91,000,000 miles from us, that a ray of its light travels to us at the rate of 192,000 miles in every second of time, or every breath we draw—that while the earth is 7,912 miles thick, the sun is 853,380 miles; equal to 1,200,000 globes of the size of our earth—we are lost in the distance, light, and size of the object; but when we reflect, that that sun only shines by borrowed light, is only one of a number of suns fed by one great central sun (Alcyone) in the Pleiades; and again, that that sun, compared to which our earth, our vaunted and boasted earth is as a floating particle of dust to an orange—is only a lesser light to other worlds, systems, and suns of greater magnitude, we are perplexed in the labyrinth of finite infinitude. Urge the thoughts of the mind into action, count our hundreds, our thousands, our tens of thousands, our hundreds of thousands, our millions

of globes, or spheres, or stars, or suns: take our eyesight scan of the heavens, whether at the north or south side of the equator; take our common telescope, and the sum of worlds is *countless*; look at the Milky-Way, and the nebulae scattered throughout the heavens as fringe clouds in the sky, which the telescope of Herschel and of Rosse resolve into worlds, countless, myriad worlds; displaying fresh nebulae in far-off yonder, for the resolving of which no instrument yet made, or likely to be made, will ever display, even as dots or points, those stars or suns, or what else you choose to call them. Herschel states, that in seven minutes 50,000 passed the field of his telescope—that 860,000 stars were visible with the telescope—each star a sun. If accompanied with the same number of planetary bodies (we have in our solar system, say 108) behold an assembly of 8,400,000,000 ponderous globes of rock, or semi-metal, or whatever the earths are composed of!—where is the man whose intellect thrills not with wonder and with awe? Grasp—comprehend, if you can, the mighty, the magnificent scene; pierce if you can through the light of day into the ether of the limitless; continue to look at that awful procession of fleeing worlds travelling their thousands of miles per second; and dare we say with the atheist, “There was—there is no Creator, no Sustainer?” Track, if you can, the movements of those glorious orbs; watch the circle sweep of thousands—the elliptic orbits of some, the apparently erratic course of others; calculate their distances, the one from the other; and who dare affirm that that Creator, that Sustainer, has no organization of workers, to carry out the details of so infinite a universe? Materialist, do your “Idealist” bridge and building-makers not engage their superior and inferior workmen, to embody and utilise their conceptions and plans? Is not earth a portion of the universe, governed by the same laws which govern the countless hosts of orbs? If you cannot grasp the size, and analyze the material; if you cannot understand how the food, the bread you eat, and the water you drink, is metamorphosed into flesh, material flesh; how can you deny as a thinker, as a reasoner, that as life, mind, mental action is more subtle than matter, you are likely to be lost, paralyzed, and subdued, by the might, magnitude, and irresistible power, life and ideality, of its energies, *when not* incorporated in flesh? Man in flesh, without lifting his hand, employs his fellow-man, animals, metals; he wills, he moulds each according to his knowledge of their capabilities; and mountains are pierced or blown up, rivers bridged, the land lined with railways, and the earth almost girded with the metal nerves of electricity, conveying the thoughts of man with the speed of light.

Shall man, a mere mite in creation, yet endowed with intelligence, to us so wonderful, be the only intelligent intellectual power in existence? May there not be beings governing those ponderous orbs, as much superior to man in size, wisdom, knowledge, and mental energy, as man is to the slug in his garden? Do not analogy and common sense lead us so to conclude? Doubtless, the field-mouse is surprised when the powder-blast shakes the mountains and scatters the blocks of granite broadcast on the plain, and but little comprehends the mental powers of the being *Man*, who produces the result. Can we not imagine, if we cannot comprehend, the existence of powers as superior to man as man is to the field-mouse, who can so direct the ponderable as to blast an orb and create from it other orbs, or planets from that world so riven. Witness the recent proof discovered by the astronomer, through inductive science; "that if there has been a disruption of an orb, the violence of the disruption, and the direction of its several parts, would lead us to expect those broken-off portions in certain parts of the heavens;" and after patient watching, continued for a series of years, there were they found traversing space, millions of miles distant from our sun—Astrea alone being 247,000,000 miles distant from the sun—verily figures, without a comprehension of the distance being conveyed to the mind of the reader.

Three thousand four hundred years ago there was written in the oldest book known to us (the Book of Job) sentences which illustrate the great extent of astronomical knowledge possessed by the great minds then thinking out the great problems of life,—“Canst thou bind the sweet influence of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?”

Look at that courser of the heavens, Uranus, of whose satellites only one man—Herschel—has ever seen the whole: his flight *once* round the race-course of the universe takes more than two generations of men; his orbit distance is eleven thousand three hundred and fourteen MILLIONS of miles; and it only takes him eighty-four years to perform it. His distance from the sun, is 1,828,000,000 miles; his *nearest* approach to this world, or earth, or atom, is say 1,765,000,000 miles; he belongs to another system, or law from ours; his satellites move in quite the opposite direction to the satellites of the other planets of our solar system, showing that we are only at A of the alphabet of Divine knowledge. In the contemplation of such scenes of magnitude, of skill, of wisdom, are we not tempted to huddle ourselves in the sackcloth of humility, and, overawed, forced to *feel*, that “the LORD reigneth, he is clothed.

with majesty—the Lord is clothed with strength, wherewith he hath girded himself—the worlds also are established, that they cannot be moved” from their orbits? The great and the wealthy stud their bonnets, their coats, their shoes with bits of stones they call diamonds; and as light falls on their dresses, the dots sparkle on the robes, and their fellow-men gaze, admire, and envy. Lift up your eyes, and behold the diamonds which sparkle on the mantle of Deity! not tied by threads of silk-worms to doublets of sheep’s wool, but revolving and intertwining in all the harmonies of circular and elliptic transformations of position and appearance—in all the massiveness and actuality of gold, of silver, of crystals, of diamonds, of oceans, of mountains, of landscapes, of trees, of rivers, of birds, of beasts, of fish, and of men—in all their microscopic splendour of developments. In the blaze of such splendour, in the magnitude and magnificence of such creations—“Let everything that hath breath praise our God,” and MAN be the conductor on earth of the choral song, “PRAISE YE THE LORD.”

Recalling our minds to the mechanism of Nature, and considering those orbs as molten matter, crusted with the scum or dross, like metal in our crucibles—what is there unlikely in the disruption of those balls of matter by the condensation, in certain directions, of gaseous powers, and in their molten state, assuming the spherical shape as the “shot” used by our sportsmen, are formed, when in molten stream the metal passing through the sieve, acted upon by the atmosphere, divides and rounds itself into spheres, as rain into drops? Such imponderable and powerful unseen agencies *may exist*, are *likely* to exist, and we can conceive *do* exist. Have not oxygen, hydrogen, and nitrogen unseen existences, yet are they not acknowledged to possess energies which in certain proportions can prove themselves more powerful than iron or granite?—putting the feeble, semi-water thing called “human body” out of the question. If so, can we not conceive of intelligence, mind, or life, inhabiting a body of unseen essences in certain proportions, and such life holding those essences in cohesion, as life does with the seen particles, called the human body; and on the abstraction of *life* from either, a dispersion or resolving of the substances into their originals? Let us comprehend, when we remember that water constitutes so large a part of the human body—that that water is composed of mainly two powers, oxygen and hydrogen, seen merely because of there being only certain proportions of each. Vary the proportions, and they are unseen, yet existent; apply heat, and we have light; alter again, and we have the leading principle of the air we breathe; alter yet again, and all is

unseen, but so powerful, so subtle, so destructive, that if all living beings were placed within the sole influence of either, in a few seconds, at one fell swoop, man, beast, and bird would be extinct! Earth's crust would pass through another phase or stratification, and silence would reign unbroken. If, then, when the *moisture* is extracted from man, the elements remaining would not make much more than a handful of dust, whilst the other parts are so bulky, so energetic, yet unseen—have we not a connecting link there between the visible and the invisible, between life seen and life unseen?

The creation of globes of matter must have had a commencement, a development in far-off time; the mechanism of the lesser leads us to the principle of mechanism of the greater; and when we take a matter-of-fact view of the universe, its thousands, its hundreds of thousands, its millions of globes, as much larger in size than the earth, as the moon is to an orange; when we consider the immeasurable range of their circle sweep, the order and regularity of their appearance and disappearance, their grandeur, magnificence and sublimity, in comparison with which, the solar system circuit is as the ring fence of a private park in all its littleness—we are irresistibly carried to some great foundry for globe-making as far removed in size as our shot manufactories are from shot; as time is from eternity; yet there must be such a manufactory. Everything on the earth in the shape of "art" has the evidence of a designer and workmen. Man is evidently finite of the Infinite. The chain of reasoning leads us to the conclusion, that the works of art as displayed in the frame-work of the mountain and the valley, in the ocean and the river, the mammoth tree and the lichen are parts of a great whole—perfect, symmetrical, and useful—works of art which to the careless eye and near view appear rugged or tame, useless or pretty, stupendous or trifling—no more a just criticism, than if a fly resting on the ceiling, yet, having intelligence and voice, were to say that Michael Angelo's massive and unique paintings were ugly daubs, because the painter, measuring the distance of the human spectator from the object, dashed his lumps of colour on the surface, and by light and shade produced his results. Therefore, O man-fly, know that this universe was not made for you alone, but also for higher, nobler intellects or intelligences; who with eye-powers as superior to yours as your eye is inferior to the Rosse telescope; see beauty, loveliness, and order in all. Let even man ascend to Snowdon, pigmy though it be, and let his eye roam over the landscape, the hill, the valley, the water, the trees, the sky, and all is harmony. The spirit in a man seems to repose in God.

As we have an object in view, in thus carrying you on the wings of truth into the regions of immensity; and as it is not often that plodding energetic men take a look upward, except it be to ascertain the need for an umbrella; lay aside the scales and the laboratory, and for a while change the routine of action, and weigh the evidences and calculate the facts, brought to decide whether you are a mortal or an immortal; much depends on it—much as a man, much as a father, if honoured with that title—much in your relative character. The man who builds his house in the dry water-course, because he finds it convenient to cradle the sand, and find the gold particles near his location, but overlooks the storm-currents, which are certain to descend and rush in turgid torrents down on and over him and his, is not more foolish than he who stakes on the present body and mind; whereas by a little observation, energy, and common sense, he would find that the worm-pit is not the last of him—that life is continuous—that certain physical, mental, and moral laws are as regular in their action as the earth's course round the sun; and that non-attention to these laws will produce antagonistic results, personal and relative. Speed we then again upward to the sun, and in addition to the distant stretch of 91,000,000 miles, consider that it is a ball or substance 1,200,000 times greater than our globe—that if it were possible to make its thickness only the diameter of our earth (7,912 miles), the *hollow* would be sufficiently large to put within it *all* the globes which form our solar system, and give space for our earth and moon to revolve in their annual circle sweep, as at present,—that if certain alterations were carried out for lighting up the spheres inside, instead of outside,—the same sky and midnight star scene would apparently be visible to the eye. If, then, we were to stand on the outside crust of the sun, the absence of the *internal* worlds would *not be missed*; but thousands upon thousands of glorious, ponderous orbs would be visible, relatively as large and as far from the sun as the sun is from the earth. Some globes speed in the elliptic, others in the circle; some pursue their course in a sort of forked lightning manner, yet all in their order, all in their distance, all in their time; even if that time be five, fifty, five hundred, five thousand years to rush their round; or twenty-five thousand years for the so-called fixed stars to take *one* circle sweep of the heavens,—no hustle, no bustle, amidst the throng. The chorus song of Æolian music produced by that great, grand instrument of rolling, rushing orbs through space is ORDER; order in composition, order in development, order in brilliancy, and order in harmony; not one string unstrung, and all embroidered with light; and say you *thoughtfully* there

was no designer, no creator, no workers? That the globes made themselves, lit themselves, leaped into space, developed the laws of attraction and repulsion, positive and negative; granite and minerals made themselves—oceans, trees, fish, birds, beasts, and men were self-created? Absurd, foolish, contemptible! Those orbs must have been created by architect and workmen for an object; as much as any mechanism is invented and produced on earth by men. Call the workmen angels, or archangels, if you will; any name given develops no Being large enough, intellectual enough, for us to grasp his appearance, as a workman for the Creator of worlds. This is obvious, if we cannot comprehend the composition and mechanism of the work, we need not wonder at not being able to comprehend the workers. The great Pyramid in composition, size, and shape, and prophetic revealings gives us no idea of the texture, form, and intellectual powers of the workmen who created it, or of the designer who planned it. By parallel reasoning, the one is as hidden as the other; yet they existed, and produced their work.

One important and vital portion of heaven's wonders is the COMETARY. A few years ago we saw a wonder in the heavens—Light streaming many millions of miles in space, travelling at the rate of about 2,500 miles per second—light so transparent, though thousands of miles thick, that stars could be seen through it; it had no *solid body*, though impelled or drawn at such a speed. How came it into existence? what is it composed of? what are its duties? where is its birth-place? what space will it travel before it returns? These are questions which show the *finite* powers of man, great as those powers undoubtedly are. The comet of 1680, to us one of the first magnitude, can only effect one revolution after a flight of five hundred and seventy-five years, at the rate of 880,000 miles an hour; others in their varied shapes and periods obey their law of speed and distance, as regularly as the earth performs its allotted task. We refer to Comets, because of their being a part of this universe of wonders, and because their light will be useful as a substance and explanation of certain phenomena yet to be examined. Nay, more, we conceive that cometary substance is the *connecting link* between Body and Spirit. Of the truth of this proposition more hereafter. Would we could stand on some spot in the uplands of space—look down on those bright glorious things of light, speeding their rounds with spiral energy and sweep—toning, in their courses, the atmospheres of the stars or worlds, as positives and negatives: so subtile, yet so powerful; so thick, and yet so thin; so material, so immaterial; so much of substance, and yet so much of nothing—nothing at least to those who assert that solid earth is the material, the parent of all; that the phenomena

on and around the earth are the products of Earth, and that all flow from it, and nothing to it. For the present, let us quit those wondrous Comets, and take a passing glance at the composition of Worlds. The telescope has enabled the astronomer to perceive through the luminous atmosphere which surrounds them, that they are solid, having their mountains and their valleys—that in the moon volcanoes exist, and also terrific mountains; many of them perpendicular on their sides as walls of masonry—that in the valleys are to be seen huge blocks of rocks scattered about, but no water—no evidence of life; leading to the conclusion that the scorching sun pouring for hours on the surface, would wither, dry up rivers, and annihilate life. It may be—it may not be. When we read works issued by noted men of science, instructing the people and referring to the popular idea of there being heat in moonbeams, and, asserting that not the slightest indication of heat is manifest, *therefore*, moonlight has no heat; we pause, and refuse to tack our faith to the girdle of such astronomers, because a series of experiments made in 1844 by Baron Reichenbach of Vienna (he taking life matter as instruments, instead of dead) discovered the fact that the rays from the moon were *warm*, and the rays from the sun *cold*. These facts are ignored by the teachers of the present day, they strike at the root of several received theories, the enunciation of which have given their authors a niche in the temple of fame, but the breaking down of which would make them weak like other men. As sun rays *are* cold, if there be absent from the moon's surface the something—say oxygen—which chemicalizes the rays on earth, then its sun may light, but not scorch up; or, a minute portion of that earth's something would be sufficient to light and gently warm beings possessed of life on the moon; rendering water or a vapoury atmosphere unnecessary. This is no idle whim or fancy: test it by ascending Mont Blanc; you then are nearer the sun than when in the valley, but why surrounded by perpetual snow if the rays are hot? Again, test it by passing sun rays through a piece of ice; the rays have not dissolved the ice, but have set fire to the paper placed beneath it. Sun rays, therefore, are only scorching when united to certain gaseous particles in the lowlands of earth. These views of the chemical sympathy between worlds, and the different results which must flow from the absence or presence of any one chemical in a planet or its satellite, open up the reasons why life may be in existence, and be sustained there with as much ease as life on earth. Who can limit the Deity in the creation of tubes, muscles, framework, respiratory instruments for any kind of air he chooses? Look at fish: if we had never seen one, could we

have conceived of life in a substance like water? Test it by our own feelings and habits, and the thing is absurd. But we have no desire to pursue the idea further at present, and it is introduced here to show that judgment is often passed on questions before the whole bearings of the subject are before the judge; and that the masses of people, unable by their attention to other matters, to devote their time and intellect to examine and test, accept on trust declarative decisions—by such a teacher, and often are misled. We would roam longer among the stars, and refresh your mind with the astounding discoveries of the astronomer—some old, but ever fresh; some new, known only to a mortal here and there; but we must leave them, having only taken a bird's-eye view of the universe, to show its relation, its affinity to Earth—Earth with its minerals and metals, its oceans, its atmospheres, its verdure, its fish and its birds, its beasts and its Men; so that we may the more clearly perceive cause and effect, more efficiently analyse the body of Earth and find its SOUL; and having found, search again to see if there be not the intelligence of SPIRIT in existence, acting in and with that amalgamation of particles called MAN.

THE MASSORAH.

(*The Times.*)

JEWISH literature is, like the Jewish people, a mystery. It is an unknown land or known only to a few hardy and resolute explorers. When a few years ago an enthusiastic and accomplished Jew wrote his tale of the Talmud, it came upon the world with the surprise of a discovery. Men marvelled that such treasures should so long have lain hid. To the vast majority of Christian students, to the vast majority even of the Jews themselves, the Talmud was like a buried city—a few fragments had been dug out, but these seemed of no great value, and did not invite to further research. "Let it alone," men said; "you will find nothing better there, however far you may push your search, than a long series of irregular lumber-rooms tapestried with Rabbinical cobwebs. No doubt the explorer of these strange recesses did excellent service in bringing to light some curious and interesting objects, and gave fresh impulse to a neglected study. No doubt the tale was told with singular vivacity and with a picturesqueness of grouping and colour which charmed and dazzled the imagination. But sober readers withheld their assent from the writer's brilliant para-

doxes, and it was manifest that the enthusiasm of a man who felt he was to the mass of men in the position of a discoverer had betrayed him into serious, if pardonable, exaggeration.

The department of Jewish literature to which we are now about to introduce our readers is of a very different kind; one that has been equally neglected, one that appeals far less powerfully to the imagination, but one in many respects of a greater importance, and the investigation of which is likely to lead to more useful and practical results. For the last 18 years another distinguished scholar, Dr. Ginsburg, has been engaged in the laborious work of collecting the materials for a *critical edition* of the Old Testament Scriptures. It has long been a reproach to our Biblical Scholarship that so little has been done for the text of the Old Testament. The labours of Kennicott, from which so much was expected, produced nothing but disappointment; his collation of MSS., not being based on any sound principles, was practically worthless. De Rossi's was very much better, but neither he nor Kennicott troubled himself about the Massorah, without a thorough acquaintance with which no critical text can be constructed. It is to this point that Dr. Ginsburg has more particularly directed his attention, and here we may expect some valuable results; for hitherto a curious misapprehension has attached to what is familiarly known as the Massoretic text. What is the Massorah? The word *Massorah*, or, as it ought to be written, *Massoreth*, means tradition. The text in our printed Bibles is commonly supposed to be the text as settled by a certain body of men called Massoretes, who were the custodians of this tradition. No mistake could be greater. The Massoretes were not a single body of men or a single school; the Massoreth is not a single collection of marginal glosses establishing for ever one uniform text. On the contrary, the Massoretes were learned annotators, belonging to many schools, and their marginal annotations vary considerably in different copies. The Eastern Recension differs from the Western, and the different families of MSS. belonging to the latter, French, German, Italian, and Spanish, present more or less considerable variations. The critical value of these glosses consists in the fact that the labours of the Massoretes were directed to the careful enumeration of all the words and phrases of the Bible. The marginal note tells us exactly how often each particular grammatical form and each phrase occurs in the whole Bible and in the several books, and also in what sense it is employed. It is obvious, therefore, at a glance that no new reading could creep into a passage without being immediately detected. The scribe may make a blunder, but the Massoreth checks it; for the Massoreth is not the compilation

of the scribe who copies it, but is taken from model codices of a much earlier date.

The extreme minuteness of this verbal criticism has so multiplied and has been carried to such an extent, that Elias Levita says in his work on the Massoreth, that he believes that if all the words of the Great Massoreth which he had seen in the days of his life were written down and bound up in a volume, it would exceed in bulk all the 24 books of the Bible. Only two attempts have yet been made to collect these scattered notes and glosses—the one in the well-known work entitled *Ochlah-ve-Ochlah*, the other in Yakob ben Chayyim's Rabbinic Bible published at Venice in 1526. But Dr. Ginsburg has done far more than his predecessors in the same field. With infinite pains and labour he has collected and digested this vast mass of textual criticism. For the first time the Hebrew scholar will really know what the Massoreth is. Hitherto, as we have said, it has been scattered in a number of different MSS., often written in the form of an ornamental border to the text in minute characters, and with many abbreviations, and in many cases requiring not only great patience, but a wide acquaintance with the peculiarities of the Massoretic scribes for its decipherment. Now, all these various editions of the text, all these traditional notes, will be classified and arranged under the head of the several MSS. to which they belong, in parallel columns, so that the eye will see at a glance how far the MSS. agree, the additions in one case, the deficiencies or variations in another.

There is, however, one feature of Dr. Ginsburg's labours to which we wish to call especial attention. It is the use he has been able to make of the Eastern or Babylonian recension of text and Massoreth for comparison with the Western. It was well known that a divergence did exist between these two recensions, and that as there was very early a different system of vocalization, as well as a difference in traditions between the Eastern and Western Jews, so there was also a difference in their MSS. of the Bible. But before the year 1840 the only record of that difference that had been preserved was the list of variations given in Yakob ben Chayyim's Bible, which was extremely defective. Now, however, a very important discovery has been made. Among the MSS. recently acquired by the Imperial Library at St. Petersburg, there is, besides a fragment of the Pentateuch, a MS. containing the whole of the later Prophets, exhibiting the Eastern recension; and as this MS. has also the Massoreth, we are enabled thereby to ascertain the Oriental reading of a large number of passages in other books of the Bible, besides those which are comprised in the MS. We

thus get a recension of the text which is very much earlier than any existing MS. of which the age is undisputed.

It must always be a matter of the deepest regret that no Hebrew MS. of the Bible of any antiquity has come down to us; for on how many dark passages might light be cast, if a codex were discovered even as ancient as the most ancient MSS. of the New Testament? It must always enhance our regret to reflect that Christian barbarism is to a large extent responsible for this calamity. The savage and unrelenting persecution of the Jews has left an indelible blot on the pages of Christian history from the beginning of the 11th century to the middle of the 16th. There is not a European nation, scarcely a European town of any magnitude, the annals of which are not disgraced by the intolerable cruelties practised on this people. Popes, Fathers, and Councils vied with one another in denouncing them. Edict after edict was issued against them. No insult was too coarse for them; Jew and devil were synonymous terms in the Christian vocabulary; they were outside the pale of humanity. Again and again the fury of the populace, stirred up often by renegades of their own nation, was let loose upon them; their houses were plundered, their property confiscated, their wives and children violated before their eyes. The tale of "Christian Atrocities" in those ages reads in many exact particulars like the tale of "Turkish Atrocities" with which we have all of late been familiar. Thousands of Jews were compelled to abjure their faith and to submit to baptism; thousands more were banished from the cities or countries in which they had settled; great multitudes were tortured and cruelly put to death. Their *Selichoth* or Synagogue hymns for centuries were one great wail going up to heaven, a cry like the cry of the souls pleading beneath the altar, "Lord, how long?"—a bitter lamentation, the burden of weeping and great mourning as of Rachel weeping for her children, and refusing to be comforted.

In these outbursts of religious fanaticism we know that many precious books and MSS. perished. Synagogues were plundered, burnt, razed to the ground, and the rolls of the law torn to pieces and strewed in the streets. On the 17th of June, 1244, twenty-four cart-loads of MSS. were burnt in Paris alone. "I have not a single book left," writes a French Rabbi to R. Meir of Rothenberg; "the oppressor has taken from us our treasures." Many books were thrown into wells; many were buried in the earth to conceal them from Christians. The possessor of one Codex thanks God that he and not the earth has been the means of preserving it. "We are forbidden," writes Abr. ibn Ramoch, at the close of the 14th century, "to have the Torah (the Law) in our possession, and other books which they have carried off

into the churches." Another complains that the holy books were disfigured by the ruthless hand of the Christian scribe, and many a fair parchment cut to pieces and made to serve for repairing the boots of the Nazarene. It is the persecution of Antiochus Epiphanes repeated, intensified, prolonged through centuries.

Add to all this the fact, that it has been the practice of the Jews themselves to consign to oblivion all imperfect copies of their Scriptures. The Talmud enacts that if a copy of the Law have two errors in a page, it shall be corrected; if three, it shall be stowed away. The act by which this is done is called *Genziah*. By the Kararite Jews the receptacle itself in which incorrect or mutilated copies of the Bible were placed were called *Genziah*, but it is not so called in the Talmud. The receptacles in which all imperfect or injured MSS. of the kind are placed are called by the German Jews "Shemoth-boxes," in allusion to the names (*Shemoth*) of God, because every scrap on which that name might chance to be written, as might be the case with any leaf of the Bible, was held too sacred to be destroyed, and must, therefore, be solemnly deposited in the receptacle prepared for it. No Hebrew MS. was therefore preserved by the Jews merely on the ground of antiquity, and taking this circumstance into connexion with the wholesale destruction of MSS. by Christians during the Middle Ages, to which we have already referred, it can no longer appear surprising that our oldest MSS. are so comparatively late.

Thus Jews and Christians have conspired together for the destruction of these precious documents. The earliest known MS. of the whole old Testament (which is in the University Library at Cambridge) only dates from the middle of the ninth century. A fragment belonging to the beginning of the same century is in the Library at St. Petersburg. The beautiful MS. of the Later Prophets in the same Library, already referred to, bears the date A.D. 916. We must not, therefore, indulge unreasonable expectations. It is scarcely probable that even Dr. Ginsburg's collations will furnish us with a *large* harvest of important textual variations. But his work is one of which it is scarcely possible to exaggerate the value notwithstanding. It will give us, what we have never had before, a really accurate collation of all the best MSS. of the Old Testament, together with a complete view of the Massoreth of each. The work will fill four folio volumes when finished. The publication of such a work is an enterprise too great to be accomplished by any single individual unassisted. But it may be hoped that our Universities, and that Biblical scholars in this and other countries will take care that the funds requisite for its publication are forthcoming.

We cordially congratulate Dr. Ginsburg on having brought his labours so nearly to their conclusion, and thank him in the name of all students of the Hebrew Bible for this most important contribution to the formation of a critical text of the Old Testament.

MR. GLADSTONE ON THE "PULPIT."

THE Right Hon. W. E. Gladstone, M.P., was present at a conference on "Pew and Pulpit," held at the City Temple, Holborn Viaduct, on March 22nd. On rising he was warmly cheered, and said:—

"Dr. Parker and Ladies and Gentlemen,—If I rise to say a few words upon this interesting occasion, I assure you that my main purpose—perhaps it ought to be my only purpose—is to convey to your minds the great respect and sympathy which I feel for the aim of these meetings. We are here upon common ground. If there be differences among us, I am one of those who think that it is the business of any man of a manful character to sink those differences upon proper occasions, only let him upon all occasions take care that they never become to him a cause of bitterness and evil-speaking. But we are here upon common ground, with a great and mighty function, belonging from the first especially, almost exclusively, to revealed religion,—a function the efficacy of which most undoubtedly depends in the main upon the matter which is preached. We are here as Christians,—and you are fitter, I have no doubt, to impress that upon me,—and it is the preaching of Christ our Lord which is the secret and substance and centre and heart of all preaching, not merely of facts about Him, and notions about Him; but of His person, His work, His character, His simple yet unfathomable sayings—here lies the secret, the art of preaching. I am not here to touch upon those solemn portions of the subject which are more fitly in the hands of others, as I understand the purpose you are proceeding upon is this conception, which I take to be a true one—that, independently of its great and sacred aim and of the matter to be taught, preaching is an art, and that in the careful consideration of that art lie many secondary but not unimportant means for the more complete and perfect attainment of the end. With these we are all familiar. We know that the word—not in its theoretical sense, but as the briefest mode of expressing the art of business and conversation—the word in man is a great instrument of power. As long as 3,000 years ago, among those ancient forefathers of the Greek nation, from whom we have still in many

things much to learn, and in whom we find a multitude of points of sympathy, it is most remarkable that the great orator, the great poet, who has commemorated their deeds, and who lived in a time of turbulence and war, nevertheless places one other instrument of power upon a level with the sword, and that is the word proceeding from the mouth of man. Well, now, this word has to be consecrated to aims most high and solemn, which were in great part hidden from the men of those days; but the more high and solemn the aim the greater ought to be the care that the means for attaining such an end are carefully considered and wisely employed. Now, it is difficult on this occasion to avoid, yet I am unwilling to assume, the character of a critic; for it appears we have only the choice of criticising the preacher or criticising the hearer. But I cannot avoid expressing my strong concurrence in that which was said by your respected pastor, Dr. Parker, and by Mr. Sawyer. I think that upon the whole—at least, I speak of the religious body with which I am chiefly conversant—I think the pulpit gets somewhat less than justice from those who sit beneath it. Anyhow, that complaint of “commonplaces” is one, doubtless, very often urged with truth, but sometimes urged without sufficient warranty or justification. Your Chairman has well told us that the most essential elements and constituents of life are in those commonplaces of life, and while he spoke I bethought myself of what I take to be the truth, that the real reason in a large number of cases—though I by no means say in all—why the declarations from the pulpit are thought to be “commonplaces,” is because there is some deficiency in that healthy appetite by which they ought to be received by the pew. He reminded me of an illustration, which I think is apposite, in one of the short but beautiful poems by Gray—and Gray never wrote anything which was not beautiful—in which he describes the case of an invalid whose recovered health just enables him to go forth from his house and return to the beginnings, at least, of common life—

The common air, the sun, the skies,
To him were opening Paradise.”

What can be more common than the air, the sun, the skies? But to him they were “opening Paradise,” not because they were anything more in themselves than they were for multitudes who wandered under them unheeding and ungrateful, but because by the stern lesson of his privations he had learnt how precious they were, and returning energy and health made him know the high value of those blessings.

[We could not resist inserting the foregoing bold and noble utterances, read just as we were “slaughtering the innocents” in the shape of withdrawing paragraphs intended for this month.—ED.]

SPIRITUALISM OPPOSED TO INSANITY.

 BY EUGENE CROWELL, M.D.

THE number of asylums or institutions for the insane in the United States, July 1, 1876, according to the *American Journal of Insanity*, was:—State Institutions, 58; City or County, 10; Incorporated Charitable, 10; Private, 9, total, 87. The whole number of patients in these 87 institutions, at that date, as estimated by the same authority, was 28,558.

In December last—1876—I addressed the following questions to each of the medical superintendents of the institutions for the insane in the United States:—

1.—The number of patients admitted to, or under treatment in, your institution during the past year; or if this has not yet been ascertained, then during the previous year?

2.—In how many cases was the insanity ascribed to religious excitement?

3.—In how many to excitement caused by Spiritualism?

In answer to these questions I have received either written replies, or published official reports—generally both—from 66 superintendents, but of those only 58 are available for the purposes of this exhibit, the remainder not furnishing the information required. The information obtained from the 58 reports, and written replies, is given in a tabulated form on the next page, and every fact and figure bearing upon this question, favourably or adversely, in the reports and letters received, is there presented.

From the Table it will be seen that of 23,328 insane persons now, or recently, in 58 institutions, 412 are reported insane from religious excitement, and 59 from excitement caused by Spiritualism.

Assuming that in December last there were 30,000 insane persons in the various institutions in the United States (an increase of about 450 since July, 1876), according to the above figures there should be of this entire number 530 insane from religious excitement, and 76 from Spiritualism; and whether we regard the relative numbers in the above Table, or as estimated in all the institutions in the United States, we find that there are seven inmates insane from religious excitement for every one insane from Spiritualism. It will also be seen that while there are 87 asylums there are only 76 insane Spiritualists who tenant them, not one to each institution.

INSTITUTIONS AND WHERE LOCATED.	Year.	Whole No. Admitted or Treated	Reli- gious Ex.	Spirit- ualism.
Maine Insane Hospital, Augusta, Maine ...	1875-6	374	4	6
Vermont Asylum for the Insane, Brattleboro', Vt.	1875-6	222	3	...
New Hampshire Asylum for the Insane, Concord	1876	268	3	3
State Lunatic Hospital, Taunton, Mass. ...	1876	583	7	1
Worcester State Lunatic Hosp., Worcester, Mass.	1876	829	10	...
Shady Lawn Insane Asylum, Northampton, Mass.	1876	23	3	1
Boston Lunatic Hospital, Boston, Mass. ..	1876	248	...	...
State Lunatic Hospital, Northampton, Mass. ..	1876	470	9	1
Butler Hospital for the Insane, Providence, R. I.	1876	198	...	...
Connecticut Hospital for Insane, Middlesex, Conn.	1875	616	4	...
Retreat for the Insane, Hartford, Conn. ...	1875	233	...	...
New York City Asylum for Insane, Ward's Island	1875	401	...	...
New York City Lunatic Asylum, Blackwell's Island	1875	412	...	...
Bloomington Asylum, N. Y. ...	1875	287	...	...
State Lunatic Asylum, Utica, N. Y. ...	1875	1,004	...	...
Morvial County Insane Asylum, Rochester, N. Y.	1876	250	4	...
N. Y. State Asylum for Insane Criminals, Auburn	1876	88	...	...
Sanford Hall Insane Asylum, Flushing, N. Y. ...	1876	48	2	...
King's County Lunatic Asylum, Flatbush, N. Y.	1876	751	8	...
State Homœopathic Asylum, Middletown, N. Y.	1875-6	281	...	...
Private Insane Asylum, Pleasantville, N. Y. ...	1876	6	...	...
New Jersey State Lunatic Asylum, Trenton, N. J.	1876	487	...	8
Western Pennsylvania Hospital, Dixmont, Penn.	1875	170	4	...
State Lunatic Asylum, Pennsylvania, Harrisburg	1876	167	1	...
State Hospital for the Insane, Danville, Penn....	1873-6	620	9	1
Insane Department of Philadelphia Hosp. Phila, P.	1876	383	7	...
Friends' Asylum for Insane, Philadelphia, Penn.	1876	122	...	...
Pennsylvania Hosp. for Insane, Philadelphia, Penn	1876	268	...	...
Insane Asylum, College Hill, Ohio ...	1876	95	3	...
Western Ohio Hosp. for Insane, Dayton, Ohio.	1875	826	20	...
Longview Asylum, Carthage, Ohio ...	1876	767	5	...
Cleveland Hope, for the Insane, Newburg, Ohio	1876	763	13	2
North-Western Hospital for Insane, Toledo, Ohio	1876	158	8	5
Michigan Asylum for the Insane, Kalamazoo, Mich.	1876	850	8	2
Wisconsin State Hosp. for Insane, Mendota, Wis.	1876	181	6	...
Northern Hospital for Insane, Winnebago, Wis.	1876	530	...	...
Iowa Hospital for Insane, Mount Pleasant, Iowa	1874-5	1,016	7	1
Hospital for the Insane, Independence, Iowa ...	1874-5	464	17	3
St. Vincent's Institution for Insane, St. Louis, Mo.	1874-5	427	7	...
St. Louis County Insane Asylum, St. Louis, Mo.	1874-5	721	28	1
State Lunatic Asylum, No. 2, St. Joseph's, Mo.	1876	126	20	...
Northern Hospital for the Insane, Elgin, Ill. ...	1875-6	755	18	1
Illinois Central Hosp. for Insane, Jacksonville, Ill.	1875-6	995	13	2
Bellevue Place Asylum, Batavia, Ill. ...	1876	50	2	1
Illinois State Hospital for Insane, Anna, Ill. ...	1876	146	8	3
Indiana Hospital for Insane, Indianapolis, Ind.	1876	480	...	...
Minnesota Hospital for Insane, St. Peter's, Minn.	1876	253	16	...
West Kentucky Lunatic Asylum, Hopkinville, Ky.	1876	341	6	...
Alabama Insane Hospital, Tuscaloosa, Ala. ...	1876	95	...	...
Central Lunatic Asylum, Richmond, Va. ...	1871-6	537	49	...
Eastern Lunatic Asylum, Williamsburg, Va. ...	1876	377	4	...
Western Lunatic Asylum, Staunton, Va. ...	1876	423	...	...
West Virginia Hosp. for Insane, Weston, W. Va.	1876	408	11	...
Insane Asylum of North Carolina, Raleigh, N. C.	1874-6	115	11	...
Maryland Hospital for Insane, Baltimore, Md.	1876	168	1	...
Texas State Lunatic Asylum, Austin, Texas ...	1876	109	8	...
Nebraska Hospital for Insane, Lincoln, Neb. ...	1876	133	9	1
Insane Asylum of California, Stockton, Cal. ...	1876	1,201	36	15
58 Institutions. Total ...	...	23,328	412	59

Seventy-six insane from Spiritualism at the present time, out of a total of 30,000 inmates of our asylums, are within a fraction 1 in 395, and one quarter of one per cent. of the whole number in the asylums, instead of 33 1·3 per cent. as asserted by Dr. Forbes Winslow.

In 42 of the published reports of institutions for the insane, which have come to hand there are Tables showing the previous occupations of the patients admitted, or treated, within one or more years, and from these I find that out of a total of 32,313 male patients, 215 are set down as clergymen, while in same reports the total number of male and female Spiritualists is only 45. Insane clergymen are here in the proportion of 1 to every 150 inmates, while the proportion of insane Spiritualists is only 1 to every 711.

SPIRITUALISM AND MATERIALISM.

BY J. ENMORE JONES.

MAN is a compound of *Spirit, Soul, and Body*. Air is a compound of Oxygen and Nitrogen. In Man, the compound produces a visible substance; in air, an invisible. In the one, as well as the other, there is a power, an existence. Branching off—On the one side, we have the denser, coarser, heavier bodies—as granite, iron, gold; on the other, gases, ether, and sun-rays. How far in nature, as developed on earth, moon, or sun, there may be on the one hand, heavier bodies than gold, or on the other lighter bodies than hydrogen, we leave for investigation and analogy. How far the territory of fineness, lightness, tenuity may extend, we cannot say; one thing is obvious, all power is not centered in the solid, as is illustrated in the subtlety of air, ether, and light; substances which we can feel, and which all nature feels, but which we cannot handle.

In approaching the consideration of Man's threefold being—*Spirit, Soul, and Body*—we are aware that a path is opened up, comparatively new to those usually known by the term "Materialistic," but that does not make it the less important; and many are ready and willing to apply their reason and knowledge to a careful examination of the evidence, on which rests the assertion that there is in addition to the body, a soul and spirit, having powers and capabilities in union with, or separate from, that physical, tangible, seen substance. To such we say, disguise it as you may, there is an underlying restlessness of mind, touching the probabilities of a human being living after the death of the physical powers; and for them, we

think a careful investigation of the principles propounded, and an earnest consideration of the proofs tendered, will lay the foundation of a super-structure broad at the base, massive in its proportions, and towering in its height.

The subject is worthy of thought, by the loftiest and most astute intellect; let such, by a business-like examination, test the validity of the premises, and the justness of the conclusions contained in this and subsequent sections. Let no one skim the pages, reading a few lines here and there, and then, inflated, fill the chair of judgment and pronounce sentence, as may be done with a fashionable novel, full of diamonds, carriages, love, and intrigue; but sit down as a living, yet dying man; probe the evidences produced in support of the fact; that, apart from the body, there is a Soul and a Spirit—and that at the final separation of the two from the body, there will exist in the two—life, feeling, power, and mind. We wish this principle to be clear to the intellect of the reader: some men appear to require tautology, to enable them to apprehend any given principle or proposition. On the vital subject of man's existence on earth, in a threefold character, wherein he moves and thinks—and of his hereafter moving and thinking, with twofold or dual powers—comprehensive and grasping minds must overlook the extra efforts made to lead the less comprehensive, less grasping, to the power of the proofs.

MATERIALISM is the giantess of the nineteenth century; she is the negative of Spiritualism—the positive. Matter is substance in various degrees of density; Spirit is substance, in various degrees of tenuity. Spirit-existence is not recognised by current science, in the routine of the laws of nature; but by Spiritualists it is declared to be the leaven, the life, which enters matter, and leavens—controls the whole lump. Out of these two great “isms,” have arisen, on the one hand, the Materialists, who deny the existence of life independent of the seen physical body—so giving to man an average existence of thirty-five years; and on the other, Spiritualists who believe in tenuity of substance and life, independent of the physical body, which give to man an existence called immortal. The one often leads to mud-raking, the other to superstition. Investigators in the one division or the other, if they narrow their gaze and examination to the exclusive range of either the natural or the supernatural, fall into grievous errors. Each has examined the landscape; the one from the plain, the other from the mountain ridge—one at night, the other at dawn; one, from education or cast of brain, examines the “Geo” under his feet—the other, from the same starting point—education and brain—ranges the ethereal. Their statements are as opposite

as any two of the primary colours of light—they, to sight, are antagonistic—opposites; but to those acquainted with the harmony of colours, they blend—they harmonise; and if while in this state the third primary colour be added, then the elements for perfection are complete. The abandon of colour is in the hands of the manipulator; truth, with its thousand shades of beauty, produces those myriad pictures which deck the pages of our common literature, and bathe the mind or spirit of man in the ocean of light—light, the centre, the parent of all colours—light, the giver of tints to every flower, according to its nature—light, perfect in its prismatic hues, its divisional powers—and light, perfect in its oneness and collective energy! Sectarians, whether in science or theology, too often forget this; they stand in their blue, and the skies are blue; the mountains and the valleys are blue; the cattle and the birds are blue; and if by any means the horizon of their vision appears tinged with other than their favourite blue, then fulminating powder from the laboratory of language is brought into action, and if nought else be produced, the eye of the observer perceives the shades of blue, deepening to almost the blackness of night; and there, in the shroud of self-esteem, are the men wrapping themselves in the folds of mental death. The duty before us is to prove by experiments, facts, and observations, that the three primary colours, of Body, Soul, and Spirit, blend in One—that physical science, ethereal science, and spirit science, are ONE—are a trinity of powers, each perfect in its division—perfect when united; and, by an attentive examination of the subject in detail, the observer will be shown the points of contact, where they unite, blend, and produce a rainbow of beauty, in the storm-sky of life. To prevent any misconception, it will be advisable that we have a clear apprehension as to the *meaning* of words which are to be used as the vehicles of ideas. Materialism is generally understood to be the belief that matter is the origin or foundation of all things; that life, as developed in the vegetable and animal, is merely an integral something emanating from and co-operating with matter; that, when a specific change takes place, *that* individual emanation of life becomes eternally extinct, and the lifeless mass enters into fresh combinations; that MAN, therefore, in his mental powers, has only a life interest in the universe during the time the chemical constituents of which his body is composed remain in a given condition.

RELIGIONISM is understood to be a belief—that Man continues in existence after his physical death, and that he then becomes immaterial and immortal. As amongst the one, “Materialists,” there is a division into two great parties,—

“the Atheists,” who assert that there is no God and no supernatural beings, that matter is the Creator and mother of all,—and “the Deists,” who assert that there is a God, a Creator, but that his range of engagements is such as to preclude the possibility of a superintending care over the *individual* man, and that at death man is resolved again into matter; so “Religionists,” on the other hand, split themselves into sects, and while some believe in the future reunion of the body with the mind and endless existence hereafter; others believe that there is at death a resurrection of the spirit *out* of the body with continuous life independent of the physical body.

Materialists, with great force and common sense, ask—how can any existence be, which is not material, seeing that that which is immaterial cannot have an existence? Religionists, avoiding the grasp of the proposition, state that from various sources they have *evidence* that man still continues in existence after death—that he is invisible and immortal. These broad antagonistic positions are kept up by the clan-feeling of each party refusing to examine with calmness the propositions and facts which their opponents have to produce. The leading reason for all this is a *misconception* of the meaning to be attached to certain words; define their meaning, and the highway of truth will be macadamised, the huge boulders will be broken up, the ruts filled, and the rough places levelled, and both parties will delight in the head-and-heart examination of the kingdom of nature, heretofore all but closed to both. To the Materialists we say, you are logically correct; but allow Religionists the use of the words “immateriality of the soul,” in the same sense that you use, and allow others to use the phrases—“the sun rises,” “the sun sets,” although you know astronomically, that the sun neither rises nor sets, but that it is the earth’s movements which cause those apparent phenomena; other illustrations in common use, will present themselves to the reader. So, with man’s life after death, *it is still in a body*—a material body; but, in comparison with his *ordinary* physical structure, it is an invisible body; and therefore incautiously, but popularly, called an immaterial body.

The task, duty, and pleasure before me, is to lay before the Materialist and the Religionist, the range of facts or proofs around us; that in the solids of which the crust of our world is composed there are the visible and invisible—both material, according to degrees of density, and that organized life, vegetable and animal, has its visible and invisible—both material that the being Man, the head of the visible on earth, is also visible and invisible, combined with a third invisible material power, called Intelligence, Mind, or Spirit—a power, which, too

often like "Phæton," (having the dual attributes of the physical body, like two coursers, harnessed with the nerves, reckless or incompetent), holds those reins with so unskilful a grasp, as to lose all self-control, and, governed by the Steeds, is rapidly plunged into the abyss of the invisible; but which, if handled with thoughtfulness and skill, will carry him into the regions of knowledge, physical and mental—a pleasure to himself, and a Mentor to others. As on the severance of the invisible from the visible in metals and flowers (and proved by smell) there is a separate and distinct existence, and no annihilation of either the one or the other; so, with Man, on the severance of the invisible—the soul, from the visible—the body, there is no annihilation of that invisible; but a separate, continued existence, kept in cohesion by the spirit, mind, or life, as now acting on the visible; preventing the soul from fusion or cohesion with other particles of matter. We, therefore, lay down the broad proposition:

That man is a finite trinity, consisting of—

Body, a substance;
Soul, a substance;
Spirit, a substance:—

and that, on the separation of the body from the soul and spirit, the two latter, not being severed, continue in existence; the spirit still controlling the soul, as it did when it had the additional task of controlling the body.

Before taking up the three great divisions of man's nature, in their connection and harmony with materiality, as displayed around us, we draw attention to the words Natural and Supernatural. In one sense, there is no supernatural. In an enlarged view, all the phenomena of nature, visible and invisible, are natural: but, in the popular use of the word, "supernatural" refers to all incidents which arise beyond or above, and which cannot be produced by the ordinary laws of nature around us: thus, if a table be set on the ground, it remains there according to the laws of gravitation; but, if that table were to rise off the ground, without any material body or mechanism attached thereto, we should say it was supernatural; super, superior, or above the laws governing the visible elements around us. Having cleared the path, by a distinct apprehension of the meaning to be attached to the words material, immaterial, and supernatural, we proceed to examine the world, earth, or globe, on which we live, so far as those portions are concerned which will interest the student of nature; and guide the mind or spirit to a safe and clear preception of the first great compound of our being—the BODY.

MAN is a body, composed of iron, lime, magnesia, potash, soda, water (water, of course, being composed of oxygen and hydrogen) under the anatomical or medical phrases of blood, bone, muscle, fat, gastric juice, saliva, tears, serum, oil, &c.; and, as we find all these substances, in larger or smaller quantities, diffused in strata or veins through the crust of the earth, we at once perceive our affinity with matter of a similar kind to that of which our bodies are composed. This explains a considerable portion of the phenomena developed in man, during health and sickness, ease and disease; change of soil and atmosphere producing depression or exhilaration: and when powerful magnetic changes are taking place, why the human body so sensibly feels the magnetic influence through the iron in the blood—a power unseen, invisible, yet felt.

The Earth is a solid, so far as is known. We have no desire to enter within the range of theories, as to the probable hollowness, fluidity, or solidity of the earth, four thousand miles deep. The crust of the earth is sufficient for our purpose, except so far as relates to the birthplace of our atmosphere. Let us examine its compound parts, in order to lay the foundation of our superstructure on a solid basis.

The World, so far as its crust is concerned, is composed of granite and minerals—both devoid of organic life, yet containing in their several divisions, properties external and internal; which act on animated nature. The research of man has unfolded mystery upon mystery, wonder upon wonder; till the rapidity of the discoveries within the last few years has so enlarged the mind, as to leave it open to expect still greater marvels. Look at astronomy—the child gazes upwards; he thinks as a child, he speaks as a child; space to him is “bue (blue), bue,” and the ponderous orbs, rolling, fleeing, with light-light speed, are “sparks sticking in the bue.” Turn to the savage—his views are almost as child-like as the other; while the mass of civilized human beings, educationally instructed to a certain extent, can call space “sky,” and worlds “stars;” but attempt to explain their size, distance, speed, and circle sweep, and the half-vacant, half-incredulous eyes tell you, they cannot comprehend.

How often are the great truths and mysteries of physical and mental knowledge treated in the same uncomprehended manner, by even educated man? No one man can grasp the infinite, as displayed in the finite above, around, and beneath us. Astronomy, geology, botany, or anatomy, each takes a lifetime; and leaves at death, the wise man still a child in knowledge. It is only by trusting in the truthfulness of the investigators of any given branch of knowledge, that facts can be accepted and

laws deduced therefrom. Cavil at every declaration, and the chariot-wheels of knowledge would be still. Each band or class of examiners into nature, agrees; and thus, out of the mouth, or by the pen of two or three witnesses every principle is established. As some of my readers are well versed in astronomy and geology, and both are woven in the subject we are grappling with, a few minutes' revelling in the magnificence of creation will refresh our memories, enlarge our thoughts, and enable us to perceive the bearings of the Universe upon our World, and of our World on Man.

THE SPIRITUAL MAGAZINE OF PHENOMENA SPIRITUAL—ETHEREAL—PHYSICAL.

THE monthly *Spiritual Magazine* has been, and is, the *only* advocate of Spiritualism that boldly faces the Materialistic tendencies of the age, on the basis of the religion of the Churches; so far as declared through the phenomena and principles of the New Testament. The general scope of our convictions as to religious belief will be perceived in this number. We cannot be far wrong, when the three Lord Chancellors—Hathaway, Selborne, and Cairns, with their legal shrewdness and scholarly knowledge, are heart Christians connected with the Church of England. We have also W. E. Gladstone, the Duke of Argyll, and a host of mental powers who, in knowledge, are not second to any minds either in or out of Europe. To the *faith* of a Christian, we desire to add the *knowledge* Spiritualists have had, and continue to have, through the occasional outburst of phenomena of a kindred kind to those narrated in the Old and the New Testaments. We desire to make the incidents matters of history, through the *Spiritual Magazine*. To other persons, non-Christians in theology, we give the right hand of confidence, though their experiences have not the same range as ours. Narratives of witnessed phenomena we shall gladly receive from them, and as we have it not in our thoughts to think ill of any man, or section of men, who on the round world cannot perceive as we do as to belief, we can with our hearts help each other to the phenomenal facts all can see—all can judge. We think that by a change now in the literary mechanism, knowledge would be given through the Magazine such as would make it interesting to Spiritualists, and would commend Spiritualism to vast numbers of persons who, connected with the Churches, fear it as a foe.

As the oldest Spiritualist in England who has continuously

and publicly by voice and pen, for twenty-two years, declared the GREAT CENTRE FACT of spirit-life and power, it appears right to undertake the duties of attending to the monthly issue of the Magazine; and as need and opportunity arise, through transmitted copies, let the leaders in political, scientific, and religious life know our principles.

Personally a Churchman, and on kindly terms of friendship with many leading Dissenters; there is power to cause a great change in their convictions, and, as a result, a great change in their public utterances.

THE EDITOR.

Enmore Park, S.E.,
26th March, 1877.

SPIRIT-POWER: IS IT TRUE?

"IS IT TRUE?" is a natural question. My answer is—Yes; because my ears have heard, my eyes have seen, and my hands have felt, at my own home, and at the homes of my personal friends. I have enjoyed my few leisure hours during twenty-two years, in sitting several hundred times in "circle" in different parts of London, to witness manifestations of spirit-power on substances animate and inanimate. Except about ten sittings with paid mediums, all have been in the privacy of domestic life. Take this incident, out of many. I asked that an ordinary parlour table be lifted off two of its feet; at once it rose to an angle of forty-five degrees, and undulated in that position. I asked that it be motionless—the movements ceased. Every movement I suggested was made; it moved like a thing of life—no one's hands or feet were near that table. The room was carpeted. None but witnesses can realise the uniqueness of spirit manifestations as a whole; for, unfortunately, in giving some idea of what was witnessed, the incidental prefixes and affixes are omitted, and merely some leading fact given; and thus an impression of the apparent foolishness of the manifestation of spirit wisdom is created in the mind of the reader. I now turn to some of those leading incidents, with this observation, that if I place a bell, a pencil, an accordion, or other article on a table, and earnestly ask that the proof of the existence of unseen intelligent agency be given to me, by moving those substances in a way I suggest, or in any way prefer,—it would be absurd for me to turn round and sneer at, or deny the existence of the power that produced the phenomena; and on my head be the alleged foolishness of the phenomena, if the beneficent power who moved them so stooped to my lack of sense, to overcome my want of faith in a future life.

MOVINGS.—I have seen heavy loo tables tilt about like light ones. I have frequently seen them rise one, two, three, and in one instance four feet off the ground, being one foot above my outstretched hands, no human being touching them, then gently descending like a feather. I have seen a chair move along a large drawing-room floor, pass in front of one of the sitters, and take a vacant space in front of the table; afterwards I saw the chair lifted up till the seat was level with the table. I have seen a couch within six inches of me start off to about two feet from me, having on it a friend of mine who was lying his whole length on it. I have three times seen that person, while a few inches from me, rise up in the air. In one instance I held his hands, and when I loosed my grip he floated upwards, and over to the other side of the room. I and several of my friends having seen these facts, with us the question does not arise—Is it true?

SOUNDS.—I have an accordion, so have friends of mine; we know where we bought the instruments, and they are of the usual kind. Often and often have I seen those instruments, held by one hand only, at the opposite end to the keys, pulled by an unseen power at the other; and the keys moved, and sweet strains of music played. I have mentally asked that a certain air should be played, and my mental wish has been granted. I have heard music so sweet, so ethereal, so supernatural, breathing out of the instruments, that I have wept. Lately, an accordion played in my hand, and the force at the other end was so great, that I had to press the side of the instrument against the edge of the table, as my hand was too weak to contend with the force in action at the key end. I have heard sounds, as if in the table, on the table, and round the chairs on which we were sitting. I have heard sounds as of the moaning of the wind, the seething of the sea. I have heard sweet sounds of various tones. Having with my friends heard these things in our own houses, we have not to inquire—Is it true?

TOUCH.—I and my companions have been dozens of times touched and grasped by unseen power; the sensations were at times as if a firm hand laid hold of me, at others, as if a gentle pressure touched and glided away. Take this incident. While six of my friends were seated with me round a large loo table, and the hands of all were lightly placed upon it, I felt a pressure on my thigh. I at once put my hand down, and it was kindly patted as if by warm fingers. Mentally wishing that the spirit would shake hands with me, I placed one end of my pocket-handkerchief over my hand, but, instead of shaking hands, I felt the power gently pulling or playing with the handkerchief; and on feeling a small lump of something placed in the palm of my hand, I looked and found that a knot had been tied on the hand-

kerchief; the loose part did not exceed four inches. As I have the handkerchief with the knot on it, I have no need of asking myself—Is it true?

GHOSTS.—While sitting, several of the sitters have seen the apparitional or soul-form of the producers of the phenomena. I have not, but at the instant they have witnessed the entrance of those to me invisible beings, I have felt a sensible change in the air of the room—sometimes like a cold current floating past me—sometimes a warm aura seemed to press on me. I have twice seen an ethereal hand rise between the dress and the lace fall of a lady whose hands were on the table. It was a female hand, long and taper. It was about twelve inches from me. The lady never had been at a sitting before, but tears of joy were trickling down her cheeks when she saw it; why, her spirit knows. I and those who have seen these sights have not to ask, respecting angels appearing to our Saviour, the prophets and the apostles—Is it true?

VOICES.—I and others have heard voices, no one near. On one occasion I heard a prediction that a certain event would happen on a particular date on the following month—on that day, the event took place. When, therefore, I read biographic, classic, and scriptural histories of prophecies, said to be heard by voice, I am disposed to believe, and not trouble myself with the question—Is it true?

I could go on and tell of visions—trances—cures—warnings of evil—directions for good—given at these sittings while I was present, and these facts, which joking at us, cannot eradicate from our memories, enable us with a right good heart and will, to say, that we are ready to attest with our signature, and if need require, by our oaths, before any legal tribunal, that spirit-power is true!

It is right to say that the pressure of other engagements in this beautiful world of God's wisdom, has, for the last four years, prevented me attending many circles, but the past evidences I have had of human-life after physical death are to me, who have suffered the loss of wife and nine children, a very joy.

SPIRIT POWER: WHENCE IS IT?

“WHENCE is it?” is speedily answered if the querist is a Christian. I have only to point him to two great events in Christ's life—His temptation by the Devil, and His support in agony by an angel—and we have the acknowledgment of two invisible persons of opposite morals acting upon the one individual. I say persons, because, though invisible to the majority

of mortals, because of the opaqueness of most human eyes, yet by many whose eyes and bodily structure are sensitive, those apparitional forms are seen. We have no announcement from Matthew to Revelations of any physical convulsion in the human organisation, or of a change in God's mode of acting on, with, or for man; and the declaration that signs and wonders have ceased is the ignorant assertion of ignorant men, and diametrically opposed to the last words of Christ—"These signs shall follow them that believe; in my name shall they cast out devils, heal the sick," &c.—and diametrically opposed to biographical history, classic and theological, from the days of the Apostles down to 1877.

From those who are not Christians, the question of "Whence is it?" is natural and fair. And my answer is, that the phenomena of inanimate substances moving without visible touch arises from the invisible power of invisible intelligent beings in the air around us, and that these beings have form and substance as surely as the unseen air has, which sometimes is so strong, so powerful, as to tear up an oak tree by the roots, and lift a farmer's waggon off the ground and toss it over the wall into the next field. And I see no reason why the unseen gases which make air and water, and produce the vegetables which make the seen body of man, may not produce substances unseen by us to feed unseen beings. Let us reduce this idea to demonstration. First, by remembering that all fragrances from fruits, petals, &c., ascend upwards—they must have form and substance, or there could be no fragrance. Secondly, the facts called spiritual phenomena are acknowledged; the question is therefore narrowed to—Are they produced by an unknown natural law, or by unseen intellects possessing physical power; My answer is, that twenty-two years' experience of no ordinary kind has settled the answer as "Yes," to the second question. Because when seated in a room with others round a table we cannot produce any phenomena; but when we ask that a named solid substance be moved, it is done. When we ask for music—say some of our favourite Irish or Scotch melodies—it is given with a pathos exceeding what we have listened to when produced by musicians. We are at once compelled to yield to the conviction that angels still minister; and when that conviction is buttressed by communications respecting dates, ages, names, and reference to incidents unknown to those present, but afterwards found to be true, we have no leverage for the assertion that "spirit manifestations are produced by an unknown natural law."

I state that to produce spiritualistic phenomena I went through a series of experiments. I have tried electricity, odic force, magnetic force, arrangement of mediums, and will, without

success; but when I gave up and mentally acknowledged myself foiled, the manifestations commenced, and accordions have played, and tables have been raised off the carpeted floor, &c.,—rather tough work for even imagination to place to the credit of “thought-reading.”

These phenomena take place only in the company of persons called seers, prophets, or mediums—but those persons have of themselves no more power than the barometer. The machine is there, but the storm wind comes and goes as it wills, without the power of the barometer or of man to prevent; so the spirit comes and goes when it will, without the power of the medium or of the sitters. Whence it is may also be inferred from the following fact, given to me by one of the leading officials belonging to the Corporation of London:—“Having heard that ‘fire’ had descended on several of the great Irish assemblies during the Revivals, I, when in Ireland, made inquiry, and conversed with those who had witnessed it: that during the open air meetings, when some 600 to 1,000 persons were present, a kind of cloud of fire approached in the air, hovered and dipped over the people, rose and floated on some distance, again hovered and dipped over that which afterwards was found to be another Revival meeting, and so it continued. The light was bright—very bright—and was seen by all, producing in all awe.” Whence was it? Ask those who had the guidance of the chariots of fire which were used for Elijah, or the producer of those tongues of fire which were seen resting on the Christians in Jerusalem some 1,800 years ago. Therefore I judge that unseen intelligent beings, good and bad, are the producers of spiritualistic phenomena; and that assertion, verified by hundreds of persons well known in divinity, law, physic and commerce, is the answer to the question—“Whence is it?”

THE VITALITY OF RELIGION.

By DEAN STANLEY.

THE Very Rev. the Dean of Westminster, at the expiration of his three years' term of office as Lord Rector of the University of St. Andrews, delivered a valedictory address to the students. The topic with which he proposed to deal, Dean Stanley said, was the religious or theological “Rock Ahead” which had been pointed out by a prophet of ill—*viz.*, the danger arising to religion from the apparently increasing divergence between intelligence and the faith of our time. He asked permission, as the successor of the Abbot of Westminster, to follow the

example of the enterprising Abbot of Aberbrothock, and to "bell this rock," and to speak of the grounds of hope for the religion and theology of the future. Continuing, the Very Rev. Dean said: There has been an increasing suspicion between the fiercer factions of the ecclesiastical and the scientific world, each rejoicing to push the statements of its rival to the extremest consequences and to place on them the worst possible construction. There have arisen new questions which ancient theology has for the most part not even considered. There is an impetuosity on both sides, which to the sober sense of the preceding century was unknown, and which threatens to precipitate conflicts once cautiously avoided or quickly surmounted. There are also indications that we are passing through one of those periods of partial eclipse which from time to time retard the healthy progress of mankind, and this calamity has overtaken us in the presence of the vast perhaps disproportionate advance of scientific knowledge which falls most keenly and presses most heavily on the weaknesses of a credulous or ceremonial form of belief. It is no doubt conceivable that these dreadful forms and "fiery forces" might pretend for England the same overthrow of faith that has overtaken other countries, but behind those natural manifestations there is a higher Christianity which neither assailants nor defenders can exhaust. We cannot believe that the inexorable hour has struck. There is good ground for hoping that the difficulties of religion—rational religion, Christian religion—are the results of passing maladies either in its professed friends or supposed foes. Having alluded to the essential progressive element in religion, to the gains which theology had made by the process of diving below the surface and discovering the original foundations, the grounds of hope afforded by the study of the doctrines and institutions of the faith, Dean Stanley spoke of the change in the mode of regarding those physical wonders which were called wonders of miracles. "There is," he said, "no doubt an increasing difficulty on the subject—the difficulty enhanced by the ever-growing incredulity of the educated section of mankind and by the ever-growing unbelief of the half-educated. It is a question on which neither science nor religion, I venture to think, has yet spoken the last words. It is a complex argument imperatively demanding careful definition. But the point on which I would desire to fix your attention is this, that, whatever view we take of these physical portents, or their relative proportion, however valuable the moral of extraordinary incidents may be in other respects, however impressively they may be used to convey the truths of which they are confessedly the symbols, they have in the eyes of the very men whom we most

desire to convince, been stumbling-blocks, and not supports. External evidence has, with most theology, receded to the background, internal evidence has come to the front. Let us, then, learn by experience to use with moderation arguments which—at least for the present—have lost their force. Let us acknowledge that there are greater miracles—more convincing miracles—than those which appeal only to our sense of astonishment. Let us recognize that the preternatural is not the supernatural, and that, whether the preternatural is present or absent, the supernatural, the true supersensual may and will remain unshaken. There was one school of thought which was either passed by altogether as too contemptible for notice, or noticed only to be dismissed, and yet this school or party is one which happily runs across all the others, and contains itself, not indeed all, but many, of the most fruitful finest elements in Christendom, the backbone of the Christian philosophy, the camp of Christ, the theology we often hear of, the reconciliation of theology and science. It is not reconciliation that is needed, but the recognition that they are one and indivisible. Whatever enlarges our ideas of nature enlarges our ideas of God; whatever gives us a deeper insight into the nature of the Author of the universe gives us a deeper insight into the secrets of the universe itself. Whatever is good science is also good theology. In like manner we sometimes hear of the reconciliation of religion and morality. The answer is the same—they are one and indivisible. Whatever tends to elevate the virtue, the purity, the generosity of the prudent is high religion. Whatever debases the mind, or corrupts the heart, or hardens the conscience, under whatever pretence, however specious, is low religion—is infidelity of the worst sort. What is our duty in this interval of waiting—of transition? You, no doubt, feel the breath of the spirit of the age. How are you to avoid being carried about with every gust of its fitful doctrine? How are you to gather into your sails the bounding breeze of its invincible strength? There is nothing to make you despair. Our Church may have to pass through many transformations; but a Church which has not only stood so many shocks, but continues to gather into its ranks the most liberal thinkers of the nation, is too great an institution to be sacrificed to the exigencies of party, if only it be true to that fine maxim of Archbishop Leighton of leaving to others to preach up the times, and claiming for itself to preach up eternity. The enlarging, elevating influence infused into a religious institution by its contact, however slight, with so magnificent and divine an ordinance as the national commonwealth, the value of resting religious institutions not on some special doctrine or institution, but on the highest welfare of the whole

community, are not less, but more appreciated in these times than they were in a less civilized age. It is the growing conviction of all reflecting minds that there is no ground in the nature of things or in the Christian religion for the sharp division drawn between the spiritual and secular. In proportion as those larger and nobler hopes of religion of which I have been speaking penetrate into all the communions of this country their retrograde distinctions will fade away, and the policy of improving and reforming institutions, instead of blindly destroying them, will regain the hold which it once had upon the intelligence and conscience of the nation.

WAITING ON THIS SHORE.

Waiting on this shore, dear mother,
Where the days seem very long,
For the glad and joyful summons—
“Come and join the angel-throng?”
All around, the waves are beating
With a deep and sullen roar;
And it seems I hear the angel
Echoes, waiting on this shore.

Far ahead my eyes are turning,
But to catch the gleam of light
That shall dawn to guide my footsteps
To the Land where comes no night;
And the waters of the River
Higher rise and louder roar,
While I stand here, darling mother,
Stand here, waiting, on the shore!

MILTON H. MARBLE.

Suggestive Paragraphs.

2481 YEARS AGO.—At the last monthly meeting of the London and Middlesex Archæological Society, Mr. F. G. H. Price read a supplement to his last Paper on the “Early Goldsmiths,” in consequence of the recent discovery of the history of a Babylonian banking firm, which is contained in the 2,500 tablets purchased by the late Mr. George Smith, the celebrated Assyrian explorer, for the British Museum. These tablets, which have been deciphered and arranged by Dr. Birch and Mr. Boscawen, of the British Museum, relate to a firm of bankers trading under the style of Egibi and Son, who flourished in Babylon between the first year of Nebuchadnezzar, B.C. 604, to the end of the reign of Darius Hystaspes, B.C. 485. They relate to loans of silver on personal security at certain rates of interest; to loans on landed or house property for certain periods, with full details and measurements of the land, &c.; to sales of land, on one of which is a plan annexed; and also to the sale of slaves. It appears that, early in the reign of Nebuchadnezzar, Egibi retired from the business, and the chief of the firm became Sula, son of Ziruink, son of Egibi. He continued until the 23rd of Nebuchadnezzar. In the 15th year of that monarch, his son, Nabu-akhi-idin, was taken into the firm with his father. On the death of Sula, Nabu-akhi-idin became the

head partner, and remained so until the 12th year of Nabonidus. In the eighth year of the latter king, Nabu-akhi-idin took into the firm his son, Itti-marduk-baladhu, who continued until the 12th year, when he succeeded him. Itti-marduk-baladhu remained head of the firm during the remainder of the reign of Nabonidus and through the following reigns of Cyrus and Cambyzes. Marduk-nazir-ablu, a son of Itti-marduk-baladhu, appears in the second year of Darius as head partner, and continues as such during the remainder of that monarch's reign. This discovery takes the history of banking much further back than it was ever supposed to have existed, and some of the tablets represent cheques, receipts, and other documents connected with this ancient firm.

[Do any of the tablets in the British Museum record the spiritualistic phenomena of those times long ago?—ED.]

PAST MENTAL POWER.—There are it is probable but few amongst Englishmen who will not regard with satisfaction the removal to England of the obelisk usually called "Cleopatra's Needle," presented to the British Government by Mehemet Ali nearly 60 years ago. This sentiment may be accounted for by a consideration of the great value of the obelisk itself as an ancient monument and work of art. As every Egyptologist is aware, the obelisk was one of the earliest as well as the most beautiful forms of Egyptian monumental art that is to be found amongst the remains of nearly all the chief cities and temples of ancient Egypt. Amid the giant columns of Karnac, the massive ruins of Luxor, and the plains of Heliopolis, the obelisk still rears its graceful form, unaffected by the thirty centuries of exposure which it has undergone. The vast size of these monoliths, varying in length from 70 to 90 feet, and weighing from 250 to 300 tons, as well as the material of which they are constructed, have rendered them practically indestructible, so that for all ages they will probably remain lasting proofs of the skill and industry of the ancient dwellers on the banks of the Nile. What excites one's wonder more than anything else is how, with the primitive appliances at their command, the workmen of the past could have achieved such stupendous results. If the accounts handed down to us can be believed, they must have been a people not only of marvellous industry, but possessed of an amount of ingenuity and scientific knowledge far from being equalled in many subsequent ages. The first difficulty to overcome was that of cutting these huge blocks from the quarries, and this, it appears, was effected by means of metal wedges, which were struck at the same instant along the entire length of the stones; sometimes, however, the wedges were of highly

dried wood, which, being driven into holes previously cut for them with a chisel, and then saturated with water, split the stone by their expansion. The mass thus detached, it had to be transported from the granite quarries of Syene to its destination, distant from Karnac 138, and from Heliopolis no less than 800 miles. The particular obelisk which it is now proposed to remove from the spot where it has rested since the days of the Cæsars at present lies at full length in a trench, at Alexandria, some forty or fifty feet from the Mediterranean, and some ten feet above its surface. Its whole upper face is exposed, as well as the upper halves of each side, and although much obscured by dirt, the hieroglyphics appear to be in a good state of preservation. Its entire length is 66 feet, and its diameter at the base 7 feet 7 inches. Like Cleopatra's Needle, which stands by its side, and with which it is frequently confounded, it was brought from Heliopolis, and dates from the time of Thothmes III., 3,340 years ago.

"OLD BUTTONS" FOUND TO BE ROMAN COINS.—As some of the servants of the Lowestoft Gas Company were the other day breaking up the ground about 2½ ft. in depth at the top of Howard Street, for the purpose of laying some of the company's pipes, one of them struck with his spade what he conceived to be an earthen pot, and from it some "old buttons," as the man termed it, at once came out. Calling his fellow-workmen to see what he had done, they gathered round him and began to rub some of the dirt off the "buttons." Finding they presented a whitish appearance, they took some of them to a dealer in old coins, who gave them 10d. apiece for some half-dozen. The owner of the estate through which the road was being made (Mr. W. R. Seago), hearing of what had transpired, caused inquiry to be made, and the result has been that fourteen of the coins have been secured, and prove to be of a highly interesting character. As far as they have been at present deciphered, one belongs to the reign of the Emperor Domitian, A.D. 81; three to that of Antoninus Pius, A.D. 138; one to that of Aurelius, A.D. 164; and another to that of Severus, 195. The vessel in which they were discovered is found to be a specimen of pure Roman pottery, and is believed to have been a vase of considerable beauty. In the vase was also discovered an enamelled brooch, which most probably had adorned some Roman belle.

[It is a treat to feel a coin manufactured in the year 81. It makes history a life of now.—ED.]

ABYSSINIANS.—Apart from the capacity of King John, there have been great exaggerations as regards the possible future of the country. It is, after all, too mountainous to be considered a

rich country. It is one huge table land, but the plateaux are so broken up by great mountains that it quite deserves the description given it by an English soldier on the way to Magdala:—"They tell us," he said, "this is a table land. If it is they have turned the table upside down, and we are scrambling up and down the legs." Where cultivation is possible, it produces cotton, coffee, indigo, and corn. It is said also to teem with mineral wealth, but that is said of almost every country whose mountains render the mines practically inaccessible. Even for agricultural produce the road difficulty would be very great in the way of exportation. There is a want of union among the Christian tribes, and the country is harassed by marauding Mahomedans on all sides. The religion, which is the source of European interest in Abyssinia, is a very inferior kind of Christianity. The magicians are esteemed as highly as the priests. The belief in the evil eye, the *jettatura* of Southern Italy, is so strong that an Abyssinian will not even eat or drink in public. Every man, woman, and child has a particular amulet or talisman to ward off the devil. The Virgin Mary is the chief object of worship. The Abyssinians profess monogamy, but every rich man has his harem full of female slaves. The Christians are divided into contending sects, and the Mahomedans are a strong party in the country. Even Gondar, the capital, has its Moslem quarter, where the slave trade flourishes as much as it does at Khartoum. War is carried on in brutal fashion. Pillage and burning are the universal practice, and prisoners are invariably maltreated and maimed. The trader and the missionary may work wonders. No one can tell what changes may come with the renewal of communication with the outer world. But the country cannot claim to rank as civilized at present.

CENTRAL AFRICA.—Col. C. C. Long, of the Egyptian army, visiting with his family-friends in St. Louis, gave the following account of his reception at the court of King Mtesa, to which he had penetrated with two attendants only:—"My reception by this strange and mysterious king was unique. Covering the hilltops that characterised the mountainous districts of the lake regions were thousands of the people of Uganda, assembled to welcome the 'Great White Prince,' as they called me. King Mtesa, surrounded by his courtiers and harem, as I arrived, sent a messenger to ask me to appear before him and show him the strange animal upon which I was mounted. I was riding the first horse that had ever been seen in Uganda. At a quickened pace advancing toward the king and courtiers, they fled precipitately before me, while I, turning my horse, regained the hill from which I had descended, and, throwing my foot from the

stirrup in the act of dismounting, I was surprised to see the people scatter in every direction in dismay. I learned from the interpreter that they had supposed, up to that moment, that I and the horse were one animal—that I was a sort of a centaur. I was presented the next day to the king—a tall, graceful man, dressed in a flowing Arabian robe, bound at the waist by a girdle to which a cimeter was suspended, and with sandaled feet, who eyed my horse with affrighted glance and retreated towards his throne. Prostrate bodies covered the entrance and floor of the hut. It was here that the king held audience with his different sheiks and chiefs, and the heads of the different branches of his government. The ceremony ended in a slight inclination of the head of the king to his messengers, who, unrolling from their heads neatly-bound cords, threw them around the neck of the assembled throng at the door, dragged them, hallooing and struggling, away to an executioner, who, as the fancy struck him, had them poniarded or choked to death. 'This is a sacrifice which is made to all African kings.'

THE PARSEES AND BRITISH RULE.—Mr. Dadabhoy Nusserwanjee, a merchant, resident at Indore, at the desire of the Parsee community of that place, sends a copy of an address forwarded by them on New Year's Day to Queen Victoria, on her assuming the title of Empress of India. The following are extracts from it:—"We, the undersigned Parsee inhabitants and British subjects residing in Central India, Malwa, beg on this great occasion of your Majesty's assuming the glorious title of Empress of India to convey our most heartfelt devotion and loyalty, feeling assured that the nearer alliance which your Most Gracious Majesty has now bestowed on the people of India will unite them in a closer bond of confidence and trust. Though forming a small portion of the Parsees of Western India, and coming as we did into Central India at a time when it may be said that the country was a dreaded jungle, life insecure, civilization and justice yet in embryo, we beg to acknowledge, with gratitude and respect to British rule and government, the protection it has afforded to settle and seek the development of commerce and trade, not only to us alone, but to other castes and creeds as well. Where the cantonment and bazars, with their two and three stories of broad streets, well paved roads, and thousands occupied in their various callings of arts and manufactures now stand, was a wild waste. This speaks for itself. We have had established, for some administrations past, courts of justice dealing out to all that equal measure of right judgment which, whether in the limits of British rule or as exercised towards the chiefs and sirdars of

Rajwaries, has obtained for it that great and profound respect which is so well known and acknowledged all over your Imperial Majesty's dominions and relations in this the great Asiatic East. We fully appreciate the introduction of the Holkar and State Railways which have penetrated into the high lands of Central India. The telegraph, which ran through Indore, has now also spread its lightning wings, forming a cobweb of communication for the easier administration of the Agent to the Governor-General, as also for the purposes of commerce and trade. These are the manifold and great improvements which all under British rule enjoy with comfort and security, and no subjects of your illustrious Majesty throughout India feel more conscious and grateful for these lasting and great public benefits than the Parsees." A notable testimony to the principles of the New Testament as developed through British law.

[There are Parsees in London. Would they give us an article on the supernatural as known by them?—ED.]

CURRENT THEOLOGICAL ENERGY.—The late Mr. Nathaniel Greenhalgh, cotton-spinner, Thornidykes Sharples, near Bolton, has, it is said, bequeathed £40,000 for the erection and endowment of two churches—one at or near Astley-bridge, a populous village a mile and a half from Bolton, and the other in the neighbourhood of Pike's Lane, in Bolton.

METROPOLITAN BENEFICENCE.—In addition to the street charity and the Poor Law relief, there are endless charities for giving relief in the metropolis. Taking the list of charities at present existing—there are 1,050, and, excluding the religious ones, 930—that is to say, 24 for the blind, 98 for general relief, 100 voluntary homes, 172 institutions for the aged, with a total annual income of £4,114,849, and, excluding the religious charities, of £2,400,451; and, enormous as these sums are, they are not to be regarded as anything like the sum-total of the charity funds annually collected in London. The Editor of the *Classified Directory of Charities* stated in a note that, including £250,000 levied annually by fraudulent charities, the total sum could not be reckoned at less than £6,000,000 or £7,000,000.

MR. EDLIN AND THE SLADE CASE.—The correspondence between Mr. Edlin, Q.C., and Lord Pollington, referred to at the recent meeting of the Middlesex magistrates, on the subject of the judgment delivered by the Assistant Judge in alleged opposition to the decision of a large majority of his brother magistrates, has been published by Mr. Edlin. It consists of a letter, couched in very friendly terms, from Lord Pollington to the Assistant Judge, reviewing the circumstances under which

the judgment was delivered, and questioning the legality of the course taken by Mr. Edlin. This was followed by a letter in answer, in which Mr. Edlin states that it has always been the practice of the Middlesex bench of magistrates to leave questions of law to be decided by the Assistant Judge presiding; and, in regard to the fact that a majority of the magistrates were for sustaining the validity of the Slade conviction, he observes: "I was not aware of it, but if this were correct it would show their misapprehension of the question we had retired to consider, and the egregious mistake they would have committed in delivering such a judgment; for there were other objections to the conviction on the face of it, to which I had drawn attention, upon which counsel would have been entitled to be heard, and which I may now say were, in my opinion, utterly and palpably fatal to it." The correspondence is closed with a brief acknowledgment by Lord Pollington of the receipt of Mr. Edlin's letter, and an intimation of his lordship's intention to publish his own letter, and the answer received to it, "for general information."

[Perhaps we may in our number for May take a bird's-eye view of the prosecution (persecution) cases, which have somewhat startled the nation.—ED.]

MENTAL ACTIVITY.—From the *Newspaper Press Directory* for 1877 we extract the following on the present position of the newspaper press:—"There are now published in the United Kingdom 1,692 newspapers, distributed as follows:—England—London, 320; Provinces, 991; total, 1,311. Wales, 56; Scotland, 164; Ireland, 141; Isles, 20. Of these there are—103 daily papers published in England; 2 daily papers published in Wales; 18 daily papers published in Scotland; 20 daily papers published in Ireland; two daily papers published in the British Isles. On reference to the edition of this useful Directory for 1847 we find the following interesting facts—viz., that in that year there were published in the United Kingdom 557 journals; of these 16 were issued daily—viz., 13 in England, 1 in Scotland, and 12 in Ireland; but in 1877 there are now established and circulated 1,692 papers, of which no less than 145 are issued daily, showing that the press of the country has very greatly extended during the last 30 years, and especially so in the form of daily papers; the daily issues standing 145 against 16 in 1847. The magazines now in course of publication, including the quarterly reviews, number 808, of which 275 are of a decidedly religious character, representing the Church of England, Wesleyans, Methodists, Baptists, Independents, Roman Catholics, and other Christian communities."

American Thought.

PERSECUTIONS have existed in all ages of the world. As the development of this earth was accompanied with volcanic eruptions, earthquakes, cyclones, &c., too numerous to mention, so was the development of liberal ideas accompanied with the same turbulent state of existence. Order only comes through chaos. Humanity in the aggregate has risen to its present high position through bloodshed and persecution. At one time in the history of the world a layman who could read was stigmatised as a pedagogue, and regarded "as unworthy even to look upon a sword." Llorente's history states in reference to the Spanish Inquisition that from 1481 to 1820 the whole number of victims was 335,467. Intolerance still exists in the world, and is bearing fruit in England.

FREEDOM AND SPIRITUALISM.—This word charms the American hearts. It is the burden of human thoughts, and falls earnestly from the lips of the reformer. We are all subjects of laws and conditions over which we can exercise no control. God works in accordance with immutable laws. Every effect is produced by an adequate cause, and this law of cause and effect is so nicely and unerringly adjusted that neither individuals or nations can escape the just consequences of their acts. Every scene and event in life, however sad and afflictive, has its influence on us, and that influence is for good, if we come under the right discipline. Every object on which we gaze, every being within whose presence we come, has a potent moulding influence on our spiritual nature. How desirable, then, for our growth in perfection that all our associations should be beautiful and in harmony with our highest ideas of the good, the lovely, and the true. Let every good and noble thought that rises within our souls blossom and go forth as a bright and beautiful flower in the harvest of light. The good we have done will be remembered by others; the evil by ourselves. It must be remembered that we are to work out our own salvation, not with fear and trembling, but with confidence and assurance,—knowing that each step gained will be a permanent and lasting blessing, and that we shall rise above the opposing influences which surround us. Truth alone is the mighty bulwark of nations and of men, the basis on which Spiritualism is built, and the eternal rock which will never be shaken. Let the storms pass by. Light will come to the world; spiritual power is being concentrated on the earth and its influences cannot be stayed. The angels are seeking to give to humanity the most positive evidence of their presence and power. They come, the beautiful ones, the shining angels

in love and light; their wings are only their own swift desires; their crown the immortal amaranths that glitter with the dewy spray drops from the River of Life, and their high mission is to cheer and bless.—*S. A. Abbott, of Fort Dodge, Iowa.*

CHRISTIANITY.—Dr. J. C. Hoffman, of Chicago, writes:—
 “Spiritualists are to-day judged better of by the educated and refined than were the Christians after many decades of their existence. Let us ask history and ascertain what our Christian ancestors had “ahead of us.” The Grecians and Romans called them Atheists; and Tacitus, the greatest Roman historian, informs us that they were hooted at wherever seen, and made responsible, and to suffer for every public calamity, as the burning of Rome, pests, &c. Tacitus complains of their belief in miracles, of living at war with mankind in general, their habits being filthy, unclean, and of their consisting of the veriest scum of society. Even the mild and learned naturalist, Plinius, insisted upon having the Christians punished for the stubborn refusal to worship all the gods, and for foolishly crediting all the immense labour of world-making to but one God. Trajan, on the contrary, wanted the Christians unmolested, as he could discover no danger to Church and State from such harmlessly superstitious idiots! The Roman Emperor, Marc Aurelius Antony, could not understand why Christians should be so stubborn as to rather burn at the stake than retract their silly superstitions. He also considered their martyrs as such who desired notoriety, even at the sacrifice of their worthless lives. The sceptic, Lucianus, was filled with pitying disgust for the poor deluded Christians; idiots, who were led astray by impostors. Celsus, a disciple of Plato, admitted some of the “truths” of Christianity, but denounced the Jews and Christians for plagiarizing their religious works, the Bible, &c., from ancient Egyptian and Greek books, taking away and adding to *ad libitum*. Philostratus says in his biography of Apollonius of Thyana, that the Christians had not the slightest reason to believe Christ the Son of God, for the miracles he performed were then daily repeated by others, and even more wonderful ones performed by men who claimed no relationship to God or any superabundance of morals. The apostles were designated by him as lazy impostors. Porphyrius, also a follower of Plato, accuses Christ of ambiguity, and argued so successfully against Christianity that the most learned Christians of that date had naught left to do but as even to this date, i.e. curse Porphyrius! Poor Porphyrius! Thus even then were all arguments obnoxious to the welfare of the creeds smothered. Emperor Julianus expresses in his letters his greatest contempt for

Christianity. He had had ample opportunity to familiarise himself with it. He informs us that the lowest outcasts of society were the only ones to accept the Christian faith, that they worshipped idols, in the shape of bones and graves of their deceased leaders, that they were entirely ignorant of nature's laws, hence filthy in their habits, and shunned and avoided by all.

A LARGE CIRCLE.—Dr. Thomas J. Lewis, of Brooklyn, N.Y., writes :—Since the advent of our Spiritual Science and Religion by the angels at Hydesville, N.Y., we have had many very large circles, but the largest one the planet has yet entertained is that now in session by the whole British Government trying to illegally prosecute the angels through Dr. Slade. That prosecution circle will make ten converts to our spiritual religion and science where we had but one before. The people are more than ever interested in spiritual science and religion ; they commune with angels in their own houses.

Ethereal Phenomena.

THE SOUL.—He (Lord Nelson) told me that he felt the fingers of his amputated arm quite distinctly. "Which, you see," said he, "is a direct proof of the existence of the soul, and makes the thing quite clear."—(*Lord Holland's Memoirs of the Whig Party*, vol. ii., p. 27.) In *Cox's Mechanism of Man*, vol. i., a similar circumstance is recorded.

"SEAT OF THE SOUL."—There is a valuable book of some 140 pages, by James Gillingham, of Chard, published by Mr. Pitman, of Paternoster Row, London. The experiences therein narrated are in harmony with mine some thirty years ago. Spiritualists ought to have a copy, as the incidents and deductions would give them reasons for asserting that the soul is a factor of great value in proving that man is a spirit capable of life and action apart from the body.—ED.

ETHEREAL FORCES.—During the last twelve months Mr. G. T. Stoney, F.R.S., and Mr. R. J. Moss have conjointly been investigating the behaviour of that force manifested in radiometers known as Crookes' Force, and they have laid before the Royal Society some of the results so far obtained. If, as has been asserted, the pressure which is exerted on the blackened pith surfaces reacts on the sides of the glass envelope, then in like way a transparent disc delicately suspended close to a stationary disc of blackened pith ought to move away from the pith, and, therefore, towards the light when the pith is illumi-

nated. An arrangement, described in their paper, was devised to test this. As soon as the vacuum commenced to be formed the glass disc was repelled from the pith, and the repulsion was more violent as the vacuum became more perfect. The establishment of this fact with regard to this mysterious force the authors put forward without any expression of doubt. With regard to the influence of variations in the tension of the residual gas, and the variations in distance between the reacting surfaces, the authors state some results, but reserve discussion until further observations have been made.

[As an atom in the physical elements shows the characteristics of the mountain, so the atoms in "Crookes' Force" prove the character of the ethereal elements, which in the universe control the physical suns and planets that flee in the substance we call space.—ED.]

METEORITES.—Mr. Sorby, F.R.S., lectured lately at the South Kensington Museum on "Meteorites." Twenty years ago he found that a microscopical examination and study of crystals shows the origin of the rocks to which they belong—shows, that is, whether they were formed by aqueous deposits or igneous fusion. He has lately studied meteorites in a similar way, having slices prepared and mounted for microscopic examination. Some he has found like rocks consolidated from volcanic action, others he has found unlike anything met with on our earth. As regards origin, he has already shown that crystals of aqueous origin have cavities containing fluid, and that little bubbles can be seen moving about. Crystals of igneous origin have little glass cavities; there are often bubbles to be seen in them, but they do not move about. In the crystals in meteorites he has found no case of fluid cavities, but many with glass cavities. This points to an igneous origin. There are little perfect globules of glass in meteorites which we do not get in volcanic products. This indicates the melted material was blown out into an atmosphere heated enough to keep the material melted long enough to assume the globular shape. Some meteorites show traces of being agglomerations of former meteorites; some are partially metamorphosed and their structure is obscure. The conditions for producing such meteorites do not occur on our globe, but there are such conditions in the sun. The red flames shoot out with a velocity sufficient to send off material right into space, and it is by no means improbable that we owe these meteorites to our own sun. If not to our own, but to some planet or comet, it must have been when it was in a condition similar to that of our sun at present. The second portion of the lecture was devoted to meteoric iron.

Physical Phenomena.

THIBET.—THE TREE OF TEN THOUSAND IMAGES.

M. Huc, in the narrative of his travels in Tartary, Thibet and China, in 1844, gives a most extraordinary account of a language tree he saw. This is his statement:—"It will here be naturally expected that we say something about this tree itself. Does it exist? Have we seen it? Has it any peculiar attributes? What about its marvellous leaves? All these questions our readers are entitled to put to us. We will endeavour to answer as categorically as possible.

"Yes, this tree does exist; and we have heard of it too often during our journey not to feel somewhat eager to visit it. At the foot of the mountain on which the Lamasery stands; and not far from the principal Buddhist temple, is a great square enclosure formed by brick walls. Upon entering this we were able to examine at leisure the marvellous tree, some of the branches of which had already manifested themselves above the walls. Our eyes were first directed with earnest curiosity to the leaves, and we were filled with an absolute consternation of astonishment at finding that in point of fact there were upon each of the leaves well-formed Thibetian characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on part of the Lamas; but after a minute examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves. The position was not the same in all; in one leaf they would be at the top of the leaf; in another, in the middle; in a third, at the base or at the side; the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of the plane tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the indistinct outlines of characters in a germinating state; and, what is very singular, these new characters are not unfrequently different from those which they replace. We examined everything with the closest attention, in order to detect some trace of trickery, but we could discern nothing of the sort, and the perspiration absolutely trickled down our faces under the influence of the sensations which this most amazing spectacle created. More profound intellects than ours may, perhaps, be able to supply a satisfactory explanation of the mysteries of this singular tree; but as to us we altogether

give it up. Our readers may possibly smile at our ignorance, but we care not so that the sincerity and truth of our statement be not suspected. The Tree of the Ten Thousand Images seemed to us of great age. Its trunk, which three men could hardly embrace with out-stretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers, and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour something like that of cinnamon. The Lamas informed us that in summer, towards the eighth moon, the tree produces large red flowers of an extremely beautiful character.

"They inform us also that there nowhere else exists another such tree; that many attempts have been made in various Lamaseries of Tartary and Thibet to propagate it by seeds and cuttings, but that all these attempts have been fruitless.

"The Emperor Khang-Hi, when upon a pilgrimage to Kounboun, constructed, at his own private expense, a dome of silver over the Tree of the Ten Thousand Images; moreover, he made a present to the Grand Lama of a fine black horse, capable of travelling a thousand lis a-day, and of a saddle adorned with precious stones. The horse is dead, but the saddle is still shown in one of the Buddhist temples, where it is an object of special veneration. Before quitting the Lamasery, Khang-Hi endowed it with a yearly revenue for the support of 350 Lamas.

"The fame of Kounboun, due in the first instance to the celebrity of Tsong-kaba, is now maintained by the excellent discipline of the Lamasery and the superiority of its teaching. Its Lamas are deemed students throughout their lives, for religious knowledge is reputed inexhaustible. The students are distributed into four sections or faculties, according to the nature of the special studies to which they desire to apply themselves. 1st, The Faculty of Mysticism, which comprehends the rules of contemplative life and the examples exhibited in the career of the Buddhist Saints. 2nd, The Faculty of Medicine, which applies itself to the four hundred and forty maladies of the human frame, to medical botany, and to the Pharmacopœia. 3rd, The Faculty of Liturgy, comprising the study of religious ceremonies, with the expounding of all that appertains to Lamanesque worship. 4th, The Faculty of Prayer, the most esteemed of all, the best paid, and, as a matter of course, the most numerous.

OPTOGRAMS.—We have all heard, with incredulity, of images seen at the moment of death being left imprinted on the eye. Current stories of such images being utilised for the purposes of justice in search of a murderer have been ridiculed by scientific

critics. "The impossible," has, however, here once more been proved to be not far from the truth. Dr. Gamgee, F.R.S., of Birmingham has described and verified the following experiment:—Kühne took a coloured rabbit and fixed its head and one of its eye-balls at a distance of a metre and a half from an opening, thirty centimetres square, in a window shutter. The head was covered for five minutes by a black cloth and then exposed for three minutes to a somewhat cloudy midday sky. The head was then instantly decapitated, the eye-ball which had been exposed was rapidly extirpated by the aid of yellow light, then opened, and instantly plunged in 5 per cent. solution of alum. Two minutes after death the second eye-ball, without removal from the head, was subjected to exactly the same processes as the first, *viz.*, to a similar exposure to the same object, then extirpation, &c. On the following morning the milk-white and now toughened retinæ of both eyes were carefully isolated, separated from the optic nerve, and turned; they then exhibited on a beautiful rose-red ground a nearly sharp square image with sharply defined edges; the image in the first eye was somewhat roseate in hue and less sharply defined than that in the second, which was perfectly white. The size of the images was somewhat greater than one square millimetre. Professor Bunsen was amongst the witnesses of this beautiful experiment. This permanent retinal photograph it is proposed to call an optogram.—*London Medical Record.*

INFLUENCE OF THE NERVES ON PERSPIRATION.—It is a well-known fact that perspiration is produced in some persons by articles of diet, which have no such effect on others. One of the most common exhibitions of the phenomenon is a perspiration of the face and hands after partaking of vinegar; and a case is on record in which the effect could be produced in a marked degree by merely touching the tongue with vinegar or pepper. To a certain extent the effects depend on the idiosyncrasy of the individual, and they appear to be analogous to the effects produced on some persons by certain kinds of food, especially shell-fish, though even mutton has been known to be idiopathic in some cases. From the researches of Dr. Luchsinger it appears that certain nerve-fibres control the secretion and elimination of perspiration: for instance, electrical stimulation of the sciatic nerve produces a copious perspiration on the hairless part of the feet of the hind legs of cats, the perspiration being a true secretion, which may be renewed by repeated stimulations of the nerve. The nerve-fibres are connected with special centres in the spinal cord, and are excited by physical impulses from the brain, by contact with blood loaded with carbonic acid or

poisoned, *e.g.*, by nicotine, or by impulses conveyed by the sense of touch. The latter, which is reflex perspiration, would appear to be the cause of the peculiar effect of articles of diet upon some persons.

[Science appears to be drifting into the why and wherefore of mediumship.—ED.]

Spiritualistic.

THE SUPERNATURAL.—Scores of supernatural incidents are taking place every month:—apparitions, miracles, special providences, &c., all proving the existence of Divine messengers to assist us. Among the members of churches such incidents are very frequent, because they have faith in prayer. Spiritualists out of the churches have also incidents of a like character. Our duty as Spiritualists is not to yawn, but to work by narrating them. Let the will and the fingers pen such evidences, before the vividness of the facts fade. Hearty co-operation could be also given us, by copying out any incidents narrated in books of travel and of biography. Kindly write only on one side of each leaf, so that the printers may see clearly and read correctly.—ED.

SPIRITUALISTIC PHENOMENA SEANCES.—Mrs. Margaret Fox Kane is in London, and towards the close of this month intends to return to America. Mrs. Fox Kane is one of the three sisters in whose presence commenced the outburst of spirit-power in 1848. Strongly pressed to visit England and hold *séances*, she consented, and reached us just as the legal persecutions were commenced against Dr. Slade. Her friends and advisers suggested that however numerous might be her *séances* in domestic life, she must avoid public ones. Mrs. Fox Kane has so keenly felt the shutting up of her gifts, that prove the reality of New Testament powers enjoyed by the first Christians, that her return to her previous duties as a public medium is imperative. God not having given to her an independent income, to pay rent, taxes, and usual outgoings, she has to sell her gifts as clergymen do, and as the Prophet Samuel did, when he charged a fee for telling Saul where his asses had strayed to. We understand that a committee of twelve of the Spiritualists have joined together to hold a series of ten *séances* with Mrs. Kane, each subscribing five guineas.

A SITTING AT KENSINGTON IN MARCH, 1877.—A few friends met. There were ten of us. We had a sitting. It was commenced by one of the rectors of one of our City churches uttering that noble prayer, "Lord of all power and

might," &c. Soon the sounds loud, frequent, and joyous, responded to our conversations. The wife of the rector showed me a handkerchief that at a previous sitting had been tied by her late stepson; she undid the knots, saying, "If he comes to-night he will re-tie them," and then placed the handkerchief on the floor at her feet. I may at once state that during the sitting some interesting information by conversational taps was given, and the handkerchief artistically tied. Two verses of a hymn were sung during the sitting. At this sitting we had a painful proof of the "putting questions" to ghosts. A volley of them were shot, and every answer given seemed to suggest five or six more questions, and the questions were relative to a son who was drowned. I pitied the ghost the cross-examination. The lady was so wrapped in self as to forget that there were nine other sitters who desired a fair share of ghostly converse; several times we tried to stay the battery of questions, but ineffectually. We had another evidence how in *mixed* social Spiritualistic gatherings, only physical phenomena should be encouraged, so that palpable evidence of spirit-power be given, and avoid questions interesting only to one. We were some two hours together, and then the sitting was closed by asking, through a collect, Divine protection. I pen this short narrative to illustrate how Christian *séances* are conducted. Of course non-Christians adopt another method, and they often get the waifs and strays of ghostdom to bother and annoy.

DEVOTIONAL SEANCES BY A BROAD CHURCH PARSON.—We rejoice to know that the plan we have advocated in past years is to be adopted this Easter. It is that devotionally-inclined Christians of Churches meet at a given time and place for the manifestations of spirit-power. We doubt not all the ordinary phenomena, narrated as having occurred in the presence of the Primitive Christians, would be repeated through heart and head and earnest invocation to the "Lord of all power and might." We are requested to announce "that a Broad Church Parson will hold a daily devotional *séance*, between Easter and Whitsuntide, for quiet observation of phenomena and the comfort of an hour's communication with the dead. (*Not dead.*) He does not lay himself out for propagandism, and would rather that sceptics stopped at home—simply, *he won't have them.*"

[We think that, the fervent faith of good people who meet with one accord in one place will yield joy, comfort, and phenomena—True Spiritualism.—ED.]

SPIRITUALISTS. New Testament principles and phenomena are our guides for reproduction amongst us as a Nation—as an EMPIRE. We desire the Churches to know that the original

Spiritualists of England were and are Christians. That we hold out the right hand of affection to all thinkers, if they promise to avoid religious belief wranglings. We are Spiritualists, and as such love Jews, Mohammedists, Grand Lamaists, Brahminists, and all other "ists" who are non-Sadducees. We are attacking only the Extinctionists—the fools that say "There is no God."

FRIENDS, we are in trouble. We were about to forward to the printer this morning (the 20th) articles and paragraphs that would require, say ten pages of the Magazine, with a note to the effect that by Saturday evening twenty-four more pages of original articles would be forwarded, when in came a post-card from the printer's—"We have copy for about 50 to 60 pages," thus making in all, say 90. Now, as we have only 48 pages at disposal,—What are we to do?

Notices of New Books.

THE pressure this month prevents our reviewing books, except to say that we have seen a few proof pages of D. D. Home's new book, called the *Lights and Shadows of Spiritualism*. The shadows seem to be very dark. We have also received H. I. Browne's (of Melbourne) *Spiritualistic Experiences*, in a book of about 450 pages. The title is *The Holy Truth*. Both books are issued by Messrs. VIRTUE & Co. Next month we shall be able to give extended notices.

INVOCATION.

HEAR US! Oh, Thou whose spirit glows in the sunlight, hear us!
Oh, Thou whose shadow gleams in the moonlight;
Lord of light, and air, and ocean, power and motion, hear us!
Lord of earth, and power and motion, be 'Thou the sun of our
heart's devotion.

Monarch and Ruler of all form, God of calm and King of storm,
hear us!

When in our darkness, we to Thy throne above are appealing,
In Thy mercy, FATHER, hear us! Hear us, LORD!

[The foregoing majestic Invocation was some years ago given to us by Emma Hardinge: with it, a musical composition in four parts, of no ordinary power. The words and music are often used in our home. Perhaps some month in the future we may have the music in the *Spiritual Magazine*; so that spiritualist families who have harmoniums may, before parting on Sabbath evenings for the night, join in oneness of thought and song to "Our Father which art in Heaven."—ED.]

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WHAT IS TRUTH? THAT WHICH IS.

[No.
209.]

PROPHETIC POWER.

By PROFESSOR BLAIKIE.

THE critical spirit which attempts to dominate all belief among us, lays down as a first principle a position which is fatal to belief in inspired prophecy. It denies the possibility of the supernatural. The supernatural is always unscientific, against experience, inconsistent with belief in law, and therefore utterly unworthy of belief on the part of the philosophical mind. The battle of the age lies here. Is the supernatural possible in the affairs of men? No, said David Hume; for it is contrary to a universal experience. No, says Mr. Herbert Spencer; for all things are governed uniformly by natural law. No, says the flippant sceptic; only children and old wives would believe anything so absurd. The bold attempt to bar out the very idea of the possibility of a miracle affects both miracles of power and miracles of knowledge. The same logic that excludes the idea of a supernatural event, excludes that of a supernatural word. A prediction, in the sense of a prognostication, is impossible. Whether you find it in the Old Testament, or in Zadkiel's Almanac, it is equally visionary. Dismiss the idea at once from your mind: it were as reasonable to fancy that stones might be eaten, or hydrogen gas used as common air. "The messengers of heaven," says Dr. Samuel Davidson, "should not be converted into something like heathen sooth-sayers, or made to foretell events in the manner of historians writing them beforehand.....It is time, therefore, that books

like those of Newton and Keith on the Prophecies, based on a total misapprehension of the subject, should be discarded."

We know well that any one who ventures to dispute the axiom that a miracle is impossible, be it a miracle of power or a miracle of knowledge, will be set down at once as a superstitious and prejudiced being. Nevertheless, one would venture to ask, Is the process which leads to this conclusion a fruit of true science? Is not modern science based on induction? And does not this method compel you to examine all alleged facts, and having verified them, induct your conclusions from them? We hold it most unscientific to reject alleged miracles of power without proving the untrustworthiness of the testimony by which they are supported. And in like manner we must hold it quite unscientific to reject alleged miracles of knowledge—that is, prophecies—without a careful comparison of the event with the prediction. This method of barring out the evidence of facts without even examining them is utterly indefensible. And the manner in which the evidence from prophecy is got quit of before it is even examined, is not a proof of a scientific spirit, but the reverse.

While, therefore, it is unhappily true that the evidence from prophecy has in these days sunk into disrepute, it is likewise true that there is no just cause for this. No doubt it has suffered much at the hands of indiscreet men who have treated it as if it had been Zadkiel's Almanac, and made themselves a laughing-stock by announcing the year in which the world would come to an end. We are not sure, too, but Dr. Keith, in the strength of his confidence in the principle of literal fulfilment, has himself discouraged that careful critical discussion of the whole subject which is necessary to settle its principles and determine clearly its apologetical value. The great service rendered by Dr. Keith to the Christian Church we believe to have been threefold:—*First*, establishing on the clearest footing the reality of specific predictions uttered long before they came to pass? *second*, directing earnest attention to the Jews and their place in the purposes of God; and *third*, bringing out clearly and minutely the character of the Papal Church, as delineated in prophecy and fulfilled. This process, elaborately carried out in the *History and Destiny of the Church and of the World*, would be eminently seasonable if men could be induced to take an interest in the subject, and to believe that it touches the most vital interests of the world.

[Many leading minds are intensely interested in the verity of prophetic utterances, by men evidently under a supernatural influence.—ED.]

RULING IDEAS IN EARLY AGES.

By PROFESSOR MOZLEY, D.D.

EVIDENCE on evidence is arising before the mind of the empire to prove that the floating lies and bosh of Anti-Scripturists are mere soap bubbles. The Great Pyramid revealings cannot be resisted. The Moabite stone, the Egyptian and Assyrian discoveries, the "Palestine exploration" researches, show that the nagging myth-manufacturers are disgracing themselves. The grand historical Biblical narratives as to persons, places, and incidents remain unshaken. The German and English translators, not familiar with Eastern idioms, may have made many mistakes, but those mistakes touch not the original records.

Dr. Mozley, the Regina Professor of Divinity, proves that the Bible is the CHARTER OF HUMAN RIGHTS—proves how respect for the individual and the true interests of the masses are vindicated by the old dispensation:—"It is indeed an extraordinary anomaly that a truth for which we are indebted to *Scripture alone* has become the very watchword of infidelity; and that the enthusiasts of unbelief, its poets, dreamers, and political agitators, should have gone mad upon an idea which is, historically, the gift of revelation to mankind—The greatness of man as such."

"There is nothing in the history of the character, the sentiment, the aspirations of nations, which is equal to, which can for a moment be compared with, this mighty impulse and current of faith in the Jewish community. Other nations had their prophetic traditions, their own oracular voices borne along the air, which pointed the way to conquest and empire; but the objects to which these national vaticinations looked were petty and local, or at any rate the vulgar prizes of territorial ambitions. Jewish prophecy had a totally different goal. What have we in any heathen nation's early forecast of victory and success at all equal in force, in boldness, in grandeur of scope, to that look into futurity given to one who, standing upon the earth, in the very morning of time, before history had begun, and when as yet no people of Israel, no family of Israel, no seed of Israel, were in existence, aged and childless, grasped the whole world as his inheritance, and saw all the earth engrafted upon his own stock by conversion to his own faith? What Roman anticipation can compare not only in sublimity, but even in extent and largeness with this? Yet there is the prophecy before us, supported by the whole history and tradition of a nation. Nor could it be otherwise than gratuitous, for even a sceptic, however he may

reject the inspiration, to deny that this prophecy existed, that it was of the nature here described, and that it dates from this primitive era. Abraham, in that early dawn of history, with polytheism and idolatry all around him, saw his own creed triumphant in the world; he predicted its triumph, and the prediction has, as a matter of fact, come true. It is triumphant. The creed of Abraham has become the creed of the civilised world. The Patriarch's creed has been victorious over the idolatry of the human race, and grown from a deposit in the breast of one man into a universal religion. It is this force which is characteristic of Jewish prophecy; there may be true prophecy elsewhere in the world, but it is weak, it is broken, and its utterance dies away upon the ear, and is scattered to the winds; in the Jewish channel it is strong, compact, and consistent; it has a fixed and confident hold upon the future, a grasp of forecast, and a practical, evergazing assurance; it provided from the first for its own transmission, created laws and institutions, and made a prophetic nation."

THE ETHICS OF BELIEF.

By PROFESSOR H. WACE, M.A.

ON the 9th of April, 1877, at a full meeting of the Victoria Institute, held at the house of the Society of Arts, the Rev. Robinson Thornton, D.D., in the chair, a thoughtful and interesting paper on the "Ethics of Belief," as contradistinguished from the Ethics of Science, was read by the Rev. H. Wace, M.A., Professor of Ecclesiastical History in King's College, London. It was avowedly throughout a critical examination of an article on the "Ethics of Unbelief," contributed by Professor Clifford to the January number of the *Contemporary Review*, which was admitted to have justly attracted a good deal of attention, not merely from its intrinsic force, but because it expressed very effectively a tone of thought peculiarly characteristic of an influential school of scientific scepticism. In it the faith of Christians was scarcely, if at all, directly impugned, though there were a good many oblique insinuations against it; but the tests of belief laid down in the article, Professor Wace thought, were, on the whole, strongly confirmatory of the generally-received Christian evidence. Hence friendly debate, rather than a polemical discussion, was all the critic had in view. Professor Wace would lay stress at the outset on the essential difference in principle between the spirit of Christian thought

and the temper represented in the article. The difference was as to whether in matters of religion and morals we are to build upon grounds of faith or upon grounds of science. Professor Clifford assumed with too many modern thinkers, that because the scientific spirit is admirable in itself and ought to determine our religious thought and moral conduct, Christianity was too often regarded as a sort of scientific system, composed of very mysterious propositions, and the question was taken to be the possibility or impossibility of proving them. But the spheres of belief and science were quite different. The object in moral matters was prompt and earnest action, while in matters of science it was the slow and cautious accumulation of knowledge. According as we relegate questions to one or the other sphere, the ethics, our duty as to them, will vary. In the impugned article the special meaning of the word "belief" was quite left out of sight. It was spoken of as "that sacred faculty" which was "rightly used on truths which have been established by long experience and waiting toil, and which have stood in the fierce light of free and fearless questioning." Here belief, which was dependent on testimony, was confounded with knowledge, as elsewhere the writer confounded it with opinion. The law of gravitation was matter of knowledge, not, speaking exactly, of belief. Our assent, on the testimony of conscience, to primary religious and moral truths, on the other hand, Kant had well said, was of the nature of faith rather than of opinion. In opposition to what was asserted to be the main doctrine of the article under discussion—namely "the universal duty of questioning all that we believe," various considerations were very earnestly urged. The daily course of life and the organization of society are based, as a matter of fact, upon a general habit of mutual trust and faith. What parent would not be distressed to suppose that a child's confidence was based upon a mere calculating estimate of a father's and mother's trustworthiness? So trust among adults was the bond of all human fellowship. The duty of speaking the truth implied the duty of believing one another, and "a universal habit of questioning" had its social corollary, the universal habit of lying. It was a principle of education that to evoke truthfulness in boys the best way is to believe them, and no more forcible appeal can be made to a man's conscience than by placing trust in him. Applied in the highest degree, this principle had been the most powerful instrument of moral elevation and of all great achievements. It was by men's becoming little children that they entered the kingdoms both of heaven and of earth. Mr. Wace took the example, cited by Professor Clifford, of the founders of those great religions which, with whatever alloy, had lifted up the

human race. It was not by the exercise of the duty of inquiry. but by faith in the prophet's authority and childlike obedience to him that the masses had been raised to a higher level. Undoubtedly faith, like hunger and thirst and all other natural instincts, had to be checked by reason. But to say that a man who has no time to sift every claim upon his faith or obedience to the bottom "should have no time to believe," was like saying that a man who has no time to study medicine should have no time to eat. Life was not made for men of science, but for men of action; and no man of action is good for anything if he cannot reach some sort of a practical belief on proof short of demonstration, and, so far, take a leap in the dark. In another part of Professor Clifford's article,—namely, as to the criteria to be applied to testimony, Mr. Wace saw no reason for objecting in principle. The tests were substantially those of Bishop Pearson—namely, the honesty and the ability of the witness. But strong exception was taken to the application of the axioms laid down, especially as bearing on the evidences of Christianity. The paper fearlessly discussed the question whether we can accept the testimony of persons—say the Apostles, whose competence as witnesses transcends our means of judgment, and that on the sole assurance of their word. To the solution of this question in an affirmative sense by the application of the foregoing arguments and considerations the remainder of the paper was devoted. Mr. Wace could not agree with Professor Clifford that the just shall live by doubt rather than by faith,

A discussion lasting an hour and a half followed, in which it seems to have been expected that the Duke of Argyll would have taken part since a note from his Grace was read by the Secretary expressing his regret at his inability to do so. The speakers were the Rev. Principal Rigg, D.D., the Rev. Principal Angus, D.D., both of whom expressed disagreement in various points with the paper; the Rev. Prebendary Irons, D.D., who showed that these objections had for the most part been anticipated and met by Professor Wace; the Rev. A. G. Pemberton, who held that Bishop Butler had fairly answered every possible objection to Christianity; the Rev. G. Warburton Weldon, who said the paper had the three great merits of being short, modest, and to the point, and that its critics had admirably answered one another; the Rev. C. E. Edgington, the Rev. A. C. Macpherson, the Rev. Prebendary Row, and Mr. T. Harriott. Professor Wace replied.

PHYSICAL—EARTH—BODY.

By J. ENMORE JONES.

EARTH is a compound body in various degrees of pulverization, in the interstices of which appear to be lodged substances which have risen from the interior of the earth, and been condensed as minerals; and others appear as if absorbed from external or ethereal elements, and by the laws of affinity and repulsion, clinging to, incorporating themselves with, or avoiding substances in the solid. To enter into an elaborate proof of that which our reader knows to exist is unnecessary; and therefore we refer to the solid earth as a body, and the bearer up of bodies of a more refined character. It is the relation of these to the earth which induces us to take earth as the representative of all bodies, whatever may be their peculiar qualities, as organic or inorganic; and produce them as illustrations of the several sections of thought which have to come under our examination. It is therefore the qualities, and not the weights of those bodies which we have at present to examine, though the solid has to be individualized, to form a basis for the examination of those qualities. So intimate is the one with the other, that it is impossible, or almost impossible, to rest on earth without feeling it is merely a foothold for the examination of existences and developments; that it is merely the matrix of powers. Earth is *seen* as a ball, say 7,912 miles in diameter; but it is governed and propelled by an *unseen* power, a power by some called gravitation, by others called magnetation; therefore in tracing the elements, we may have to wind in, out, and round the solid, as knowledge leads us towards the future we have in view.

Earth is the mother of verdure: the cold subtile rays of the sun pierce the soul, or atmosphere above the solid, and change the chemical properties of both. Life nestles in the earth, and produces the gorgeous varieties of body we see around us: varieties which delight the eye, and instruct the intellect of man, and also induce happiness in vegetable and animal life. Life springs into existence, from the laws and creative powers of the First Cause, as explained or declared in a manner comprehensive, and yet child-like, in that old fashioned chronicle of past ages—the Scriptures. “God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed (or life) is in itself, upon earth, *and it was so.* And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth. And again, God said, Let us make

Man in *our* (mental) image, so God created man in his *own* image. Male and female created he them." After ages of time, teeming with human beings, many of whom by the development of intellect and research into the why and wherefore of things, seemed to have proved themselves, that they are the "image of God;" so far as a finite can be like an infinite; and what has been the result of years of brain-straining? Practically the condensation of knowledge to the one common focus,—GOD SAID, "LET THERE BE LIFE." AND IT WAS SO. So far as we know, this century is *the* century above all centuries of the past, for knowledge as to the subtleties of nature; the most astonishing discoveries in the elements underneath and around us; their powers simple, their powers in combination, are in the course of development, we suppose, for the first time since man was created; and yet how little, very little is known of these subtle powers in and around the earth. Till the Atlantic cable stretched from Ireland to Newfoundland, the existence of earth-currents of magnetism, streaming along the bed of the ocean, as regular as sunrise and sunset, was unknown. Every discovery, every fresh development of power, is complete in itself, and in perfect harmony with those already known.

The question arises,—Is the earth a solid, a liquid, or a hollow? If I were deciding from the general aspect of results, and how produced, I should say liquid. We have our Vesuvius streaming out its fire, as we at our smelting works in Staffordshire see it at the chimney's mouth. By the upraising of islands, and of portions of continents, by internal movements, by the earthquake here and there on the world's round, tossing towns into ruins; and again by the increased temperature of the earth downwards, we have proclaimed the existence of a turbulent, wonder-working power in action under our feet. In fact, this earth is a molten ball; that the crust as it is called, is only the dross upheaved, as scum in a crucible; that we move, and think, and act, on the scum; that the metals, gold, &c., are merely the condensed vapours from the molten matters which have arisen from below, and by electrical currents, driven and lodged in the interstices of the crust, as smoke threads its way into crevices and deposits its substance. That as oxygen and nitrogen in relative quantities produce the air which floats *above* the crust; and that as oxygen and hydrogen, two invisibles, when joined together in the relative quantities of eight and one, become water, and float on the crust, and allied with nitrogen, produce fire; again, by a controlling law, those *three invisibles*, oxygen, hydrogen, and nitrogen, somehow always amalgamate in the proper quantities to give us air to breathe, water to drink, and

fire for heat ; so a law of equal power *may be* in existence, in the interior of the earth, by *which*, oxygen and some other power or powers united in certain arranged quantities, produce and keep in existence the molten liquid. The correctness of the assertion as to air, water, and fire, we are able to prove ; analogy points to the correctness of the other.

OXYGEN and PHOSPHORUS seem to be incorporated in matter ; they enter into the atom, and surround it ; each atom is a sphere ; spheres, joined together, produce mountains ; thus there are myriads of atoms or spheres surrounded with the elements of light as are the worlds in space. No wonder, therefore, that we have an ever-existent presence of oxygen and phosphorus on the surface of the earth ; which, with other powers, keep life in action, and illuminate our globe when in combination.

The ILLUMINATING POWER in all substances, simple or compound, is the great centre fact to which I have been tending, as it is the *key* which unlocks the mysteries of nature, and proves the existence of a power more powerful than the solid. I have ranged the universe for this purpose, have shown that the stars and the comets give out an illuminating power visible to the eye, though at such immense distances ; and the grand leading question now to be settled and admitted, is—Has earth an atmosphere which surrounds it, as that we perceive round the suns and planets ? Admitting the fact, the second question is, Whence comes the light or atmosphere ? Doubtless, the answer will be, From the earth ; if so, show me the luminous aura. It is no use to assert that it is invisible to us, “ but it is universally admitted ; ” be it so, but the admission points to a time when it was not admitted ; when the truth had to force its way into the human mind, and become an acknowledged fact ; as certain truths are in our day forcing their way, through storm and calm, to the same position. I look upward and around, but no evidence is perceivable of a star aura. I look on the ground ; I cannot see any light flowing out of the earth, and ascending to create that atmospheric aura ; my sense of sight is against the fact, yet fact it is. How am I to reconcile myself to the truth ? By acknowledging fallibility to the eyes. Vision is the produce of the human camera ; if the lens be thickened, the images cannot appear, or they appear distorted ; in proportion as the transparency of the lens curve, and susceptibility of the retina is increased, so will the images be more and more perfect ; there is an average power in the eye to perceive bodies and auræ ; we can see coal, and we can see gaslight, but not the gas ; one man is long-sighted, another is short-sighted ; the account given by the long-sighted has to be credited by the

short-sighted ; the short-sightedness of the one does not extinguish the facts seen by the other ; and testimony is received as fact, if the testifier be a credible individual. An interesting fact as to vision, is related by Humboldt in his *Cosmos*, of a person named Schon, who possessed such acute vision as to be able *habitually* to see the satellites of Jupiter. Suppose no telescopes had been invented, no satellites acknowledged by astronomers, what credence would have been given to the declaration of Schon ? If we are to measure by the standard similar facts of powerful vision, not demonstrable by either telescope or microscope, are tabooed ; doubtless, Schon would have been assailed as a cheat, or a madman ; some few persons *are* so endowed, and if they are trustworthy in other matters, and have no motive for deceiving, their testimony ought to be received and accepted.

I see no valid argument against the idea that some persons may have lived, and others may yet be born, the construction of whose eyes may have naturally the exact form of telescopic glasses in combination ; that the heavens may be seen in all their telescopic beauty by the mere uplifting of the eyelids—peculiar formation is often the result of the mind of the mother on organs in the process of formation. I remember many years ago, there was exhibited in public a child with the father's name on the iris of the eye, produced by the vivid impetuous wish of the mother, while the father was denying his relationship to the embryo.

The faculty of vision is therefore one of degree, and this fundamental fact will have to be kept vividly before the mind of the reader, while tracing the proofs of the existence of the three powers in creation—Body, Soul, and Spirit.

Earth is a mass of substance, of particles, either hard or soft ; it may be as hard as granite, or as fluid as lava issuing from volcanos ; when analyzed, it divides itself into forms and powers ; those forms give us gold, iron, quartz, and multitudinous other developments in combination ; each having in addition to its form, inherent energies or capabilities ; those energies or qualities are in, but not of, the solid ; are attached to them, on the same principle that a piece of steel is unmagnetic, but stroke it with a magnet, and the properties in nature of a magnetic character are *attached* to, and carry on operations with, the bar of steel so stroked—contact by friction causing the adhesion of powers if in affinity. A little time ago, we asked,—Whence came the aura, or illumination which surrounds our world ? it must come from the particles of which *the world* is composed ; if so, each power or energy has illumination, when acted on, though unseen by us, derived from the molten interior of the world ; and in *proportion* to the diameter, or thickness of.

our Earth, or any of the planet globes in space, so is the height or thickness of the aura which surrounds each. The scum or crust of the earth comes from the molten, is of the quality of the molten; and the latent heat in all particles or atoms of matter is developed more or less by their surroundings, and the chemicals brought to play on their energies; and in *proportion* as those energies are brought into *intense* action, so does the latent heat develop itself to our vision or eyesight, as light or flame; but the circumstance of *not* seeing the light, till the energy is at a given temperature, is the fault (so to speak) of our retina; the light of a candle is overwhelmed by the light of the sun, yet the light is there, and is seen if the greater light be shut out; and in proportion to the denseness of the darkness is the power of the candle-light perceived. Phosphorus saturates the earth, it enters into all bodies; its powers and capabilities have been grossly overlooked; oxygen has reigned king in science, but phosphorus is the queen; and her influence, though almost ignored throughout the kingdom of science, is subtile and powerful; it acts and regulates the royal family of elements; its influence is felt throughout the realm of substances, and is the great LIGHT power, which, streaming up from earth energies or powers, produces the aura, or light atmosphere, which envelops our earth and other worlds.

To man's ordinary vision, the light or lights coming from the earth are not perceived, and their existence is denied, though, if men would reflect, they must acknowledge that the world's aura must come from the substance of the earth, and ascend past their bodies, to its strata in ether. Now that aura as it ascends carries with it the powers and energies of the metal, earth, or other substance from whence it came—evidence of this we have through the faculty of smell. As the fumes from earth particles rise, we are conscious that the virtue or power is passing from the solid to the air above us, it is perceived by smell, but not by sight; it is obvious therefore, that, however subtile or refined or attenuated those fumes, fragrances, or essences may be, they have a body, a shape, an existence; they are the *soul* of the body of the metal, earth, or plant from whence they come; and it is only our limited powers of seeing, which prevent us being annoyed, perplexed, and distressed, with the varied colours of light, floating upwards; lights coloured in accordance with the character and quality of the substance from whence they spring. Every substance we call smell, is the *soul* of the substance from whence it comes; it is itself a substance, a body; powerful, energetic, healthy, or deadly,—depending on the nature of the organic substance which absorbs any portion of it; witness the power of miasma, the death fumes of charcoal,

or the health-restoring properties of iodine, when inhaled as in the sea-breeze. All *substances* or bodies—as earth, minerals, crystals, vegetables, fish, birds, beasts, and man—are impregnated with phosphorus, and give out light, which ascends with the fume or essence of the body from whence it is drawn by atmospheric attraction; smell and pure air are the great detectives of this great fact in nature; they out-distance vision, as an eagle would a sparrow. The souls of plants and earth being lighter, more ethereal than air, float upward till they reach substances more ethereal than themselves, as air escaping from the gills of a fish escapes, ascends, and is upborne by water past the fish, till it reunites to its kindred air above: doubtless the fish cannot see the little globule as it ascends, but there it is, perfect in its atomic shape, and power; and seen by man, the air-breather, because surrounded by a less dense fluid.

As the fact of light-emanations from all substance is almost new to science—is not yet acknowledged in the schools of science; and as the truthfulness of the fact is of essential importance to the great end we have in view, of linking soul to spirit, independent of body:—body, that visible ponderable substance, recognised as the Alpha and the Omega of man by many, I will shortly give a few results of experiments made by me since 1853, on animate and inanimate substances, corroborative of the experiments made by Baron Reichenbach of Vienna about the same time, but then unknown to me. He, with wealth, time, and opportunity, combined with energy, entered systematically into the phenomenon of grave-lights, and other lights alleged to be seen by some individuals, and the result has been the publication of a work of extraordinary interest to those who have made the physical and mental of man their study.

Before entering fully into this interesting division of our subject, I would recall the reader to the first great branch of our thoughts, “Body.” We have taken a rapid view of solid bodies, such as the earth’s, and outspringing from them on our planet is the class of substance called vegetable; almost infinite in variety of form, but firm or half liquid according to the nature of the plant, from the oak, to the garden balsam, or water lily; yet each possessing self-subsisting, self-creating powers; each having medicinal, nutritive or poisonous qualities, according to the nature of the animal digesting—the food for one being poison to another; the fragrance or aroma from this form of life or substance proving that there proceeds from vegetables a soul body, effective for good or evil, though *unseen* by us; these soul bodies of plants become dispersed by the powerful and diffusive energies of air, because of their not

being possessed of the *living spirit* of intelligence to hold them in cohesion.

Fish, birds, and animals, are subject to the same range of action, some being food for other living bodies, and some being poison; *all* throwing off effluvia, or substance in tenuity; unseen yet felt, and what I call soul, but devoid of the spirit or intelligence which invisibly continues with or adheres to the visible body; the most powerful proof of which is to be found in our Menageries or Zoological collections, by any one rambling through the several departments of animalized nature, as there caged. Man is subject to the same law, though in consequence of his affinity to his neighbour man the law is overlooked; we are as little conscious of it as those animals are of the effluvia which arises from them and their companions.

The Body of Man is the outer court of the Soul and the Spirit. So wonderful—so elaborate—so skilful is the architecture—so full of extraordinary combinations, and each combination so full of beauty—of adaptation of parts for utility, that men frequently devote their whole lives to the examination of a single series of combinations; and are so absorbed therein, as to forget or neglect the existence of other proofs of skill by the same Architect; whilst others, persons of a more generalizing mould of brain, sweep the circle of science within the range of their vision; and find all so complete—so perfect—so beautiful—so fitly joined in harmony; and the traceries, the mouldings, the carvings, indicate such completeness of finish; that without hesitancy, they declare there cannot be another—an inner court of superior beauty and perfection; they see no entrance, and *therefore* they assert there is none;—and by voice and pen laugh to scorn the assertions of those who have for themselves seen and enjoyed the glories of those inner edifices of Soul and Spirit. So wrapt are they in their idea, and the beauty of the external ornamentation—so full does it seem to them of life and power—that failing to see the Architect, they declare the building created itself—no architect planned its proportions—created its elements, arranged those elements in divisional order and harmonised them into a whole; but that they came into existence and jostled themselves into order and beauty. That the pavement of earth, with its beautiful strata of masonry—the walls with their mountains of granite—its tracery of trees, of shrubs and flowers, almost infinite in variety of form and colour; with a roof so high as to give scope for the ponderous balls of light to circle—to flee in the azure vault, so as to be seen by men in all their spherical beauty and atmospheric loveliness, are SELF-CREATED. How strange! While other men who have a full appreciation of the same beauties,

but have been in the inner court, are branded as dupes—impostors—fanatics—insane. Ah! that inner court, Spirit—few have courage to narrate its glories—its magnificence—its surpassing splendour. Its architecture is so chaste, so refined: its pavement of fragrance—its walls of crystallized ether—its dome of sacredness, are so overpowering, that the “Seer” feels it a desecration to enter the lists of antagonism—Therefore Goliath stalks abroad, and David tends his sheep.

Man occupies a position not large in dimensions, but powerful in comprehension, and in variety of powers. As a unit of the species, let us consider self, and Man will be found a semi-solid body, composed of flesh, bones, and blood, so far as sight or vision is an evidence of the truth; and as you and I are individuals of this class, I wish us to throw our thoughts, common-sense, and experience, into the consideration of ourselves, physically and mentally; so that we may solve the problem, “DOES HUMAN LIFE EXIST AFTER PHYSICAL DEATH?” With the fast man this question may be tossed off like a glass of wine, and with the toast of “a short life and a merry one;” which means practically heart-breaking to the mother, anguish to the wife, and misery to the children; or it may be answered by a kind of half-joke or sigh, “We must chance it.” Either are mere evidences of ignorance or thoughtlessness. To the man or woman who *thinks*. To the bereaved one whose loss of wife—of child—of parent—of sister—of brother, has torn the fibres of the affection, till the body has seemed unfit for action,—a living lump of solitariness, the question we have propounded is a life question. Are the departed of my affections still in life—Shall I live, shall we? Is it possible we may again meet? To such, the question is vital;—and even to the man if there be one—who has only himself to think about, the solution of the question, if he be middle-aged or older, has a power of an intense character:—I therefore desire, that we face this branch of our inquiry, with business-like adroitness—it is a branch we are all connected with; we are of the human, MAN—and therefore able by our personal sensations, or the evidence of others of a like nature to ourselves in whom we have confidence, to weigh the evidences about to be produced; and if our experience does not *yet* come up to the point declared by others—there is the way open, for each to test for himself; it is one thing to deny, it is another thing to prove. I may deny the existence of Holland, because my experience is that there is no such place, though it is asserted by others; yet if I will but do as desired, devote a certain portion of my time and money, and also follow the directions of those who assert they have been in such a country, I may have my scepticism overcome

by the evidence of my senses, and be brought to acknowledge the fact that Holland exists. I said that man, according to his eyesight, declares that he consists of flesh, bones, and blood; but the chemist tells us, those are mere general terms for the exterior character—that man is really a compound of various substances. On page 167 the general elements of man were referred to—let us take the analysis, and in it we shall find the germ of a mass of the wonders or phenomena which uprise in Man:—

Water, Albumen, Sugar, Mur. Pot. and Soda, Common Salt, Phosphorus, Lact. Soda, Phosph. Soda, Sulp. Potass, Oxide Iron, Sulp. Iron, Phosph. Lime and Magnesia, Carb. Lime—the major part of which, in their primitive condition, if thrown into the fire, will develop flame of various colours visible to the eye.

We find, on an examination of the constituent parts of Blood, Bones, Oil, Fat, &c., that the human body consists of water in the proportion of 80 parts out of 100; in other words, Oxygen and Hydrogen condensed to a liquid is the chief constituent of the visible body we can call Man; and the remaining portions are Lime, Soda, Iron, Salt, Potass, Phosphorus, &c. When therefore, we think of and glory in the “well-knit frame of man,”—man the beautiful, the perfect,—that spirit cannot exist but as displayed in the physical structure of man—legs, arms, &c., we are taking a very limited range of Divine power—a range which cannot be maintained on a thoughtful consideration of the chemical constituents of that body, a mere tissue of water, albumen, and lime, with a sprinkling of salt by way of seasoning; a tissue to us pleasing and perfect (so doubtless is the body of a frog to a frog!); and to suppose that the spirit, acting in and making that tissue of substances, cannot exist, cannot live, when the chemicals are slightly altered so as to render them invisible to our organ of sight, the eye—is to narrow our intellectual power of discrimination—is to live in our fortress, and assert it impossible that we or any one else can live or act, or defend ourselves in any other shaped piece of substance. To illustrate the foolishness of the idea, let us take Man, man in his perfection of mind and body; let him lead a soldier’s life, and have his legs and arms shot off; look at him, what constitutes the man? his body? No. HIS SPIRIT. The spirit can think, plan, and order in all its power and vigour, without either flesh, arms or legs: consider a moment, but for the chemical waste going on requiring a stomach, &c., man could be deprived of the whole of his body from the chin downwards, and still be the man—the spirit; as active, as ingenious, as analyzing, as

effective for mental exertion, as ever. Look at him now in your imagination; in shape a sphere—about 9 inches in diameter—a mere football in size, shape, and appearance; despise, laugh and deride that shape as you will, the spirit—the intelligence, is still there, in all its power and its intellectuality; allied to a few ounces of water, lime, and phosphorus; and as we shall hereafter perceive, ready and willing to remain there, so long as the required chemicals are in a healthy state; but let disease, or in other words, a change in the chemicals take place; the spirit then no longer approves of the union, and like a man in a damp house, the mustiness and ill-favour of the dwelling forces him to leave for elsewhere; and our privilege it will be to show that there is an elsewhere; and that the spirit is there to be found, as active and as vigorous as heretofore; but owing to its increased elasticity, lightness, and improved position, capable of effecting results as much more intellectual and useful, as the enjoyments of the man are superior to the child playing with his rattle. Having proved that man physically is a composition of chemicals, we are naturally to expect that the chemicals will show the same *affinities* and *repulsions* while mortared in the shape of a body, instinct or pervaded by the living principle called life? And if salt, iron, potass, phosphorus, give out lights in their native state, we have to expect the presence of those lights, or soul emanations, wherever they may be, and according to their relative quantity. Man's body being found to consist of earth's elements, we have to expect in that body the medicinal or other powers usual to those elements. The knowledge of these facts will assist the student of nature to understand a portion of the phenomena developed by "Mesmerine," or human effluvia, or soul essence, ever exuding from man; when it is absorbed (as in miasma) by any individual while in a negative or receptive condition.

Having thus traversed the solid—the BODY of nature in several of its developments; and asserted the fact of soul or apparitional emanations issuing from each division of that body; the path is opened naturally to consider more fully the second portion of our subject—SOUL.*

[To be thought out in June.]

* As one of the ethereal soul elements, it would be well to examine and ponder over the nature and properties of Light. Professor Tyndall has conclusively proved that the true character of light is *darkness*. That when a ray of light is passed through a glass vacuum, the substance is lightless while passing through. That not till the substance strikes the floating atom particles outside, is the phenomena produced we call light.

I DIFFER.

By JOHN BEATTIE.

EVERY one thinks, but what all are doing few care to do with that precision necessary to gaining a knowledge of any exact science.

After a clear perception of things, and their conditions, cultured reflection does for the mind what healthy digestion does for the body. The food taken is not always a measure of strength to be derived, nor can the number of disconnected facts perceived be an indication of the knowledge possessed.

Science is systematized knowledge, or facts reduced to law, which can only be done by reflection on the existence and relative condition of things, as they appear to us; we can only judge of appearances; all else lies hid from our eyes. We judge of phenomena as they come before the mind; every new fact observed must be looked at from all points, its relation to established science minutely seen, and its place in the category of knowledge exactly noted; every sensual judgment must be sifted by the purest reason before conclusions can be safely come to. In doing this we must be careful in seeing that all knowledge consists in knowing the condition of things; and in defining what we know, equal care must be taken not to confuse by using definitions of the qualities and conditions of objects as if they were entities in themselves. Every word ought to be the symbol of some thing or things in existence, or of the quality or condition of their existence. In the art of definition consists the whole science of right reason.

I have been led to make these remarks by reading your articles in the first issue of the Magazine under your care. The little I know about science, and the inferences I draw from your teaching, are at such variance that I ask you for a short space to express my opinion, and I ask you for light if I am wrong.

You say much in favour of correct definition, and now and then you are strong against Materialism, but in words only, for the principles you lay down are materialistic in the fullest sense. A clear inference from your paragraph (page 165) is, that matter and spirit are transposable, or that matter and spirit are but different conditions of one substance, and may pass from the solid through the liquid, the gaseous and "ethereal" on to spirit, from impotency and complete inertia up to potency and force.

The greatest Materialist affirms no more; and if true, your spiritual castle must fall. I submit, however, that the theory

is unsound, and that mind cannot be conceived of as material in any sense whatever. We are ignorant, and ever must be, of the essence of either matter or spirit; we never can know them as they are, but only as they appear. Why then do I insist upon them being essentially different? Because they are governed by different laws, antithetic to each other. Matter is passive, spirit is active; one impotent and dead, the other life and force; one the conditioned, the other the conditioner; one subject to a set of laws called physical, the other to laws not physical, such as all connected with mental power; the one composing the universe of effects, the other that of causes; but as all power is ever active, to the mind they must appear to be correlative. Matter may be a projection of the mind, but all science proves matter cannot evolve or develop mind. As your space is so limited, I will not discuss this point further, but will briefly allude to one or two other differences. You speak of light and space as "substances," and at page 151 allude to the former as being "transparent though thousands of miles in thickness, and of stars being seen through it." Now I believe light, like sound and colour, to be mental conditions, these conditions being produced by forms of motion of themselves invisible. Light only renders things visible, but is itself invisible. I cannot be under an error, for lower on the same page you use the words "Light will be useful as a substance." If any demonstration of science is more positive than another, it is that light is motion. Lastly, you speak of "oxygen and hydrogen as powers," and as possessing energy. They are material conditions and possess no more energy or power than a piece of stone until under the control of the one universal force—Mind. When put in harness by mind, they are then pliant and yield to the intellect and will of mind.

Your opinion relative to the absence of heat in the solar-ray is, I think, wrong; I believe the cold on the high mountains is the result of radiation. The valleys are protected by a blanket of moisture, making them cool in summer and hot in winter.

[The foregoing article is thoughtfully worked out. That the sun is hot is as obvious to our sense of feeling, as that the sun sets and rises is to our sense of sight; but our experiments, examinations, and deductions are that the substance we call the rays of the sun is cold, and that the sun rises is an optical illusion. As Editor we desire as soon as possible to only hold the scales, while minds—English, Scotch, Irish,—gather up and put in the one scale or the other, through the Magazine, the facts in nature, so as to ascertain the laws governing "That which is." Carrying out this plan we are ready to hear "counsel for the

other side." In the meantime, to neutralize the nettle sting of the article, let us use the dockleaf, and think that *motion* indicates substance moved, and also of another substance which set it in motion, whether external or internal it matters not.

The blanket idea of moisture in the valleys is really a proof that our deductions are right. We have a blanket on our bed at night, not to keep out the heat, but to keep in the substance we call heat of the body; the blanket neutralizes the cold active substance, something that exists beyond the blanket. The primary difference between physical and other substances does not annihilate either the one or the other.

The idea that all external phenomenal substances are merely ideal—merely the action of the person's mind, that this Magazine is ideal, a mere phantom, that our wives, our houses, are mere phantoms, and that our friend's foregoing article is a phantom, seems to make us personally the *only* mind in the universe. Is it so?

Since the above was written and in type, Professor Tyndall has given a lecture on Heat, at the Royal Institution. He, by a series of experiments visible to the audience, *proved* the declarations made by us in the April number of the *Spiritual Magazine* and in the note above. Tyndall declared, on the 19th of April, that which we have for twenty years in print contended for.

The declaration made, which will now become an axiom in Science, was, "*They never had creation of power or motion out of nothing.*" From the earth to the sun and the planets, substance connects the one with the other. The substance which we call light passes through it as easily as it does through a glass window.—ED.]

OUR PROXIMITY TO THE SPIRIT-LAND.

BY A SCOTCH MINISTER.

PERSONALLY I have had no experience of what is currently denominated Spiritualism, considerations peculiar to my position have hitherto precluded me from investigation; but I have had what I may call incidental experiences that to my own mind constitute a strong presumption in favour of the truth of Spiritualism, and suggest the probability of its practice being conducive either to much evil or much good, according as that practice is ill or well regulated. I am aware that many others have had experiences similar to mine, and when I record a few

instances not a few readers may think of "face answering to face," and some who are sceptical may be led to admit that probably Spiritualism may be true.

The experiences I have referred to consist of information supplied to me in dreams and visions, affording evidence that my position, plans, &c., are well known to beings that are not in mortal flesh—beings who take a kindly interest in my welfare, and have it in their power to communicate with me. I have said "beings;" I do not forget that the information so generally communicated to me when asleep, and sometimes when awake, may be from a kind condescending Heavenly Father direct, but I think it more probable that, as He employs parents and others to be almoners under Him, so He may employ angels or spirits of men who have left this life, rather than deal with us more directly; nor do I forget the difference between subjective and objective. I am ready to admit that an experience that is merely subjective may at the time be regarded as objective, and may by memory be so regarded in all time coming. While about to speak of dreams as a medium of revelations I should premise that up to the days of manhood I regarded them as unworthy of notice. For example, I occasionally delivered scientific lectures, and one favourite topic was Memory, Dreaming, and Insanity. I dealt with the three in connection because of their relation—as I regarded them—to the "law of association," taking for granted that a dream was merely a sort of "brown study," in which the train of thought held on its natural course, unmodified by volition, by intentional thought, or such arrangement of ideas as denoted intelligence. Like most others I had many dreams in youth, especially at times when my mind was occupied with plans for future life and wondering in what direction seemingly conflicting events might carry me. But I paid no attention to these dreams. One class of pictures were frequently presented to me. Looking back upon them from my present position I can see that they not obscurely sketched leading events in my then future history, although I failed to take from them the guidance and comfort they were adapted to confer. A change, however, "came over me" about a quarter of a century ago. I had a dream which impressed me very deeply and rather comfortably. What I had in waking hours sometimes thought of as a barrier to things I wished to attain seemed easily and speedily surmounted. I was in a new region, and felt agreeable surprise. The feeling produced by the dream often recurred throughout the day. It was not the thought of the dream that recalled the emotion, but the prevailing emotion that frequently recalled the dream. The same evening, quite unexpectedly,

a proposal was made to me regarding an important business matter that gave rise to feelings akin to those excited by the dream. This gave rise to questionings as to whether the dream could have been any foretelling of the proposal. My mind was thus at once led to investigate what was to it a new subject. As time went on the dreams which preceded unexpected events seemed so distinctly to represent them that I came in course of time to regard certain dreams as undoubtedly prophetic. Several important and well-marked changes in my position in life have taken place during the last twenty-five years, some of them very unlooked for up to the time of their occurrence, but I am safe to say that I have been led to expect most, if not all of them, before they actually took place, and before I had any reason to expect them, except the reasons supplied by the dreams.

The idea of mere coincidence cannot be taken as explanation, because the instances have been so numerous, stretching, as I have indicated, over a long series of years, and relating to a great variety of matters. But I would not by any means have it understood that all my dreams have been prophetic. Those who are so have certain well marked characteristics. They are not the renewal of any train of previous waking thoughts, nor are they of the "brown study" character, such as might be accounted for on the law of association. The scenes presented must be such as have not been pictured to or by the mind during waking hours, and there must be an *orderly arrangement* of scenes or ideas, such as indicates the operation of active intelligence. Even when orderly arrangement has taken place, I cannot depend upon the dream if health has at the time been deranged, more especially if anything is wrong with the stomach and liver. When there has been orderly arrangement in such circumstances, if the dream promised something unhappy, I have learned utterly to disregard it or to take it as indicating the very reverse of what is to happen to myself or to others for whom I have to be careful. I have been led to conclude that when there are any gastric impurities or biliousness, spirits who are tricky, deceitful, or malicious have more ready access to the mind than when one is in good health, with pure blood only supplied to the brain. When dreams are prophetic the representation is not always a picture of the thing that is to happen, but of things that are *analogous*, such as a swollen river representing a great difficulty, and getting across the river more or less easily a representation of success. The language employed is, so to speak, usually *figurative* language. But if one who is favoured with such dreams pays due attention to what follows in fulfilment, he will

come to understand what certain appearances represent. In this way so much of a well understood language will come to be established between him and the kind agents, whoever they may be, to whom he is indebted for the dreams. Care is taken that room enough is left for the development of my own mental powers. The information given may, as respects that, be likened to information supplied by friends at a distance or near by, who have come to know what others have arranged for, and who communicate the information for one's guidance.

If any question were raised regarding the value of such dreams the best reply might perhaps be to give some examples of dreams and of the events which I regard them as having predicted. To do so at present would make this article too lengthy. I may refer to their effect in relieving me from groundless apprehensions and preventing me from attempting to secure results that would be found in the end to be beyond my power. Phrenologists tell me that I am very full in caution; that so much is this the case that if the caution were not balanced by firmness and hope I should be a very timid man, and would be much given to doubt and to be needlessly afraid of things going wrong. The dreams benefit me in this way. Say that a party in whom I am specially interested, and in which there are several young people, start for a "day's outing;" that they have fresh horses to the carriage that appear rather restive; night draws on before the party returns. The hour is long past at which they purposed to return. If I had no bad dream last night no dream that could represent danger or injury, I have no apprehensions because my young friends are so late of returning. I know they will make their appearance by and bye all right. Again, I am arranging for a journey. The expense and time required will be considerable. I shall require to arrange for some one to take my place; I intend endeavouring to complete arrangements on the morrow. When I awaken in the morning I abandon all thought of the proposed journey because of a dream I have had, and as time goes on find that it would have been a great mistake to have gone on that particular journey. I have some occasion to undertake a short sea voyage. It is a season of the year when the weather may probably be rough; I am a bad sailor, and there may be even cause to apprehend danger. I think at bedtime of reluctantly writing to decline. In the morning I resolve to go, feeling sure that no serious difficulty will come, and that I shall reach home in comfort. I am called in the course of the day to visit one who is taken seriously ill; the symptoms indicate much danger; I feel no apprehension; I know the sick will yet recover, because I had no dream intimating the

contrary during the previous night. I am, say, connected with a concern that requires very soon a considerable outlay of capital; estimates have not come in so early as they were expected; I am uneasy because not knowing what sums may be required against an early day. I rise in the morning well informed, having seen in sleep rows of figures giving the exact amounts that are to be required for the several departments of the work, while some of the items although agreeing exactly with the estimates when they come in, differed considerably from what I had previously conjectured they might be.

On some occasions I have heard words spoken which I know could not be from mortal lips. On two occasions this happened immediately before or immediately after I awakened in the morning. It might have been that the speaking awakened me. What I know is that after being awake the words spoken were, to use a homely phrase, "ringing in my ears." On a Sabbath morning I thus heard the text quoted, "I am the Almighty God, walk before me and be thou perfect." This was not a text familiar to my mind, because I had never heard it preached from, and had seldom heard it quoted. I was quite familiar with the kindred text, "Fear not, Abraham, I am thy shield and thine exceeding great reward." I was engaged to preach for a ministerial friend in the forenoon, and had prepared a sermon on a different text. Thinking that some were to be in the congregation whose case might make it important for them to have their attention directed to the text I had heard quoted, I prepared and preached a sermon from that text. It never struck me that the text might be intended for myself. There was nothing special in my circumstances at the time to suggest such a thought. Circumstances, however, arose soon after that furnished me with no little occasion to lean upon the text in question. On a subsequent occasion I heard the words, "Keep up good heart and hope; trust in God, and *expect success*." I have made the two last words emphatic, because they seemed in the recollection of them to have been pronounced with peculiar emphasis. At the time I could form no conjecture regarding what the words could possibly refer to. I wrote to my "better half," who was at a distance, telling her what had happened to me and saying that certainly some great and seemingly adverse change was about to happen to us, but that I would cherish no fears. I would "expect success." The need for such encouragement soon showed itself in a very unexpected form. For a year or two the words "expect success" were often reverted to in times of need, and certainly the expectations they sustained were not disappointed.

It will be easily understood now that I was early ready to

conclude that Spiritualism might be true. If spirits could so communicate with me when I was asleep, it seemed highly probable that they might be communicated with in a *séance*, especially if any of the party got into a complete or semi-entranced state. I would further be understood to maintain that, on the supposition that spirit intercourse is possible, much harm might be the result, much delusion take place, if precautions were not adopted to prevent the influence and teachings of evil spirits.

Although I have, as intimated, seen nothing of what is popularly called Spiritualism, I have had something to do with a case of what is called "extasis," and, if thought suitable, may give some account of this in a subsequent communication.

UNIVERSAL DELUGE.

By C. M.

MODERN Science says that a universal deluge was impossible because we cannot conceive of any "efficient cause;" and not forty, nor forty hundred days of any number of inches of rain could raise the sea-level by an inch, because rain is but the recondensed evaporation from the sea, and having come from it cannot increase its volume by returning to it. "*No doubt but ye are the people, and wisdom shall die with you.*" The Scripture does not say that it was the *rain* that swathed the world in deluge; nor does it say that the earth was wholly submerged at every part at the same time. The rain and accompanying meteorological disturbance were secondary, and attendant on the *immediate* cause—the breaking-up of *all the fountains of the great deep*. How? By what anterior cause? There is an efficient cause not only conceivable—"Science" to the contrary notwithstanding—but also very expressly indicated in the Scripture itself, in the traditions of time immemorial, and lastly in the *latest* discoveries of Science itself. Science is so far right at least that there is but *one* conceivable efficient cause; to wit, a sudden violent change of large amount in the *inclination of the axis of rotation of the earth*, with reference to the ecliptic.

La Place, that prince of philosophy and science, had the conception of this, when he wrote a century ago of the "consequences of a sudden shock to the earth." "Its axis of rotation and its diurnal motion would be changed; the oceans would leave their levels and rush towards the new equator; the majority of men and beasts would perish in the *universal deluge*;

entire species would be annihilated; and every monument of human industry be laid in ruins."

Why may the effects not have been produced rapidly by the returning action of the "oceans, which would leave their levels"—the breaking up of all the fountains of the great deep—by a sudden change in the direction of rotation? Cuvier, another *philosophic* scientist (as distinguished from the mere "specialists" of the present day), was so sensible of the overpowering evidences of an immense catastrophe having produced a violent change in climatic conditions, that he concluded with reference to the glacial and other theories which involve slow secular motion, that "they are altogether inadequate to account for catastrophes which must necessarily have been sudden;" and that "it is of no importance whether they be true or false, for they explain nothing, since no cause acting slowly could possibly have produced sudden effects."

But, in the meantime, Science—though it has not quite found out that the axis shifted *suddenly*, or only by slow secular change—nevertheless, has found out that it *has shifted*. Most people wonder what was the advantage of the late Arctic Expedition, and what they got by going. They brought back what was worth ten expeditions, the verification of Holy Writ, and the confusion of the "Science" that maintained that "*all things continue as from the beginning of the creation.*"

The naturalist of the Expedition, Captain H. W. Feilden, reports :—

Miocene beds, including a *thick seam of coal*, were found to exist as far north as $81^{\circ} 44'$, and the shales and limestones of this formation yielded abundant examples of the *flora* of that epoch; thus proving the existence, at a comparatively *recent geological period*,—(mark this)—*of a temperate climate within 500 miles of the Pole*. Carboniferous limestone beds form the promontory of Joseph Henry. Post-pliocene beds of great thickness were found, some of them at a height of 1,000 feet above the sea-level, showing that a *great and rapid change in the elevation of the land* must have occurred.

This rapid elevation of a large area of the crust in the northern hemisphere may have coincided with the sudden extensive depression, as already indicated, at the Antipodes. This aggravation of the displacement in the distribution of the earth's external mass, would still further affect the angle into which the polar axis would be thrown.

Another officer, Mr. H. C. Hart, reports that "no less than from twenty to thirty species of *flowering plants* were obtained between 82° and 83° N."

In a lecture on the results of the Expedition, Mr. Clements Markham summarises the reports on this part of the subject as follows :—

It has long been known that at Disco, ten degrees further south, there had been, in a comparatively *recent geological period*, forests growing with fifty

or sixty different species of *arborescent trees*, some evergreen, though mostly *deciduous*. The Expedition discovered excellent tertiary coal in 82° N., and brought back impressions of leaves, showing that luxuriant forests had once grown so near the Pole as that. The wonder did not stop there, for unless there had been such a *change in the axis of the earth as astronomers declare to be impossible*—(*Where wast thou when I laid the foundations of the earth?* saith the Lord)—those forests must have been exposed—no matter how warm the climate at that period—to a *darkness extending to 140 days out of the year*. . . . Other explorers had discovered wood in the now frozen regions of Bank's Land and Prince Patrick's Island, *with the bark on*, and which had evidently *grown where it was found*, showing how *extremely rapid* must have been the *changes of climate* which had taken place over the polar area.

So, then, the last words of Science quacks are that, the *axis has shifted*, and apparently *not* by slow secular motion, but by a change *extremely rapid*. So, then, at even when the sand is near run out, Science begins to find that the Word written 4,000 years ago was "more or less" true.

In the Book of Facts we have: "All the Fountains of the Great Deep were broken up, and the windows of heaven were opened. And the waters prevailed to the extreme (~~was~~) upon the earth; and all the high hills that were under the whole heaven were covered. And all flesh died that moved upon the earth, and every man, all in whose nostrils was the breath of life, all that was in the dry (land) died. And Noah only remained, and they that were with him in the ark."

[Our main object is to destroy the want of confidence in the Biblical historical narratives given in times long ago, and so strangely preserved, and now by us as a nation used for examination and confirmation. The historical narratives have been assailed, because they were interwoven with the narratives of spirit communion and help. If the one could be found untrustworthy, the other was also untrustworthy. Towards the great main object we have of proving the immortality of the human race, we desire to buttress our positions by ancient evidences sacred and secular—evidences which cannot equitably be rejected.—ED.]

WHAT IS A MIRACLE?

To avoid "scientific" hair-splitting, we at once state that all the creations, animate and inanimate, visible and invisible, are natural; yet, as the astronomers use the words, "the sun sets," "the sun rises," though it never does: so we use the word "supernatural" as distinctly applicable to intelligent life in a condition of body and knowledge and power superior to us as men. We care not what you call it—ghost, spirit, angel, or devil.

Light is a threefold substance—so is man.* We are spirit, soul, and body. When we pass away, we become twofold—spirit and soul; and when in that state, can see and do things we are now unable to do.

Having thus cleared the path, we state A MIRACLE TO BE SOMETHING DONE INTELLIGENTLY BEYOND OUR POWER AS MEN. As a test of supernatural life and power—If I desire that any named inanimate substance be moved without human contact or machinery, and it is moved and raised off the ground—I have the proof that supernatural or ethereal beings see me, hear my words, and they favour me by consenting to do what I desired. Obviously, if the whole stopped there, the incident of itself would be as useless as if the raps of the postman were only something to startle and amuse us, without our taking them as signs to open the door to the intelligent agent who made the noise, and receive the something of weal or of woe he had to deliver. The rappings therefore, of a postman or messenger, are the same in intent as the rappings of a spirit; and if we use our common sense, we have the message of the invisible, in as many varieties of manner as we have in ordinary life. The human voice when in action, is mere rapping on the air; the invisible air conveys it with its modulations to the somebody we wish to communicate with. Putting aside the other evidences of invisible intelligent life around us, let us keep to voices, by means of which personal and general knowledge is conveyed to us. The extraordinary story of Joan of Arc has been dramatised. When a girl, she *heard* voices, and *saw* spirits, telling her she was appointed to assist in delivering France from the yoke of England. Those spirits led her, guided her as promised; and she drove the English out of France, and placed the true King of France on the throne. Up to that time, she never moved officially till the *voices* told her; and it is narrated that when she was not on the field of battle, the French were overcome by the bravery of the English, but whenever Joan of Arc appeared there seemed to be a drowsiness and inertness in the English soldiers, and they were defeated as the voices had promised. We have the same method and result of the action of supernatural beings narrated in the Bible. David heard “the voice,” saying, “Come upon them over against the mulberry-trees, and when thou hearest the sound of a *going in the tops* of the mulberry-trees, then bestir thyself, for then shall the Lord (with his hosts) go out before thee to smite the host of the Philistines.”

Personally, I know several who are now-a-days so guided,

* Light is wave motion say some. Light is darkness say others.

and the fact of supernatural beings doing their appointed work for and with man, under fixed SUPREME laws, explains why we may trust that the miracles mentioned in the Jewish and the Christian Scriptures, the historical narratives of miracles strewn through past ages, and the affirmations of credible witnesses in our days, may be frankly accepted as true; and that all the spiritual gifts mentioned by St. Paul are still in action.

The majority of the clergymen in our churches and chapels act as the right hand of Deists, because they publicly declare that miracles have ceased since the days of the Apostles—a *downright* untruth. The Almighty power for man is as much in action now as in the Apostles' day. Angels are seen now as then. The gift of foreseeing future events, the gift of healing, the gift of miracles, are in existence now as then. The every year spring and summer fruits of the Divine giving of the supernatural, in all their freshness are in our midst; but, Sunday after Sunday, we have doled out to us a few ounces (verses) of the "preserved phenomenal food" manufactured about two thousand years ago, and are told that it is all we have to live on till next Sunday. No wonder sixty-seven out of every hundred of the population refuse to use it, and go elsewhere for something that has a freshness in it.

Since I have freely and publicly spoken out some of my knowledge as to the supernatural, I have had private family histories narrated to me of an extraordinary kind, which unfold facts that should cause all thinking Atheists and Deists and mere Sunday Christians to read life from a new page.

DIVINE VENGEANCE INVOKED AND OBTAINED, RECORDED ON THE MARKET CROSS, DEVIZES.—This cross was erected in the year 1814, by Henry Viscount Sidmouth. One side of the cross presents a memorial to posterity of the awful dispensation of Providence in avenging perjury, and is recorded thus:—

The Mayor and Corporation of Devizes avail themselves of the stability of this building to transmit to future times the record of an awful event which occurred in this Market Place in the year 1753; hoping that such a record may serve as a salutary warning against the danger of impiously invoking Divine vengeance, or of calling on the Holy Name of God to conceal the devices of falsehood and fraud.

On Thursday, the 25th of January, 1753, Ruth Pierce, of Potterne, in this County, agreed with three other women to buy a sack of wheat in the market, each paying her due proportion towards the same. One of these women, in collecting the several quota of money, discovered a deficiency, and demanded of Ruth Pierce the sum which was wanting to make good the amount. Ruth Pierce protested that she had paid her share, and said, "She wished she might drop down dead if she had not!" She rashly repeated this awful wish, when, to the consternation and terror of the surrounding multitude, she instantly fell down and expired, having the money concealed in her hand.

PROSECUTION OF MEDIUMS THROUGH LAW COURTS.—LAWRENCE—MONCK—SLADE.

BY A BARRISTER.

LAWRENCE'S CASE.—It may not be uninteresting, perhaps, for our readers to have laid before them—in outline only, it is true,—the fact and points of law in the case of the *Queen v. Lawrence*. The interest attaching to this case rests mainly on the application of the 88th Section of 24 & 25 Vict. c. 91, for the punishment of those who obtain money or other valuables by means of false pretences. Under this Statute the magistrate, Mr. De Rutzen, committed William Lawrence on a charge brought against him by one James Brooks Hulbert, for obtaining one shilling in money, with intent to defraud by falsely pretending that he had the power to summons, or produce and cause to be present certain spirits, whilst in fact he had no such power, but used artifice to deceive the prosecutor.

The Grand Jury at the Middlesex Sessions having found a true bill against the medium, William Lawrence, he was in due time arraigned before a jury at the Session House, Clerkenwell, Mr. Edlin, Q.C., the Deputy Judge, presiding.

The facts, as they appeared at the trial, showed that in the month of October, 1876, William Lawrence held certain *séances* or sittings for materializations and other phenomena, at his house at Bow, the attendance or entrance fee being fixed at one shilling, to cover, as was alleged at the trial, the rent of the room. At these sittings a figure—called, for some reason or other, "*Tonto*"—draped as an Arabian, was observed to come out of a cabinet, improvised by using the recess of the window. Hulbert and several of his companions, having agreed "to trap" William Lawrence, agreed to lay hands on this figure so soon as it should appear. This resolve they carried out; and, according to the statement of the prosecutor and his friends, the supposed materialised spirit-figure was no one else than William Lawrence, masqueraded under turban and shawls. This constituted the charge stated by the witnesses called by Mr. Staveley Hill, Q.C., on behalf of the prosecution.

On the first outset of the case the evidence certainly appeared to tell greatly against William Lawrence, but, on closer scrutiny, it appeared, as stated by Mr. J. Ignatius Williams, counsel for the defence, that great doubt existed as to whether those who swore to the laying hands on William Lawrence were not mistaken. The uncertainty, indeed, was so grave—it may not be saying too much to aver—that in any ordinary case the judge would have interposed and stopped the

case. In this instance before us, the Court not only did not interpose, but on evidence being tendered to prove the happening of spiritual phenomena of a similar character on other occasions, the judge overruled Mr. Ignatius Williams, and prevented evidence proving the facts of spiritualistic phenomena to go before the jury. The injustice done to the defendant by taking this course is self evident. The whole charge rested on the fraud alleged to have been practised, and a fraud implies a *scienter*; the evil intent underlying the criminal act. But the injustice done does not stop here. The prosecution rested its case on the grounds of "pretended production or conjuring up of spirits." This involved the necessity of showing what the word *spirit* implied; for to put a man on his trial for an unknown offence is an outrage on the administration of law.

Mr. Ignatius Williams with keen acumen pressed this point, and on tendering evidence as to what was meant by the words employed by the Crown in the indictment, the Court again interposed and prevented evidence being adduced to prove the meaning of the words *spirit*, *spiritual influences*, *materialisation*, &c. As might be expected, the jury found the prisoner guilty, and the Court passed sentence of three months imprisonment for a second-class misdemeanour—namely, the attempting to obtain money by means of false pretences.

It is evident from what has been said, that William Lawrence, the medium, was convicted and sentenced to three months' imprisonment for the committing of an unknown offence, and when he, by his counsel, tendered evidence of the *bonâ fide* happening of the phenomena, or tendered evidence to explain the meaning of certain words or expressions it became necessary to define, the Court rejected the evidence. A more cruel injustice could hardly have been perpetrated.

The case did not stop here. The indictment itself was what is technically termed, *demurrable*, that is, bad in law, on the ground that as the charge involved, unless otherwise shown, the committing of an impossible act—namely, the producing of spiritual phenomena—the statute against false pretences not applying.

In all prior decisions the Courts have held that a future event, or something of which the truth could not be negatived, was not within the meaning of the statute. So grave was the fault in the record itself, that Her Majesty's Attorney-General granted a *fiat* for the issuing of a writ of error. The restricted function of this writ is to bring before a Court of Criminal Appeal any error apparent on the face of the record—that is the indictment itself.

On the 14th of April the case came before the Queen's

Bench, when Mr. J. Ignatius Williams, with great pertinacity, even boldness, urged these points upon the attention of the Lord Chief Justice and judges of the Queen's Bench. As the case could only be heard on the narrow ground already indicated, the Court of Appeal was unable to hear argument on any points in regard to the exclusion or wrongful reception of evidence, and finally held that the conviction was good. With all due submission to the Court of Queen's Bench, it is difficult to hold otherwise than that the essential requisites which constitutes a false pretence—namely, the misrepresentation of an existing and present, not future, speculative fact, wholly failed in this instance, and that the statute did not apply.

The OTHER TWO CASES which have been so recently before the public—those of Slade and Monck—raised entirely different issues of law—namely, whether the Vagrancy Act applied to cases of this class. To any reasoning mind the judgment given in *Johnson v. Fenner*, and cited both in the case at the Bow Street Police Court, and subsequently in the course of argument before Barons Pollock and Cleasby, would appear conclusive. The Vagrancy Act was originally intended to remedy the abuses practised by gipsies and others in obtaining money for telling fortunes by palmistry and otherwise, that is, the reading of future events by the lines of the *palm of the hand*. It requires some hardihood to understand how this Act could be made to apply to conjuring tricks; for, at the utmost, a spiritual *séance* must be either a conjuring trick, or it is a reality. Nevertheless, Mr. Flowers, the Bow Street magistrate, found that the Act applied; the case for the prosecution on the grounds of conspiracy to defraud having broken down.

In Monck's case the Court of Exchequer upheld the Huddersfield magistrate's decision, and maintained that the words otherwise embraced every conceivable wrongful act done by the hand. With submission it might be asked whether for instance forgery, false coining, were not done by the subtle craft or act of the hand? But how monstrously absurd to apply the Vagrancy Act to these or analogous cases!

The conduct of the prosecutors in these cases savours so much of persecution that the question might be reasonably asked what has prompted the resort to a police and criminal court, where avowedly the prosecutors were not duped, but attended the sittings for the purpose of discovering a suspected fraud. In the case of Slade, the prosecutor, Dr. Lankester, openly declared that he took the course he had chosen "in the name of science." The prosecutor, Hulbert, declared himself to be a Secularist, the secretary of a Spiritualists' Prosecution Society, proved afterwards to have had no existence. The lower strata of Mate-

rialists, who are now numbered by thousands, and intrude their presence into every walk of life, are led by a few quasi-philosophical minds.

To these men, with their vagaries and theories, their material essences and protoplasms, the presence of spiritual beings could only but prove unpalatable; their very existence, it may be added, as living, self-conscious *matter*, necessarily became imperilled the instant facts such as Spiritualists insist on adducing in support of their creed became proven, and were received as established truths. The conduct of these persons is quite comprehensible, but why magistrates and judges should allow their judgment to be influenced, and permit persecution to take the place of thorough sifting inquiry, is beyond comprehension.

A calm, unprejudiced insight into what is happening would cause any mind capable of reasoning to pause. On the side of the Spiritualists are ranged men of high scientific attainments; professional men, whose acumen had earned them world-wide reputation; these and a legion of men and women behind them aver to the happening of the facts; the shadowy imagery of spirit forms are to them realities, for they have seen, heard, conversed with them—they assert they know the fact. On the other side is the phalanx of Materialists and scoffers, who have never inquired, are wholly ignorant of what has and is taking place, but in their disappointment, when put to the test, appeal to laws enacted generations ago, under different circumstances, and which are as inapplicable to modern society as the statutes for the prevention of witchcraft of Henry VIII. and James I., passed in a spirit of cruelty and ignorance revolting to our better natures.

Underlying these modern persecutions is no doubt cowardice; cowardice in facing a new state of facts; cowardice in confronting a timid and disapproving public. That the days of such weakness are numbered needs hardly to be foretold; the day will come when the English public will insist on the right of free inquiry, without dread of criminal proceeding and that remnant of the Witchcraft Prosecution Acts, the 9th of George II. Accusers will be relegated to their proper places of simple inquirers into facts alleged on one side to be true and denied on the other side, and be compelled to abandon the more irksome duties of attending a police court for the less exciting but more satisfactory course of following up and systematically completing tests as to the verity of these phenomena.

PROFESSOR TYNDALL ON HEAT.

ON Thursday, the 19th of April, Professor Tyndall delivered the second of a course of lectures at the Royal Institution on "Heat." The Professor affirmed that the equivalence of things—that was to say that every effect must have its equivalent cause—was a great principle running throughout the physical universe. *They never had creation of power or motion out of nothing.* In the experiments with the thermo-electric pile and the galvanometer, it was the consumption of the heat of the warm face of the pile which produced the effect on the magnetic needle; without that consumption of heat they did not get that effect. The lecturer then showed some interesting experiments to manifest the operation of a curious law—namely, that when to natural gravity the presence of an electric or magnetic current was added, the resistance to be overcome was greater than would be required by gravity alone, and that the excess of strength which had to be exerted was converted into heat. This was illustrated with the electrophorous, but also in a number of other ways. Two heavy pieces of steel were placed a small distance apart, and between them a coil of copper wire was dropped on to a plate of tin below. Before the pieces of steel were magnetically connected, the lecturer counted two while the coil was falling; when the circuit was made he counted seven, showing that the coil was passing through an altered medium, and the resistance encountered was not magnetic attraction. The same thing was most effectively shown by the swinging of a pendulum between two masses of steel; when there was no electric current the pendulum swung freely, but the moment there was a circuit completed the pendulum was arrested. This was rendered still more obvious by the reflection of a beam of light on a screen from a mirror placed on the pendulum. In further illustration of the principle that the overcoming of the increased resistance generated heat, the lecturer caused a copper cylinder containing fusible metal to rotate with great rapidity in an open space between the two pieces of steel, electric communication having been set up. In a minute and a half the metal was poured out from the cylinder in a molten state. The sensible increase of muscular force required to turn a large magneto-electric machine when the circuit was complete was compared by Professor Tyndall to the cutting of cheese or butter. The heat produced by the effort was transferred from his muscles, for no force introduced into the universe ever disappeared, so far as we knew. In another lecture he should, he said, have to inquire how the muscles which by their exertion produced heat did their work, and going

further back he should have to ask on what had they drawn in order to produce that power. Coming to chemical action, as a cause of intense heat, the lecturer showed an oxy-hydrogen flame, of the temperature of 4,000 degrees centigrade. That intense heat, which pierced platinum, was caused by the violence with which the atoms of oxygen and hydrogen rushed together, producing aqueous vapour. Rust was a slower combustion, and the reason why no heat was perceptible in that case was that the heat which was generated made its escape. Professor Tyndall further showed the effect of oxidation on a heated diamond placed in a vessel of oxygen gas, and said it was the impact of the atoms of oxygen in obedience to chemical affinity which produced the glow of the diamond. Before the chemical union of the oxygen with the hydrogen or carbon, those elements were in an atomic state; after union they were in a molecular state. The mental picture of the conduct of the atoms would correspond to the physical illustration of two balls connected together by a spiral spring; when the balls were pushed together they recoiled, and quivered before coming to rest. In chemical action producing heat, the atoms rushed together also, recoiled, and quivered, and it was not the rushing together, nor the recoil, but the quivering, that produced the phenomenon to which we gave the name of heat.

[We insert this article, because of it assisting to illustrate the Ethereal or Soul-power in the Universe of which this earth, and all that therein is, is a part; and which it was and is our intention to consider in the June or July number of the *Spiritual Magazine*.—ED.]

LACK OF KNOWLEDGE: RESULT, VAGARIES OF BELIEF.

WE heard a sermon in April on "I was not disobedient to the heavenly vision." The preacher said "every one had heavenly visions. Dreamy eyes—sentimental girls who read much—boys thinking about their future had visions—mental visions—such mental visions were the only ones we were to expect." So said the blind leader of the blind.

THE *Bristol Daily Post*, referring to the teaching at St. John's, Bedminster, states that at the children's service on Sunday afternoon the officiating clergyman, during the catechizing of the children, brought up the text, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained," and impressed it on the minds of

the children present that he had quite as much power as the disciples; and that on a question being put by him to the children, in case of a dying man being penitent, and requesting of him to forgive him his sins, whether he could or no, the "priest" insisted on the children answering "yes;" also in the event of his not feeling disposed to forgive him, whether he could retain them, the answer to be given was "yes."

THE Editor of the *Rock* says:—"As to physical aspects it by no means follows that because there is no light in Hades its occupants are therefore *unable to see*. Even on the surface of our present earth certain creatures are so constituted that their eyes are of no use to them except in the dark. And the case of departed spirits is probably not dissimilar. Evil spirits at all events are in Scripture associated with *darkness* (as in Eph. vi. 11-12). And it is also noteworthy that in those foul Spiritualistic *séances* the more striking manifestations can only be had *in the dark*.

[If Hades be so dark a place as the *Rock* editor asserts, where does he shove the fire to, and where goes the light therefrom?—ED.]

EGYPTIAN RELIGIOUS CUSTOMS (MARCH, 1877).—Last week was given up to religious festivity by the Mahomedan world. It was the occasion of the Moolid-en-Nebbee, or birthday festival of the Prophet, and coincides with the return of the pilgrims from Mecca. The mosques are full of worshippers, and crowds perform *Zikro*, a kind of prayer in unison, which is offered up by a large company, seated cross-legged, who cry aloud that there is no Deity but God, and swing their bodies rapidly backwards and forwards as they shout, until they become so excited by the motion that the alliterative sentence they utter—"la Mah, Mah la"—becomes merged in a fierce howl. The pilgrims spread their merchandise out for sale in the public spaces, and they and their friends take their pleasure on swings and whirligigs, and sip and smoke in the coffee houses. Tents are put up, when coffee and pipes go on all day long, and story tellers relate never-ending love stories, encouraged by a frequent "Yah" of lazy enjoyment from the audience. Punch has found his way to Egypt, and the Arabs intensely enjoy the apotheosis of marital power, while their prejudices are respected by the veiling of Judy's face after the strictest fashion of the harem. The whole festivity culminates in the "Doseh," the "treading," when the Sheikh of the Saadeeyah dervishes rides over the prostrate bodies of the faithful. It is still a State ceremony. The Princes and Ministers all attend, the representatives of European Powers with their wives go to see it; tourists crowd

to Cairo for the occasion, as they would for an Easter ceremony at Jerusalem, or a mystery play in Bavaria. Yet it is almost as degrading a sight as the procession of the Juggernaut car itself. Some 200 or 300 men of the Saadeeyah sect, the peculiarity of whose religion is that they eat serpents and hack themselves with knives by way of pleasing Allah and his Prophet, voluntarily lay themselves on the ground in order that their Sheikh may pass over them on horseback, thus treading out their sins, and preparing them for Paradise. They prime themselves with *hacheesh*, a strong narcotic, made from hemp, with much the effect of opium, and then are arranged by skilled packers, face downwards, so as to present a compact unbroken surface for the horse to pass over. If the packers find a flaw in their arrangements, they seize a man from the crowd and jam him in to fill the gap, and it would be a declaration of rank heresy to say them nay. Vast crowds of natives assemble to see the sight; the Sheikh in all his robes appears, two men guide the horse, who, by his hesitating, delicate tread, alone seems to feel the shame and scandal of the proceeding. As he progresses, the men scramble up as best they can, mostly with no apparent hurt, but some hardly able to move, and a few carried away in fits. It is altogether a degrading spectacle, and unworthy of a country claiming to rank with civilized nations.

EDITORIAL.

THE SPIRITUAL MAGAZINE for April was issued under difficulties. Though there were no articles in the doveholes, we were promised two—one on “Discerning of Spirits,” the other on “Inductive Modern Spiritualism,” by two esteemed and reverend doctors—and arranged to give them the front pages. We then heartily threw ourselves into the mechanical arrangements required to adapt the future of the Magazine to the plan we had, for making it an attraction to thinkers, whether Spiritualists or not; and a historical record of phenomena, which directly and indirectly bore on the great problem of human life after physical death—phenomena, that if properly vouched for as true, would destroy the vagaries of belief Christian and non-Christian, and erect a superstructure of knowledge in which the mind could dwell at ease. Paragraphs from various quarters, religious and secular, in connection with the spirit, soul, and body of man—as illustrated in the *Spiritual, Ethereal, and Physical*—accumulated so quickly that we had more than we could use. Having put aside some sixteen pages

for the two articles we referred to—the printer began to be impatient—and though we did not cry out, “Sister Ann, Sister Ann, do you see anybody coming?” we did cry out for the two articles, but no relief came. In semi-desperation we gave up our draft article “The Universe,” intended for May. We had no time for effectively correcting the proof. We see that on page 146 either we or the compositor inadvertently put two nothings, “00,” on the right side of the row of figures that indicated the number of worlds that rotate on their own axis and circle in their courses; the true figures should have been 92,880,000 worlds—a number that we frankly say is to us, not understandable. We are pleased that the rugged terse sketch of “The Universe” and the outspoken recognition of the Designer has “gratified,” “delighted,” many. Of course our free-thinkings, not in the groove of the recognised scientific beliefs, must stand the buffetings of those who “know better.” The solitariness of our position, with no help while preparing for the April number, is changed. That issue has rallied to the Magazine several who have tendered to us their support as writers—names which as they appear at the head of their articles will command power. To all readers who have in the storehouse of their memory facts illustrative of phenomena spiritual and ethereal (soul-power) we say—Do good, send the narratives, so that they may assist to make the pyramid of facts broad and the substance solid, and so conquer grinning judges on the bench by evidence that even they will not be able to withstand. Many of the book societies and institutions as well as families would order the Magazine through their booksellers, if those who are earnest in suggesting spiritualistic knowledge, would with promptness direct those in the circle of their influence to our monthly casket of gems. As we never had any financial interest in the propagation of spiritualistic knowledge by literature or otherwise, we can frankly call on others like-minded and positioned to co-operate with vigour in the effort to infuse true knowledge as to the present and the future of those we love and honour.

THE GREAT PYRAMID.—As a knowledge of the prophetic interior, built before the Mosaic and Christian eras were commenced or Egypt was a nation, would get rid of nine-tenths of the “bosh” articles written against Christianity by ignorant and unlearned persons gifted with tongue and nimbleness or fingers, we desire an article for the Magazine on that portion of the interior which relates to the revealed order of the two eras. There are many who thoroughly understand that division; from such we desire help by giving us a terse, compact article.

Spiritual Phenomena.

MUSIC STOOL BOWING TO THE BIBLE.—Reminiscences are useful. The vividness of the facts may fade, but there remain stored in that granary the head, the leading incidents, and the teachings they gave at the time. The incident happened in our drawing room in full light, when Mr. D. D. Home was in England and a visitor. One evening we sat round a loo table about $4\frac{1}{2}$ feet in diameter. There were present Mr. Home and seven of my family. On the table was the Family Bible; at a little distance was the harmonium, and in front of it the music stool. While chatting as a family, we *all* saw the music stool float away from the harmonium up to the table, between me and Mr. Home; it then rose in the air, no one touching it; and continued to rise till the feet were above the table. The head of the music stool then made obeisance to the Bible. Surprised and interested, I asked, "Is this to indicate that music is to be the handmaid of devotion?" At once it bowed quickly three times, and then floated off the table and descended to the floor. Was that natural? We think it supernatural,—that is, superior to the natural law of the elements around it, superior to the will-power of man, and therefore indicating invisible thinking power in action in the room unseen by the sitters. Of course other phenomena took place at the sitting.—ED.

SPIRITUALISTIC PHENOMENA SEANCES.—Last month we stated that one of the three sisters Margaret Fox (Kane) would be present at ten sittings with a Committee of Spiritualists. Up to the time we pen this statement, five have taken place. The phenomena have been progressive. The automatic action of the right hand of Margaret, in penning instructions by writing the words backwards, and from right to left, and which could only be read by reading through the writing paper, has been in use every sitting. The sounds have been very powerful, like batteries of mimic artillery. One of the sitters brought three small bells, put them under the table we were sitting at—a table say 6 feet by 4—and they were rung, and occasionally brought out in the rear of the sitters' chairs. Another of the sitters brought a musical box—say 12 inches by 4. It was put closed under the table at our feet; the lid was opened, and we all heard distinctly and often the instrument wound up, the music played, and accurate time kept by a running fire of sounds, such as can be imitated by the ten fingers of the human hand on a table. Of course all the hands

of the sitters were on the table, and the gaslight sufficient for all to see. At the close of the fifth sitting the musical box was floated out from under the table, while playing from where it was on the carpet to halfway alongside the chair I was sitting on. My feet were evidently in the way of the passage of the box. The box kept pressing against my foot while passing, the music all the while continuing. The ghosts evidently *saw* the thoughts of several of the sitters, and replied to mental questions. The ghosts gave their names, and those names were deceased relatives of members of the circle.—14th April, 1877.

Another sitting has taken place; in addition to the same kind of incidents previously narrated, two of the sitters were affectionately patted as if by a child; the hands distinctly felt, and a weight as of a child rested between the knees of the only lady present, and her dress was frequently tugged and played with. We discouraged communications, because we were there for physical phenomena only.

A NIGHT WITH THE GLASGOW PAINTING MEDIUM.—The fame of Mr. D. Duguid, the painting medium, having reached the Antipodes, made it a matter of interest with two Australian Spiritualists to witness the phenomena. Accordingly, on the evening arranged, a sitting took place in the house of the medium. After some friendly conversation with Mr. Duguid and his friends Messrs. Bowman and Nisbet, the medium became entranced, and with closed eyes opened the box of paints lying before him. Taking up the palette, he examined it, mixing some of the colours on it, and putting on others in addition. The careful discrimination and confident manner in which this was done was to the writer not the least wonderful part of the very interesting sitting which followed. All being prepared, a piece of cardboard 14 by 10 inches was taken, on which in twenty minutes he painted an oval picture of a Highland castle, with a loch and mountains fully portrayed. Of course our eyes were never off the medium, who never opened his, and yet his touch was as free as if he had been using his organs of vision all the time. While the painting and preparations were going on the time passed very pleasantly, as a running conversation was kept up with "Jan Steen," one of the controlling spirits, between whom and the usual sitters the most friendly conditions evidently existed. Being asked if he (Steen) could give a direct painting, he said he would make no rash promise, but would try. The fire was then put out; and the medium, who was still entranced, selected two blank photograph cards from a few others lying on the table, and tearing a corner from these, he handed the pieces to the

strangers. The medium then sat back from the table fully a yard when Mr. Bowman proceeded to tie him down to his chair: This was most effectually done—five silk handkerchiefs being used for the binding of his ankles, elbows, and crossed wrists; and so firmly were the wrists bound that at the close of the sitting the arms were observed to be much swollen. All being now ready, the gas was turned off and hands were joined, the free hands of the two outside sitters being placed in the hands of those in the middle, so that there was not a loose hand in the room. (This, we were told, was the usual practice when strangers were present.) We continued to sit thus in total darkness for about ten minutes, sometimes conversing and sometimes singing! and surprise was expressed at the extreme length of time we were kept waiting—longer, we were told, than on previous occasions. “It should be a good one, Steen, considering the time expended,” remarked Mr. Nisbet. “Now don’t you be impatient,” was the reply; “we are all working.” At length the signal was made to light up. The cards with their corner bits torn off were lying on the spot where they had been laid down, and on each was painted a neat miniature landscape. The corners torn off were found to fit exactly to their respective cards. While thanking Steen for the favours he had granted, he told us to put out the light. This was done, and we arranged ourselves as before, sitting for a few minutes engaged in friendly conversation, when the signal was given to light up. But on looking to see what had been done, there was nothing to be seen on the table in the way of card paintings. “Has there been anything done, Steen?” “Oh yes,” he said, making at the same time the medium toss his head backward—the only part of his body which he could move. A search was made, and a portion of a card was seen between the top cornice of the window and the wall. It required a chair and the tallest gentleman in the room to reach it; and which, when brought down, we found to contain another fine little oil painting. While admiring this unlooked-for product of spirit-power Steen said, “Oh, there’s more yet,” and indicated by head motion to look at the other side of the room, and there behind some books we found another card painting. “There’s more still,” cried Steen, pointing towards the floor. On glancing over the carpet, we found two cards, one of which was a pencil sketch, the other a direct writing. A number of brushes were laid on the table when the sitting began, but only one was discovered to be wet with the paint. The number of cards used and unused corresponded exactly with the number laid down by the medium before he was bound up. It was also observed that the paint was quite wet on the cards. But

as if we had not had enough of wonders for one night, we were requested to put out the light again. This was done, the medium being still bound in his chair, and the circle's hands joined as before. We sat for about a minute, when we had a very fine supply of perfumes; then followed large bright spirit lights which were seen in different parts of the room: a large musical box was wound up and played, while a small one was floated over our heads, and judging from the sound, seemed at times to be carried out of the room altogether. After this an old frequenter of this circle—"Jok"—announced his presence in the direct voice through the speaking trumpet. Addressing the writer, he said: "Well, you have had a sail across the big pond that I used to sail in, the Pacific?" "Oh, yes; it's a big pond that," was the response. "*Rather!*" was bellowed from the trumpet, as if it were at the lips of an old boatswain. Being asked if he could touch us, he did so with a good firm grasp, and now and again brought the pasteboard tube in contact with our heads, all hands still held, and the medium fast bound. When asked to sing, he said, that if Mr. Bowman would sing "Osiris," he would join.* A hearty "Good night" brought to an end one of the most interesting *séances*, that even in a large experience it has been the good fortune of the writer to attend. It only remains for him to add, that on the 7th inst. (March) one of the sitters had reached Australia, having the paintings obtained that night to show to friends (on that side the world), about which many of them have often read—some doubtingly, some believingly, yet all interested in.

Edinburgh.

J. C.

DR. SLADE'S EXIT FROM ENGLAND.—As reported by an American in London, Dr. Slade and Mr. Simmons won for themselves while here the sympathy and respect of a very large number of people, for their straightforward and gentlemanly behaviour during their trials and sufferings for the cause and the truth, and thousands of willing souls are ready to stand by, shoulder to shoulder if necessary, and uphold the truth. Here I must mention the fact, how much we owe of gratitude to Mr. J. Enmore Jones, of Enmore Park, for it is to him, and him alone, we are all especially indebted for Dr. Slade's fortunate escape to France. Mr. Jones visited him at the house of a friend, and *insisted* upon his (the Doctor's) getting up from a sick bed, and he then made him accompany him to Dover, and never lost sight of him until he saw him well out on the English Channel on the way to

* The reader will find some account of this spirit and the direct voice in the Appendix to *Hafed*, p. 524.

Boulogne. It was not a moment too soon, for at that very time the summons for his apprehension was being issued.—*Banner of Light*.

[The foregoing paragraph when read by me recalled to the memory unwritten incidents connected with the narrative. I remember telegraphing to my family: "Slade is ill. I shall not be home to-night." Getting to Chatham about midnight, rousing up the grumbling innkeeper. Slade ill, vomiting, &c. Next day to Dover, but too late for the morning steamer to France. Had to remain there till 10.15 p.m. boat. Poor Slade ill all day on sofa. The night was not only dark, but the rain streamed heavily. The steamer was delayed till about 11 p.m. Having by joking and oranges got him toned up, I tucked him up on his sofa-bed, and left the steamer, but I had for upwards of half-an-hour to stand on the pier in the gusty wind and streaming rain (no umbrella) till I saw the paddle-wheels in motion. Then I rejoiced, I knew he was safe from his persecutors—from the fangs of costs-creating lawyers. I trudged through the drenching rain to the hotel and rested.

Shall I tell a little curious incident? About 7 o'clock p.m. at Dover, while Slade was at the hotel, I went and posted letters; on my way back I saw a place of worship open, and thought, "I will go in; possibly I may get a lift heavenward." The preacher was busy telling his audience about Jacob's dream and the angel. "This," said he, "was not like the Spiritualists, &c." I waited till the sermon, the singing, and prayer were over. I then went up to the clergyman, and, in the hearing of persons, quietly but firmly said, "I am a Spiritualist. Have you any question to put to me?" He was embarrassed, and replied, "Oh, it is not Spiritualism, it is the mediums I object to. They are bad persons." My answer was, "Not worse than that cursing and swearing medium Christ had, called Peter. Learn more before you traduce mediums. Good night." On reaching the hotel, I told Slade and Simmonds the story in its fulness and freshness, and we all had a merry laugh—even Slade; and through that got him roused to take some food.

Having been one of the bail for Henry Slade some five times, and having had much anxiety and annoyance in connection with his prosecution, and with matters arising out of it; a bound to freedom causes a joyous lightness of feeling that phlegmatics cannot understand.—ED.]

PHYSICAL AND ETHEREAL PHENOMENA.—As in April so in May, we have had a "slaughter of innocents" in the suppression of eight pages of paragraphs directly and indirectly bearing on spiritualistic phenomena.

ANSWER TO ANTI-SPIRITUALISTS, OBLIVIONISTS.—The annual outburst of Christian practical philanthropy and religious fervour in England is apparent in the list now given of the May Meetings at almost only one hall in London. In June number we shall give space to publish a similar list of Meetings (if sent to us) to illustrate the *practical* philanthropy and anti-religious fervour of the Rationalists—Annihilationists who assert that the antiquated principles of Christianity are worn out and dying, and that Hereafter is a myth, and Oblivion a reality.

DAY.	INSTITUTION OR SOCIETY.	PLACE OF ASSEMBLY.
April 30	Wesleyan Missionary	Exeter Hall.
„ 30	Home and Colonial School	Institution, Gray's Inn Road.
„ 30	National Temperance League	Exeter Hall.
May 1	Church Missionary	Exeter Hall.
„ 1	Book Society	Memorial Hall, Farringdon St.
„ 1	Church Missionary	Exeter Hall.
„ 2	British and Foreign Bible	Exeter Hall.
„ 2	British and Foreign Sailors	Mansion House.
„ 2	English Presbyterian Missions	Exeter Hall.
„ 3	Turkish Mission Aid	Willis's Rooms, St. James's.
„ 3	London City Mission	Exeter Hall.
„ 3	Church Pastoral Aid	St. James's Hall, Piccadilly.
„ 3	Missions to Seamen	Willis's Rooms, St. James's.
„ 3	Sunday School Union	Exeter Hall.
„ 4	The Religious Tract Society	Exeter Hall.
„ 4	Protestant Blind Pension	Bridge House Hotel, Lond. B.
„ 7	British and Foreign School	Society House, Borough Road.
„ 7	Protestant Reformation	Willis's Rooms, St. James's.
„ 7	Christian Evidence	Willis's Rooms, St. James's.
„ 7	Ragged School Union	Exeter Hall.
„ 8	Church of England Sunday School	Cannon Street Hotel.
„ 8	Irish Ch. Mission to Roman Catholics	St. James's Hall, Piccadilly.
„ 8	Church of England Temperance	Library, Lambeth Palace.
„ 8	Church of England Sunday School	Exeter Hall.
„ 8	Brit. S. for Propagation Gospel among	Freemasons' Hall.
„ 8	Home Missionary [Jews	Memorial Hall, Farringdon St.
„ 9	Church of England Temperance	Exeter Hall.
„ 9	Irish Evangelical	Memorial Hall, Farringdon St.
„ 10	London Missionary	Exeter Hall.
„ 10	Colonial Missionary	Memorial Hall, Farringdon St.
„ 11	Operative Jewish Converts	Cannon Street Hotel.
„ 12	Sailors' Home	Wells Street, E.
„ 14	Naval and Military Bible	32, Sackville Street, W.
„ 14	Aged Pilgrims' Friend	Exeter Hall (Lower Room).
„ 15	Band of Hope Union	Exeter Hall.
„ 15	Primitive Methodist Missionary	Metropolitan Tabernacle.
„ 15	Seamen's Christian Friend	Seamen's Ch., St. George St., E.
„ 16	Working Men's Lord's Day Rest	Exeter Hall.
„ 17	Moravian Missions	Exeter Hall (Lower Room).
„ 17	Trinitarian Bible	Freemasons' Hall.
„ 22	Peace Society	Finsbury Chapel.
„ 25	London Aged Christian	Willis's Rooms, St. James's.
„ 28	Friends' Foreign Missions	Devonshire House, Bishopsgt.
„ 30	Strangers' Home for Asiatics	Home, Limehouse.
„ 30	Refuges & Ships for Homeless Children	Exeter Hall.

Reviews.

Poems of the Month. By M. A. BAINES; and *the Etchings by her Sister WILHELMINA.* Post 4to, gilt edges, in artistic cover. SAMPSON LOW & Co. Our British well-known flowers are evidently objects of intense admiration. The sisters have entwined their talents, the one for poetic expression, the other for artistic arrangement of the floral beauties that are developed each month as the year rolls on. The lily for April, the mayflower for May, and the wild rose for June, are gracefully rendered. The poetic thoughts for each month are natural; they are thoughts that show a perception of the action of the Divine mind, in the constructive wisdom made visible in floral life.

The Spiritual Songster, published by the Lancashire Committee of Spiritualists, is a tiny collection of forty-six hymns adapted for public meetings and social and picnic gatherings. It is convenient and can be carried in the side coat-pocket, ready for use. We are glad to see in several of the hymns a clear recognition of the Deity as Our God—our Father—Author of Good. It is a collection that can be used by the members of the sections of religious belief who may accidentally meet to learn more of the world to come at a spiritualistic gathering.

Idols and Ideals. By M. D. CONWAY. TRÜBNER & Co. The majority of men, women, and children are unable to understand abstract principles; they must be embodied in visible forms, or they fail to be comprehended. The action of steam and the internal mechanical arrangements of the railway engine are not perceived. The outside shape is seen, and the puffing escape of surplus power is heard; but from preoccupation of mind or defective engineering education, machinery complications are not understood, never will be understood, but by credence or *faith* in those who have educated themselves;—the passenger simply steps into the carriage and trusts the priests of engineering. It is a phantom halo that appears before the mind of a few back-room study thinkers, that the past is a mistake, that the present is a lie, and that in the near future all peoples will be clothed in the robes of pure scientific knowledge and so roam in the fields of perfection; everybody knowing how an engine mental or physical is made, and how a blade of grass has its life, power, and beauty.

Each generation has to learn for itself. Almost all the

past perfections of nations are lost, some few are preserved by tradition, and by examples. Therefore it is that imperfection is written in the boy, and continues in the old man. Loss of memory relapses the individual, like the over-stimulated flower, back to its original ignorance.

Universal knowledge and beliefs always have, and always will resolve themselves into sect or divisions of action. Political, scientific, artistic, and religious leaders are called for and take their places, whether in the senate or the platform, the studio or the pulpit.

Mr. M. D. Conway's 250-page book is called *Idols and Ideals*. Like an active hodman, he can pull down, but has no constructive talent to erect. All matter is to him in a state of fermentation, and the fuss is mind, as smell is from the dung-heap; remove the heap, and the mind is Oblivion. He boldly affirms there is no primary First Cause to create the matter; no primary intellectual constructive personal engineer to think out in idea the locomotive. The internal self-productive power fashioned the curious within mechanism, and in self-defence crusted itself with the skin or cover of iron. The idea of an engineer other than the compound metals is simply to him incomprehensible.

Mr. Conway avoids the principles that grasp the universe, and lays hold of the divisional vagaries some men work out from trying to fit their belief to their personal oddities; and from that hodman's position can pull down, not the principles, but the vagary. He, in his study reverie, tells us that Christianity is wearing out. Is it so? We say, No. It is stronger to-day than ever it was (*see p. 235*). The principles of the New Testament declaration of a personal mental guiding mind is more dominant now than ever. Let Mr. Conway put in the scales of fact the number of persons who congregate and worship nature on Sunday in his fashion, with the public institutions for physical ailments he has created and supports, and in the other, only those who this month of May in Exeter Hall, London, by statistics declare their numbers, their zeal, by practical benevolence and bold glorying of the Divine Person in whom they assert they "live and move, and have their being."

Mr. Conway vigorously *denies* the phenomena developed in spiritualistic families. Spiritualists have by hundreds had proof that ghosts exist, and that they acknowledge a RULER. If he were to so believe, at once would go down his house of cards. Spirit phenomena is a compound telescope he refuses to look through; he instinctively dreads to see the now to him unseen, so that he may continue to love and cherish his IDEAL IDOL—
ANNIHILATION AT PHYSICAL DEATH.

The Holy Truth; or, the Coming Reformation. By H. J. BROWNE, of Melbourne, Australia. VIRTUE & Co. The gist of this book (comprising about 450 pp. in clear legible type) *appears* to be—"I, through reading, thinking, and discussing, lost all faith in the immortality of the human race. I reasoned that the Scriptures narrated impossible events, and therefore they were impossible. When Mr. Foster, the American medium, visited Melbourne, I saw incidents produced by human ghosts that convinced me that human beings continue in life after the death or dissolving of the physical structure. I then had an 'uneducated man' developed as a trance medium. William Shakespeare spoke *through* him and others also. Their utterances chimed in with my thoughts. My reason was satisfied that they and I were right, and the apostles, seers, and others of Scripture were wrong; they were mere semi-barbarians. I now wonder the intellectual Christians of our age continue as stupid as I was before Mr. Foster came to Australia, and Shakespeare favoured me with his utterances." The errors of Mr. H. J. Browne's reason through lack of knowledge are painfully manifest. He appears so delighted with the tallow candle of American harmonial philosophy, that he holds it up as equal to the sunlight of Divine Truth that has so steadily shone on Europe both before and since Columbus planted his foot on American soil, or the "Mayflower" voyagers in America commenced to worship God under their own vine. We are so accustomed in England to the mannerism of ghosts *personating* Shakespeare, Milton, the kings, queens, and notables of old, that personally we would not give twopence a dozen for their utterances.

At present the astounding revealments of antiquarian knowledge—Egyptian, Assyrian, Judean—are confirming the *literal* accuracy of the Old Testament records, and proving that however strong Mr. Browne's phrases and reason may be, he lacks knowledge; he has not given to his reason the elements needful for a just judgment.

Mr. Browne is evidently an earnest, straightforward, good man. The narratives of physical phenomena witnessed in the presence of Mr. Foster are interesting. We wish much that the use of sounding brass phrases had been avoided. Belief is not knowledge, whether held by a Christian or anti-Christian.

Lights and Shadows of Spiritualism. By D. D. HOME. On the wrapper of this work is an advertisement sent by the publisher—beyond that announcement we know nothing, not having seen the book. This we regret, because we were prepared to devote time to read; and space to review the thoughts

and experiences of a man who has been successfully used by "ministering spirits" to convey knowledge and comfort to many hundreds in the middle and upper classes of Society. On the 20th of April we received the following from him:—

"My dear Friend,—I have been even dangerously ill, and unable to do any work. I am truly sorry. We got to Paris on Saturday, and there we know not what we are to do, because if there is a war, we *must* go to Russia. I will write soon a longer letter, &c.

"Cannes, 16th April, 1877."

After the foregoing was written and in type, we received a copy of the *Lights and Shadows of Spiritualism*, too late, we regret, for a careful examination of its contents. Our space is fully occupied. The extended review must stand over till June number. D. D. Home is an historical figure to British society. The extent of his correspondence with good, indifferent and bad folks has been enormous; the information forwarded to him for and against mediums is unique. His wit, discernment and wisdom have been sorely tried to perceive and decide as to the *actual facts* transpiring beyond his own circle. He has as great a horror of dark circles as we have; they are the nestling places of rascality, and of boys and girls playing fun tricks. He also knows how large the bump of credulity is in some persons' heads, and we doubt not he desires that the storm-wind may come and sweep away from the phenomenal fields of Spiritualism, the miasma that floats over them. All Spiritualists who have libraries should purchase a copy because of the subject and because of its author. The rapid glance we passed at the table of contents and at pages here and there, influence us to so advise all interested in the principles and phenomena of Spiritualism.

MICROSCOPICAL SOIREE.—The members and friends of the Quekett Microscopical Club assembled at a very interesting *conversazione* at the University College, Gower-street, in April. The attendance was large. We do not know the number of microscopes exhibited, but should suppose that it was not less than 250 or 300; and, in addition to this, there were enlarged photographs and drawings of microscopic objects, aquaria, Flaxman's drawings, &c. The objects under the microscopes comprehended the greatest variety in the animal, vegetable, and mineral world. In the first two of these some living organisms were shown. The circulation of the blood in the tail of a gold fish was demonstrated by one instrument. There were also some excellent specimens of Volvox (*V. Conochilus* and *V. Globator*), and Diatomaceæ, subjects which have caused much controversy among microscopists as to whether they belong to the animal or vegetable kingdom.

THOU KNOWEST.

THOU KNOWEST all the present, each temptation,
 Each toilsome duty, each foreboding fear;
 All to each one assigned of tribulation,
 Or to beloved ones, than self more dear;
 All pensive memories, as we journey on,
 Longings for vanished smiles, and voices gone.
 THOU KNOWEST all the future; gleams of gladness,
 By stormy clouds too quickly overcast;
 Hours of sweet fellowship and parting sadness,
 And the dark river to be crossed at last.
 O! what could hope and confidence afford,
 To tread that path, but this,—Thou knowest, Lord?

THE LOST CHORD.*

Seated one day at the organ,
 I was weary and ill at ease;
 And my fingers wander'd idly,
 Over the noisy keys.
 I know not what I was playing,
 Or of what I was dreaming then;
 But I struck one chord of music
 Like the sound of a great Amen.
 It flooded the crimson twilight,
 Like the close of an angel's psalm;
 And it lay on my fever'd spirit,
 With a touch of holy calm.
 It quieted pain and sorrow,
 Like love o'ercoming strife;
 It seemed an harmonious echo,
 From our discordant life.
 It linked all perplexed meanings
 Into one of perfect peace,
 And trembled away into silence,
 As if it were loth to cease.
 I have sought it, but seek it vainly,
 That one lost chord divine,
 That came from the soul of the organ,
 And entered into mine.
 It may be, that Life's bright angel
 Will speak in that chord again;
 It may be, that only in heaven,
 I shall hear that grand AMEN.

[We have often enjoyed the music and also the words of the above. There is, we are informed, another "Lost Chord" recently issued, it may be better, it may be worse. The one we have was brought to my daughters by D. D. Home, and is often used. The instrument being the harmonium, because with it the player can *tone* the sound to the words.—ED.]

* Words by PROCTOR. Music by ANNE HALL. Published by CHAPPELL & Co.

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JUNE,]
1877.]

WHAT IS TRUTH? THAT WHICH IS.

[No.
210.

SOUL IN NATURE.

By J. ENMORE JONES.

SOUL, like light, is one of three. It is difficult to ponder on the nature, powers, and action of the one, without being enveloped in the other energies that have separate powers, yet have duties and developments allied the one with the others. Soul is an ethereal substance in intimate union with the solid—so intimate as to appear as if a part of it. Soul is attached to the solid by chemical affinity, and acts with it directly and indirectly be that solid mineral, vegetable, or animal.

Soul has by careless writers been considered as life—intelligent life. Through poetry and prose has this error been perpetuated, and endless confusion of ideas been the result. Soul has no more life in it than a stone. Man is not a soul. Man is a spirit. Spirit is not the hair on a man's head or the heat that oozes out of his body.

The soul under ordinary conditions is unseen by the optical powers of man, because of its ethereality when compared with the solid and comparatively opaque substance called the eye.

Comets are the representatives of the soul in action free of the solid or earth as they speed through the universe, yet a substance. Sometimes they are seen as if to part company, and, like two race-horses, neck and neck fleeing in space, fleeing in the same route, having a light in and of themselves. Our sun has no effect on them; they speed through and beyond his range. Onward, onward they flee, and after generations of men have lived and passed away, true to the day and hour they re-appear; not wandering, not erratic, but regular, subtle, powerful, they

pursue their track in space and perform their allotted tasks ; their stream-lights may be as with Donetti's comet, millions of miles in length and thousands of miles in thickness, yet so ethereal in substance that stars are seen *through* them with increased vividness.

The Designer never creates in vain. What is the use of comets? Lacking a better solution from elsewhere, I conceive comets are *the toners* of all the stars in the universe. They are the phosphorescent substances created for the purpose of acting as equilibriumizers, as positives and negatives to the worlds in space, giving to as positives and taking from as negatives and as need requires. Though not possessed of solidity or mineral density or life, they are endowed with power and MOTION from a source beyond the earth-balls of our solar system. Comets *prove* that there are ethereal substances, luminous substances not attached to, or dependent upon our earth or sun, for existence or life ; therefore well may they be the *emblems* of the Soul, a substance allied to, but not dependant on the body of man for existence and life, yet existent and capable, though so ethereal, of being controlled and subject to laws as firmly as is this earth, and must therefore be recognised as a body, though devoid of solidity. If earth's denseness can by a process be transformed into the semi-transparent substance called flesh ; in which state that subtile something called life or spirit can control it, cumbersome though that flesh may be—so may the ethereal, by a process, also be transformed into a soul-flesh, or body of parts and members ; in which state life or spirit can control, and that more energetically—more instantaneously—than when it had the severer task of solid matter to vitalize and move.

Cometary bodies have their existent body or substance, though ethereal—they, like the earth, have a separate existence, though acting in concert with our sun ; as the sun does through its affinity with mightier suns in the far-off prairies of the universe. Dare I reason from effect to cause, and conceive that in far-off space there is the embodiment of surrounding elements in the substance cometary, as life in seed ; and that the internal ebullition throws portions of that substance off into space, as the asteroids from the broken-up planet were thrown off and have each a separate place in space, and flee in their orbits in what with astronomers are called "eccentric," but what in fact appears to be the great creative orbit form of the universe—the egg shape, a shape the essence of beauty in the human form, and acknowledged in the fine arts as the principle of beauty in all the works of man ?

A Comet is the representative of the Soul. In the heavens it speeds its course—it is without solid, without spirit and

intelligence. A comet gives the answer to the fallacious, specious statement of the mere Materialist, that spirit and soul cannot live unless incorporated with the solid, be it mineral, vegetable, or animal. Tell me what a comet is, and I will tell you what the soul is; tell me its powers, its duties, and I will tell the powers and duties of the soul. Without solid and without spirit, its movements are as regular and systematic as the solid orbs which flee in space. It has shape and dimensions; and yet, as I before stated, it is so ethereal that the stars in the heavens can be seen through it with even greater brilliancy. In solids, atom is like atom; pile them, and they become mountains—mountains so high, so abrupt, that the human foot has never trod their pinnacles. Atom on atom constitutes the solid earth on which we exist. So it is with a comet; atom on atom of its ethereality pile themselves; they cohere; they are thousands of miles in height, in breadth, in thickness; and yet so refined in essence that they are not only transparent but luminously transparent. The surface of a comet has its mountains and its valleys as earth has; it moves in its orbit, though that orbit may take 550 years travelling at the rate of 880,000 miles per second—cast and comprehend the distance if you can. Atom to atom of solid marble 6 feet by 18 inches broad and 10 inches thick chiselled into shape, make the form of man. Atoms of comet body 6 feet by 18 inches broad, 10 inches thick, and clouded into the shape of man, are not visible at the same distance; the solid is visible to the eye at a few yards, but the cometary body so finely formed, is invisible even at arm's length. Both have powers, each in its order; but both are without spirit, life, or intelligence. Spirit being more subtile, more ethereal than either earth or comet, can by reason of its superior ethereality *penetrate* the soul and body, as electricity does every separate atom of granite, earth, water, fish, bird, and animal on our globe, as well as every atom of comet body. Reasoning from the evidences around us, it is an easier task for spirit to incorporate itself with soul than with solid body, because of its less resisting power. The proofs of the existence and intelligent action of a power in nature, superior to either earth or comet, I will hereafter produce. In the meantime let our examinations be in connection with soul power as developed in the solids of this earth.

That luminosity exists, and appears at times over large tracts of country, we refer to the great dry fogs of 1781 and 1831 as evidences. Read the following:

“The fog was *slightly luminous*, such as might be supposed to proceed from a slight degree of phosphorescence, while it prevailed at the new moon, and therefore in the total absence

of moonlight. The light proceeding apparently from the fog was sufficient to render objects visible at distances of two and three hundred yards. This fog commenced the same day at places very distant from each other, such as Paris, Avignon, Turin and Padua. It covered a part of the earth's surface, extending north and south from Africa to Sweden. It lasted a month. That the atmosphere did not convey it over the regions in which it prevailed was proved by the fact that its position *was not* affected by winds. Whatever direction the wind took the position of the fog remained the same. It prevailed equally at all accessible heights above the surface. It was as dense upon the summits of the Alps as upon the plains of France. The heavy and constant rains which fell in June and July, and the storms of wind which accompanied them, did not dissipate it. Hydrometric instruments exposed in it indicated a complete absence of humidity. The dry fog of 1831 spread over three continents, commencing in Africa on the 3rd of August, Odessa 9th, France 10th, United States on the 15th, China towards the close of the month. Like the great fog of 1783, this fog seemed to have a proper light. During its prevalence there was, strictly speaking, no nocturnal darkness. During the month of its prevalence there was *light enough at midnight to read the smallest written or printed characters.*"

From the investigations as incidentally unveiled in previous pages, we wish to lay down the broad fact that all substances in and on the earth are continually shedding a soul-essence of the same nature as itself; that these essences, or emanations, have a body or substance—are endowed with light; that minerals, earth, vegetables, reptiles, fish, birds, beasts, and man, give out into the atmosphere these essences; if so, the reason is plain why Spirit, a body more subtile than these essences, can attach itself to them, while in a condensed state, analogous to the condensation of the solid particles as in the body of man, retain a power over those elements, or soul-emanations—work in and with them, the same as heretofore, minus this solid or inert portion, and yet all be unseen by man, because more *subtile than sight*. Whether the solid is the parent of the gases, or the gases the parent of the solid, it is unnecessary to investigate, as it would lead us into a maze of evidences in favour of both views; and at the close we should not be one step nearer to the settlement of the great question—Can Spirit exist without the human body, and without the human soul? Let us therefore leave all discursive subjects, many of which rise in the mind as interesting and useful, but which would lead to such generalization as effectively to dissipate our thoughts rather than concentrate them towards the main object in view.

The evidences of soul-essence must of necessity come through the power of the five physical senses in Man :—Seeing, Hearing, Smelling, Feeling and Tasting—powers varying in intensity according to the chemical constituents of which each man may be composed, or the elements by which he may be surrounded. Take the savage Indian, and pit him against the civilized European for seeing, hearing, and smelling capabilities, and the superiority of the savage is at once perceived. His sense of smell seems almost akin to the bloodhound, whose individualism of smell is so great that on smelling the garment of a man, he can trail the foot-smell left on the ground hours previous, and track his victim over hill and valleys, proving that the thing smelt is a *substance*—has an existence, though unseen by us—a tenuity beyond our calculation, and is an additional proof of substance apart from the visible solid body. Again, take the fragrance of flowers; take musk, or the smell which issues from tobacco smokers and spirit drinkers, even when the tobacco pipe and glass are not visible; and we have proof, not by eyesight, of soul existence, but by a power much more subtile than sight—smell.

Having established the EXISTENCE of *apparitional* bodies floating about, unseen by man in his ordinary state; the question arises, Does the eye *ever* take cognizance of such substances? The answer is unhesitatingly YES. There are some persons so chemically constituted, and whose eyes are so sensitive, that in the dark they see those substances floating about in divers colours, red, yellow, blue, &c.; they see them as they emanate from the solid body, and see them mingling, and also changing colour while mingling with other aërial substances; and as on the average one woman in three and one man in five is possessed of this power, the truth of the assertion now made may be easily tested by any one who doubts. Sinking the literary We, into the individual I,—I would here present a few of my experiments as to those emanations from shells, stones, and other substances; made at a time when the wonder-working power of MESMERINE was engaging my attention, with the view of finding out what it was that produced the variety of phenomena. Having solved the problem as published under the title of “Mesmerism Solved,” I need not refer to it further, than extract the record of some experiments which bear directly on the branch of the subject we are considering; first calling the reader to the proof so often realized in his own experience, of even the existence of invisible solid particles floating around him while engaged in the ordinary duties of life. Let him look round the room he now is in; he sees no atoms floating, he feels none; but let a ray of sun-light dart through the room, and in

that ray will he see thousands of dust-particles floating, which his breath will send hither and thither, in gyrations apparently eccentric; but in reality borne along by a fixed law, by substance-power superior to the particles, though invisible to him.

As effects cannot be produced without a cause, and results have to be traced to their origin, I first copy the remarks I made in 1853, under the heading of POISONOUS ESSENCE FROM SHELLS AND MINERALS.

"As being in close connexion with disease and essences, I draw the special attention of the medical profession to the serious physical injury many delicate persons receive, especially females; from the very common, very natural, and English-like custom of placing specimens of minerals, crystals, and shells upon the sitting-room tables and elsewhere. There they are—meteoric stones, rock crystals, iron ore, calcareous spar, gypsum, fluor spar, loadstone, zinc-blende, alum, shells, &c.: all choice specimens of some of nature's wonders, gratifying to the eye, and instructive to the scientific mind; but from atmospheric action, ever throwing off an essence, producing in many headache, spasms, faintness, irritability, &c., and by their effects puzzling both patient and practitioner.

"Several kinds of SHELLS I have found to have a powerful effect on animal matter, producing, when held in the palm of the hand, a drawing of the fingers, as if to cover the shell, tingling, numbness, pain running up the arm, stiffness of the muscles, and acute pain in the head. My attention was drawn to the subject, from one of my sons showing a female his collection of shells; and on her expressing to him the pain she felt on holding several of them, I was surprised and so interested, that I at once commenced experiments, to find out the class of shells most powerful. I have tried four females since, and found three similarly sensible to shell influence or essence. One little shell the size of half a walnut, called *Purpura hippocastanum*, I placed in a young lady's hand a few evenings ago, and the effect was so powerful as to produce in about four minutes contraction of the fingers, and pain and rigidity in the arm, so marked that I hastened to remove the shell for fear of consequences. I then made quick passes with my hand from the shoulder down, and off at the fingers, at the distance of about an inch from the arm—the pain ceased, and the rigidity was removed; showing first, the extraordinary power of Shell Essence; and second, the extraordinary drawing power of Human Essence; call it mesmerism, animal magnetism, or any other "ism" we please. And as *fully one-third* of the population are susceptible to mineral and shell influence, the importance of removing these objects from their present resting-places must be obvious.

"SHELL MISCHIEF.—On the 9th of May, 1853, I purchased in the city some thirty shells, such as I thought might have power; in the evening I tried twelve of them, when the effects from these were so surprising and distressing, that I had suddenly to stop my experiments in consequence of one of them rendering the patient insensible, first having caused rapid and acute pain in the arm and head. I removed her to a sofa, and took the shells off the table and placed them on a sideboard, in two rows, and in the order the experiments were made. In a short time I was *amazed* to perceive the patient, while still insensible, gradually raising her clasped hands, turning them towards the shells on the sideboard, and stretching the arm out at full length towards them. By force I placed her hands down; but the raising was again carried on, and her head and body gradually followed; so that I had to get her removed to another room, separated by a nine-inch wall, passage, and lath and plaster wall, from the SHELL BATTERY, shall I call it. Yet strange to say, the phenomenon of raising the hands and bending the body towards the shells, was again commenced. I then ordered their removal: they were placed in a back room and in three other places, one of which was outside the house; and at each removal the position of the hands altered to the new position of the shells. This occurred on Monday, the 9th, and the patient continued insensible, with a few minutes' intermission, till Friday evening, the 13th. On the Thursday the arm that held the shells was swollen, spotted, and dark-coloured; and on the Friday morning that was gone and there appeared a yellow tinge on the hand.

"Another young lady I was trying at the same time, on the 9th, was similarly affected; but as I refrained from giving her the *Chama*, and as the action was not so rapid as in the other case, I was enabled so to control the essence that she was only in a state of torpor for a few hours—in passing I may state that the *Auricula auris mida* I gave her produced 'cold, contraction of the hand, shiver right through me, pain up the arm, pain in the eyes and head, dizzy feel.'

"The deductions gathered from the foregoing experiments are:—*That a strong magnetic power resides in numerous tropical shells—that that power pierces walls—that some shell-fish are poisonous; and that the shell being manufactured from the fish partakes of its poisonous quality, and therefore shells are not only injurious but dangerous to delicate persons, and ought to be removed from all living and sleeping rooms.*"

The foregoing incidents and deduction will doubtless interest the reader; and I hope the knowledge will be applied to the *practical* benefit of our friends and others, who, unaware of

the energy of the "invisible" around them, are punished in health and temper by the irritables which decorate their home.

There are some shells which of course are not injurious, but innocuous and some beneficial; some will, while held in the hand, act as a narcotic, produce a soft "delicious" feeling; some produce chill, some warmth. If I were to lay down a law for guidance, it would be: *That the shells of all fish which are innocuous, or beneficial as food for man, are safe for display or handling; while all shells, the produce of fish unfit for human food, are unsafe for display or handling.*

Strong constitutions may not consciously feel what delicate constitutions do.

Pursuing my investigations the thought arose, How or why are these effects produced? and as one discovery seems to be the highway to another, and a clairvoyant about the same time having declared that she saw colours proceeding from shell and stones, I determined to ascertain the results which might be produced under favourable conditions. I therefore darkened a room, so that to me all was invisible, and placed in a corner of that room a lady. After allowing a sufficient time to elapse, so as to be certain that neither of us could see any object in the room, I went out, selected a number of differently coloured foreign and British shells, mixed them and brought them into the darkened room wrapped in paper. After resting a short time, feeling my way to the piano, on the opposite side of the room to the lady, I commenced to lay the shells down one by one, when to my delight the sensitive exclaimed, "Oh, how beautiful! I see a red light coming up all over a shell, and I see a smoke above the light." I then laid down another, and it produced a blue light, and so on. I placed the shells in a row according to the lights asserted to be issuing from the shells, the lady correcting me when I placed any shell in a wrong place; she asserted that the mild soft mellow lights were very beautiful, that by the lights she plainly saw me and the several articles of furniture in the room, that the lights from some were more intense than from others; and that all of them had the appearance of smoke above the flame, more or less dense, as we sometimes see above a candle. I wrote the names of the colours on pieces of paper and placed them against the asserted colours, and then opened the doors and shutters, and found the proof of the truthfulness of the whole by the external colour of the shells corresponding to the colours as seen by the lady, with one exception, the external of which was white. Since then I regret I did not break the shell to ascertain whether under the layer of white there was not the colour as stated by the sensitive. I, from the foregoing and subsequent experiments, saw how it was

that brimstone held in the hand affected the nerves of taste, how medicines applied externally and internally produced so powerful an effect on the human body—that it was not the solid or body that produced the result, but the soul essence or energy, which as a positive, being absorbed by a negative, produced results. That there is a general principle in nature, which is more easily observed than understood; by which affinity develops the soul-power, as iron free from magnetism, when merely stroked with a magnet, develops powers which reason and observation would never conceive it possible for iron to produce if eyesight did not extinguish disbelief by demonstration. So the souls of minerals, vegetables, and animals, when allied to body, develop results, which but for proof would not stand the test of reason; but which we, from our being accustomed to the phenomena, take for granted as common, logical, and to be expected from the amalgamation of bodies; but the thin-skinned depth of which knowledge is at once displayed if any apparently new development in nature is produced by the same laws. Then reason in books, pamphlets, and newspapers is seen to be rough-shod, riding down facts.

Before quitting the very interesting subject of shell-lights, I will here refer to information given to me a few years ago by a lady as to the belief in Kent of "Shell Fire." That when shell fire appeared on a person's dress in company or on articles of clothing in the wardrobe of any person, it is the death-sign for that person. That she has seen the shell-fire under both circumstances, followed by the immediate death of the parties, though they were at the time well; that when at the sea-side, by Ramsgate, she had often handled shells, and there has seemed to come out of them a pale pink light; that one particular shell produced a "happy feeling," and there is a shell which she and her playmates used in fun to give to persons to hold which produced a withering of the hand, making it all "wrinkley." I presume, therefore, that the "premonition lights" being so like the lights emanating from shells, are popularly called "Shell Fire." I find that on an average the proportion of seers are, as I before stated, one female in three, and one male in five. Personally I have never seen such lights; the nearest approach was seeing fish bones in a dark cupboard, and a body of blueish white light from the inside of a canister containing broken-up loaf sugar; and again a few weeks ago, when the light or phosphorescence from a "Finnan haddock" was so great that I could see the words in a book, and my clothing was made visible when I placed the fish near me; the light came from the back bone. Herrings move in shoals, often from eight to ten miles long by two to four miles wide,

and of a depth unknown. The place they occupy at night is phosphorescent. Some fish in the southern latitudes produce a perfect sea of light.* STONES also shed light, and I have spent many weeks and months in experimenting on the soul-powers of stones. I find they have their colours according to their natures, and that the *lights* shed have a *powerful* effect on human health. There are not poisonous qualities in stone as a general rule; but there is a powerfully healthy and unhealthy quality in them. Memory, while I write, wells up many of the scenes I have witnessed from the experiments made with stones, some of a grotesque and others of a painful kind; and as time and opportunity have only allowed me to examine the vestibule of knowledge on these occult operations in nature, while the palace is beyond, I would here give a little of what I have observed so as to excite those who are younger, and who are less pressed on the battle-field of life, to pass in and do good service to their fellow-man by discovering the harmonies of nature and so lead the mind of man to adore the Creator of such a globe of wonders.

STONES of a particular kind have powerful curative energies; this I discovered accidentally through the perceptive powers of a CLAIRVOYANT or clear seer; one who, when her eyes are closed and body is in a peculiar magnetic state, has her perceptions opened, independent of the *usual* visual powers. Many deny the existence of such a power; they laugh, deride, and sneer at the assertion of such a power; to such I would, in passing, advise a suspension of their risible energies, and in place thereof take a business-like consideration of the subject by personal examination; possibly I may, in the proper place, give a proof by the evidences which upset my belief in the existence of the power called clairvoyance; at present our attention is to be fixed on stones.

If stones of a particular quality have the power of neutralising disease by a patient holding a given one in the palm of the hand, or having it applied to the sole of the foot, or to any diseased part of the body, the stone has effected the cure without any diminution or pulverization of the solid. The cure must have been effected by *something unseen* out of the stone, which, entering the human system, effects the cure. On pursuing my experiments in the same manner I had done with shells, I found that, as I before stated, every stone shed a light, which lights were of divers colours—white, black, red, yellow, and blue, with their shades. That those lights were *absorbed* by the body of the patient, and by the law of demand and supply,

* Lately I saw a lobster so full of light that I could see the skeleton of the fish clearly, and the articles in the dark cupboard; the sight was very interesting—was beautiful.

the nerves and ligatures of the human body became conductors of the lights to the diseased part; and in proportion to the intensity of the light issuing from the stone into the body was the rapidity of the cure effected. Some stones appeared to have a great affinity to the nerves, and their effect on the patient was so great as would in olden days have had the credit of the results thrown on the shoulders of the "devil." Indeed, in passing, I may say that the earnestness of my researches, in going far and near to collect stones of various kinds, and trying their powers on diseased persons and others, caused a report to be spread that I was in league with that notable personage; and if I had not understood the fact that the chemical light-power of the stone produced the effects, I might have supposed the existence of a supernatural power in action. Let me here narrate one instance which flashes in my memory. I cannot paint it in words, or give the minute atoms of incident which made up the scene; but having by means of sensitives learned the nature of the stones and the colours of the light streaming from them, I used my reason in suggesting experiments. Take this incident. I placed a female sensitive on a chair on glass stands; I placed two stones of a peculiar colour in a jug of water, previously tying a worsted thread round the stones, wetting the worsted, and placing the other end in the patient's hand. I performed the same operation with two stones of another kind; the patient was talking at the time about something which had no connection with the business. I placed the second string in her hand, when up bounded the patient, and she was shot off the pedestal like a rocket, the very picture of fright. I said, "What's the matter?" She tried to speak, but she seemed tongue-tied. She stuttered and shook from head to foot, which, with the affrighted face, produced one of the richest scenes of the comic I had ever seen. Perceiving my out-of-season enjoyment she tried to look angry, but the effort increased the grimace. The girl then seemed aware of her ludicrous position—commenced laughing, but could not get complete control of the muscles of the face. There, standing in the middle of the floor, unable to move a step, she was laughing, grinning, and stuttering her wish to be free. I had ample proof of the power of the unseen soul-essence light or body issuing from stones. Guided by my knowledge, I selected a particular stone to cure a gathered finger my late wife had; the gathering was full, the pain great. I requested her to place her finger upon the stone, which was one about 4 inches by 2 in size. In about 20 minutes the whole of the matter was absorbed by the stone, leaving the stone discoloured and yellow with the matter, and my wife's finger free from any vestige of it, and quite healed. The

power of certain stones on the nerves is astonishing. I used to carry in my waiscoat pockets two stones; with one, when held in the palm of the hand, sensitives were driven into slumber, as if a narcotic had been administered; with the other I could, as if by an electric shock, neutralize the narcotic influence of the first, and restore to a normal condition. To persons suffering from affections in the nerves, causing neuralgia, irritability, &c., the holding of that description of stone in the palm of the hand would remove the irritability, &c.; and if the mind were clouded, or, in other words, the nerves of the body were in an unhealthy state, the stone light would neutralize the mischief and restore the nerves to their natural tone; the size of the stones were half an inch by a quarter of an inch in thickness. If I were writing a book on diseases, their cause and cure, I would here amplify by showing certain laws, very simple when pointed out, which would show the nerves to be the helm which guides the ship of man's body. Their ramifications, their root in the brain, the minute size of the root or life-power which governs the whole fabric of the human body; and the lights from any distinct genera in nature, getting possession of that root or helm, if guided by intelligence, say human, will pilot that body, with its powers, whithersoever the helmsman wishes. This helmsman power over human being will be developed hereafter, when we, leaving the consideration of the body and soul powers, come to the soul and spirit powers in nature.

Suffice it to say, that with the influence from stones I have produced tempers, dispositions, and language fit only for devildom, in persons whose previous life was of a contrary nature. I may here say that, on mentioning my discoveries, I was told by a lapidary, that he had an old book published some hundred years ago, stating that gems, such as diamonds, amethysts, rubies, garnets, &c., had curative powers. I saw and read the work, and evidently the author had a glimmer of the truth; but it was so mixed up with other things and the sayings of the alchemists of the olden days, that it would rather lead a reasoning mind off the track. However, there are both curative and clarifying properties in precious stones; the diamond, and one kind of rock-crystal possess, great power; and with sensitives, are of great use in clearing the nerves and refitting them for mental action. I will close up this portion of the evidence by producing from my own family two proofs of the power of stones.

A kettle of boiling water fell over my foot one evening, the pain was excessive, my shoe was off, but the stocking on. My wife suggested that I should use a stone. At first I refused, as I thought my system so tough, as to withstand stone influence;

however, I was glad to yield. The stone I pointed out to be used was passed over the leg and foot—at the fifth pass of the stone, I felt a cold current passing along the scalded parts, accompanied with pricking pains; the stone was so passed for about fifteen minutes; all the “fire” had been taken out of the leg and foot, and I put on my shoe within half-an-hour after the accident; all well. Another similar case occurred a few weeks after. One of my daughters, while taking the kettle off the fire, poured the boiling water over her foot; when I reached home, she was in great pain, and unable to put shoe or stocking on. I at once thought of the stone which had cured me in a similar emergency. It so happened I had a visitor, a sensitive, who sees the lights issuing from substances, even in daytime; and her description of the action of the stone was, that when applied near the sole of the foot a body of colour seemed to ascend from the stone into the foot; that when I placed it above the foot, showers of sparks seemed to descend from the stone to the foot—in about half-an-hour all the “Fire” was taken out, and the girl put on her shoe and stocking as if nothing had been the matter. The interesting appearance of the sparks I consider to have been produced by the heat or *aura* from the foot ascending towards the stone, and the *aura* or lights from the stone meeting, produced the stars or lights; on the same principle as in the atmosphere we have what are called the meteoric lights, or shooting stars. My daughter was pleased to have her foot cured—I was pleased the stone had done its duty—and the lady was delighted with having watched the appearances—stars, &c., coming from the stone, and entering the foot. The deprecatory assertion, often heard, “It was imagination,” can have no application in the two cases above detailed. The power of magnets is well known, but very few persons appear to be aware that a powerful *aura* or light jets out from the magnet—*lays* hold of the steel or needle, and *draws* it up to the solid: I have often amused my children by placing iron sand on a sheet of white paper, on a table; then holding a magnet in different positions *under* the table, the subtile power passed *through* the dense wood, and attracted the atoms of sand. In whatever direction I moved the magnet, the atoms followed in systematical forms; it created wonder and amusement—thus showing the power of an *invisible* body to pass through a solid *visible* one. This branch of the subject has been so scientifically examined by Baron Reichenbach of Vienna, about the same time I was busy with my experiments on shells, stones, and human bodies; and since published under the title of *Researches in Magnetism*, that I will not repeat those evidences here, but refer my readers to the work itself—

a book not recognised by his cotemporaries in science, but which will be the text-book for universities and colleges in the next and following generations of students. The Baron proves that a substance of light, not electricity, issues from magnets and stones—that crystals and minerals have polarity, and that the lights so issuing from substances is a power not hitherto recognised by science. To those lights, he has given the name of “Odic,” and speaks of it as the “odilic force.” This force is the soul-power, or *apparitional*; phosphorent in degree, and chemical in its character, as much as the solid is in which it dwells.

The grand discoveries recently made through the spectrum of the star worlds by means of the aura flaming from them is yet another evidence.

The recent discovery of the tenuity of light, yet that it can move solid bodies if air is withdrawn from those bodies by the creation of isolation, is yet another illustration of the SOUL FORCES that have been in wisdom and in power created to control physical as well as mental energies.

VEGETABLE SUBSTANCES.—The woods of trees are also luminous, and possessed of colours of various tints, which stream out and act chemically, as do shells, &c. The fragrance of flowers, the odour of musk, are all bodies of light, chemically in harmony with the plant from which they issue.

Illustrative of this great law, I was much pleased this month (May) reading the following affirmatory statement:—

“LIGHT-EMITTING FLOWERS.—The power of emitting light has been found to be possessed by several flowers. The daughter of the great Swedish naturalist, Linnæus, was wont to amuse herself in the summer twilight by setting fire to the inflammable atmosphere which surrounds the essential-oil glands of the *Fraxinella*. One sultry summer evening, when sitting in the garden, she was very much surprised to notice the flowers of a group of nasturtiums emitting luminous radiations; and she observed the same thing occur on several subsequent evenings in June and July. The same phenomenon has also been observed by several naturalists, but almost exclusively in connection with yellow or orange-coloured flowers, such as the sun-flower, the marigold, poppies, and the orange lily. “On the 18th of June, 1857, about ten o’clock in the evening, M. Fries, the well-known Swedish botanist, whilst walking along in the Botanic Gardens at Upsal, remarked a group of poppies (*Papàver orientale*), in which three or four flowers emitted little flashes of light. Forewarned as he was by a knowledge that such things had been observed by others, he could not help believing that he was suffering from an optical illusion. How-

ever, the flashes continued showing themselves, from time to time, during three-quarters of an hour. M. Fries was thus forced to believe that what he saw was real. The next day, observing the same phenomenon to recur about the same hour, he conducted to the place a person entirely ignorant that such a manifestation of light had ever been witnessed in the vegetable world, and, without relating anything concerning it, he brought his companion before the group of poppies. The latter observer was soon in raptures of astonishment and admiration. Many other persons were then led to the same spot, some of whom immediately remarked that the 'flowers were throwing out flames.' It is chiefly in the summer months that the emission of light from flowers is seen, and generally during twilight. It is said, however, that flashes have also been noticed in the morning, just before sunrise. The light emitted is always most brilliant before a thunderstorm."

BIRDS.—I have not been able to devote any time to the peculiarities of the feathered tribe; to those having time and opportunity, I have no doubt a rich recompense would result from experiments properly conducted; but from the smell which I have sometimes been sensible of, as exuding from some birds, I doubt not the same law of lights issuing from them would be manifest. The Glow-worm and the Fire-fly are manifest evidences of this power in excess; other creatures have it also, but, like the herring, only observable when in shoals, clusters, and masses.

ANIMALS have also like emanations. Go into our menageries, and the effluvia is often overpowering. We cannot have effluvia but as a substance—a miasma if you will—subtle and powerful; and I doubt not that all animals who prowl about in the dark see lights issuing from their prey, and are thereby guided. We now pass on to that which is of interest to us as the SUPERIOR ANIMAL in visible creation. Let us enter upon the question of the existence of Soul power or apparitional form of *Man*—Man the animal—Man the intellectual Spirit.

[To be considered in July Magazine.]

It is said that there is a plant in Nicaragua, recently discovered, the "phytolocca electrica," so saturated with electromagnetism, that its magnetic influence is felt at a distance of over eight feet. The compass needle oscillates more and more rapidly the nearer it is brought to the plant, while any part of the human body is instantly paralyzed by the strong magnetic current. No insects or birds were ever seen on or near this remarkable plant.

THE NERVES OF THE SOUL.

A Lecture by FLAVIUS J. COOK, Boston, U.S.A.

AT certain seasons it was the custom of the Doges of Venice to symbolize the marriage of their city to the sea by casting a ring into the waves. Transfigured marble, Venice stood at the head of the Adriatic, and made the howling, waste, immeasurable brine her servant. But her conquest was one of love, and of natural superiority of the loftiest spiritual purposes. The sea murmured through her streets; she made it float her traffic. The Mediterranean flashed far and wide; and far and wide Venice made it carry her thought, her enterprise, her beneficence. The modern Venice is religious science; the modern Mediterranean is physical science. Transfigured marble, the loftiest spiritual purposes on earth, wherever they exist, are the city. Far flashing, immeasurable sea, a waste plain unless ridden by fleets of holy wills and beneficent enterprises—this is physical science. That city purposes to cover that sea with such fleets. The sea and the city rejoice equally in their nuptials. On this occasion I wish, after the manner of the Doges of Venice, to cast into the sea as a marriage symbol the *ring of the living cell*.

You will allow me to be elementary; for we cannot approach the mysteries of the microscope with clearness of thought without attention to some very humble details. Let me ask every gentleman here to look to-morrow morning at the edge of his razor in order to form a distinct idea of what the one-thousandth part of an inch is. I suppose a thousand razor edges put side by side might make an inch. Now under our better present microscopes, how much breadth may a razor's edge be made to appear to have? Why we can magnify the one-thousandth part of an inch to the breadth of three fingers, or exactly speaking, to the length of that line [referring to coloured diagrams exhibited on the platform]. The one-thousandth part of an inch, or the edge of your razor magnified 2,800 times linear, is as thick as your three fingers. When you have a dot only the one-four-thousandth part of an inch in diameter—that is, a dot so small that four like it could lie abreast of each other on your razor's edge; and when you magnify that dot 4,000 times, it is precisely of the size of this dot, or as large as an English shilling. We are going into a labyrinth, my friends, and I want you to know what opportunities for exact observation the latest science furnishes. You will hear the assertion that under the highest powers of the microscope protoplasm or bioplasm is apparently structureless. Protoplasm, strictly

defined, means bioplasm. I always use the latter term because there is no ambiguity in it. I beg you to look at your razor's edge in order that when you look into bioplasm with a power that magnifies 2,800 times in a linear direction, and know that a razor edge under that power would be three fingers broad, you may be tolerably certain that if there is a structure in the bioplasm that carmine can stain, you will see it. If you are told that this transparent, colourless, and apparently structureless substance is molecular machinery, and that it has purely physical arrangements which not only weave bone, muscle, artery, vein, and nerve, but can co-ordinate tissue with tissue, and produce wholly by machinery a plant or animal, you must remember that under your microscope, which makes your razor's edge the breadth of your three fingers, all bioplasm appears to be absolutely structureless.

Ariadne, you know, had a clue, a little thread, which she received from Vulcan, and which she gave to Theseus, by the aid of which he safely penetrated the famous labyrinth of Minotaurus. Cultivated men are now thoughtfully walking into a labyrinth far more complicated than that. Philosophy, not for the first time, but with better weapons than ever before, is entering the border land between the physical and the spiritual, a labyrinth on the border ground of the two kingdoms of mind and matter; a border on which will be fought the Waterloos of philosophy for a hundred years to come; a border which will be contested as the Rhine never was; a border where soul and matter, God and man meet; a border where the questions of immortality, of freedom of the will, of moral responsibility, and even of the Divine Existence itself, will be discussed by the iron lips of the intellectual artillery on the globe. Now we have in this labyrinth an Ariadne clue, and what is it? Why, simply the axiomatic truth that every change must have a sufficient cause. Until the Seven Stars set in the East, men will not give up their belief that whenever a change occurs there must be an adequate cause for it. We are to behold changes occurring that amount to the building up of your hand, and nerves, and veins, and heart, and ear, and eye, and brain; and not only to that but to the co-ordinating and adjusting the wants of each one of these to the wants of each of the others. *Elkast summakoi gantes*, as the Greeks used to say—all the allies of each; this is the most wonderful fact in the arrangements of the parts of any living organism. We stand before structureless bioplasm and see it weaving organisms; and we are to adhere in spite of all theories, to the Ariadne clue that every cause is to be interpreted by its effects, and that all changes must have adequate causes.

To guide your mind to reliable knowledge on the great problem before us:—Go to Germany, and what name at this instant leads the philosophy of the most learned land on the globe? What philosopher is read with the most enthusiasm by students of religious and philosophical science in Germany, and England, and Scotland? Why, Hermann Lotze. Who is he? I am sorry you have heard of Herbert Spencer, whose star touches the western pines, and know nothing of Hermann Lotze, whose star is in the ascendant. The most renowned of the modern German philosophers, he is a great physiologist as well as a great metaphysician. He is the one that is teaching all Germany—he taught me among others—to look at this border land with all the reverence with which we bow down before Almighty God. Who is Hermann Lotze? A man recognised everywhere as thoroughly acquainted with physiology, as Herbert Spencer is not, especially with the latest research. A man enriched by the massive spoils of all the German metaphysical systems, and made opulent by all physiological knowledge, and building up with these two sides the colossal arch of a new system, with many a Christian truth at its summit. Although Hermann Lotze, as a Professor in the philosophical faculty at Gottingen and one of the higher advisers of the Court of Hanover, does not put himself forward as an apologist for any one particular school of religious opinion, he is everywhere regarded as a supporter of that form of Christian philosophy which is now absorbing all established science. He is a theist of the most pronounced kind. As to evolution, his positions are nearly those of Dana. He is full of *scorn* for the idea that the Power that put into us personality does not itself possess personality. Carlyle, toward the end of his famous history of Frederick the Great, says there was one form of scepticism which the all-doubting Frederick could not endure. "Atheism truly he never could abide; to him, as to all of us," says Carlyle "it was flatly inconceivable that intellect, moral emotion, could have been put into him by an Entity that had none of its own." (Carlyle, *Frederick the Great*, book 23, chapter 14.) This inconceivability is the central proposition of Hermann Lotze's philosophy, the most brilliant, the most audacious, the most abreast of the time of all the philosophers of the globe. I am proud to say that I have some acquaintance with Hermann Lotze, and that I regard him as the rising, as Germany regards Herbert Spencer as the setting star in philosophy.

In arguments before juries, Webster used often to ask his opponents, "Why do you not meet the case?" Remember that famous phrase of his if you hear the materialistic theory

of evolution defended. What is the case against that theory? It consists of the irreconcilable opposition of the attributes of Matter and Mind, of the unfathomed gulf between the not living and the living, of the fact that spontaneous generation has never been shown to be a possibility, and of the missing link between men and apes. Let these points be met fairly and the case is met. Not until the chasm between the not living and the living is filled up by observation; not until the distant time when you shall have found some link between the inorganic and organic can you say that the theory of evolution has been proven by induction. A theory of evolution has been proved, but not *the* theory. The public mind is immensely confused by this one word of many meanings. A theory of evolution, Dana holds, but not *the* theory. The position of this Lectureship is that there is a use and an abuse of the theory of evolution, and that Hackel illustrates the abuse and Dana the use. I hold a theory of evolution—but not *the* theory. What do I mean by *the* theory of evolution? Precisely what Huxley means when he says in so many words (*Encyc. Brit.* 9th Ed., art. Biology), that “If the theory of evolution is true, the living must have arisen from the not living.”

Huxley affirms, “Generation by fission and gemmation are not confined to the simplest forms of life. Both modes are common not only among plants, but among animals of considerable complexity. Throughout almost the whole series of living beings we find agamogenesis or non-sexual generation.” “Eggs, in the case of drones among bees, develop without impregnation.”

When the topic of the origin of the life of our Lord on the earth is approached from the point of view of the microscope, some men, who know not what the Holy of Holies in physical and religious science is, say that we have no example of the origin of life without two parents. There are numberless such examples. “When Castellet informed Reaumur that he had reared perfect silk worms from the eggs laid by a virgin moth, the answer was ‘*Ex nihilo nihil fit*,’ and the fact was disbelieved. It was contrary to one of the widest and best established laws of nature; yet it is now universally admitted to be true, and the supposed law ceases to be universal.”

“Among our common honey bees,” says Hackel (*History of Creation*, vol. i. p. 197), “a male individual, a drone, arising out of the eggs of the queen, if the egg has not been fructified; a female, a queen, or working bee, if the egg has been fructified.”

Take up your Mivart, your Lyell, your Owen, and you will read this same important fact which Huxley here asserts, when he asserts that the law that perfect individuals may be virginally born extends to the higher forms of life. I am in the presence

of Almighty God ; and yet, when a great soul like the tender spirit of our sainted Lincoln, in his early days, with little knowledge, but with great thoughtfulness, was troubled by this difficulty, and almost thrown into infidelity, by not knowing that the law that there must be two parents is not universal, I am willing to allude, even in such a presence as this, to the latest science concerning miraculous conception.

What, now, gentlemen, is the conclusion of Huxley from all their propositions that seem to point one way ? You notice that his facts are Beale's. You find an explicit agreement here of Beale, of Huxley, of Bain, of Drysdale, of Ranke, and scores of the highest Specialists. The fact being established, the supreme question as to their interpretation is: Life or mechanism, *which?*

Beale says life ; Beale says a principle that can not be explained by any form of merely physical force. But Huxley says—and be amazed, all men who hold the Ariadne clew—“ a mass of living protoplasm is simply a molecule machine of great complexity, the total results of the working of which, or its vital phenomena, depend, on the one hand, on its construction, and, on the other, upon the energy supplied to it, and to speak of ‘ vitality ’ as anything but the name of a series of operations is as if one should talk of the horology of a clock.” You are shocked at this proposition, and therefore I have not spoken in vain. If Hermann Lotze, the first philosopher of Germany, were on this platform to-day, he, in the name of the axiom that every change must have a sufficient cause, would thus and thus (tearing the paper) tear this proposition into shreds.

MONADS.—ROYAL INSTITUTION, MAY, 1877.

THE Rev. W. H. Dallinger gave the results of his observations made during the last six years with high microscopic power on Monads. Ten years ago he saw the need of such work in its bearing on the questions of spontaneous generation. No life history of any of these minute forms of life had been worked out ; the experiments conducted by those who wrote on the subject relied on high temperatures to destroy organisms in the fluids they examined. After four years spent in preparation he commenced his work in conjunction with Dr. Drysdale, the plan needing two observers. A characteristic feature of the work was that each set of observations should be made absolutely continuously, so that nothing should have been inferred. An arrangement was made by which the little drop of septic fluid containing the objects under examination should be free from evaporation, and very high powers were employed. The largest

adult objects included in the examination were the 1,000th of an inch, the smallest adults were the 4,000th. Six forms altogether were selected, and by long, patient, and unbroken watching, their whole history was worked out. While reproduction by fission seemed at first to the observers to be the usual method, prolonged research made known that spores were produced. These were so small that a magnifying power of 5,000 diameters was needed to see them as they began to grow. The glairy fluid from which they developed seemed at first homogeneous, and it was only when growth set in the spores became visible. All that could be learnt about the origin of the glairy fluid was that a monad, larger than usual, and with a granulated aspect towards the flagellate end, would seize on one in the ordinary condition. The two would swim about together till the larger absorbed the smaller, and the two were fused together. A motionless spheroidal glossy speck was then all that could be seen. This speck was found to be a sac, and after remaining still for from 10 to 36 hours it burst, and the glairy homogeneous fluid flowed out. The young spores that came into view in this were watched through to the adult condition. Bearing on the subject of spontaneous generation, this fact was learnt, that while a temperature of 140 degrees F. was sufficient to cause the death of adults, the spores were able to grow even after having been heated to 300 degrees F. for 10 minutes. Can it be philosophical, Mr. Dallinger asked, with the life history of bacteria still unknown, to assume it has a different method of propagation? Some experiments based on Professor Tyndall's use of the electric beam to test topically pure air were made. The remains of infusions known to contain certain spores were diffused through glass tubes, in which were placed vessels with fluid. Adult monads always appeared in the fluids, but when, after the air in the tubes had been allowed to purify itself by settlement, fresh fluids were introduced, no monads appeared. That there is *no such thing* as spontaneous generation of monads seems quite clear, and when bacteria are in like manner studied, there can be hardly a doubt the same law will be found to hold good with them.

MORTALITY.—The rate in London was 22·3 per 1,000; this is 1·9 (nearly 2) per 1,000 below the average of the years since 1840; the average rate being 24·2 per 1,000, one person to 41 living dies yearly. The mortality was lowest in the west, highest in the east districts through the series of years. The diminution in the mortality is most striking in the south districts; then follows the west. The City and the central districts have remained nearly stationary during the 37 years.

ANSWER TO "I DIFFER."

BY HENRY G. ATKINSON.

"DE CUPIDINE."

It must be remembered that with the ancients there were two fables of Cupid, one representing human love, the other the love in the elements, or rather representing the elements themselves, with their active nature and affinities. Let us consider what Bacon thought about matter, which is the view now held by Professor Tyndall, and our best thinkers. Bacon regarded matter as the cause of causes, itself without a cause, and in fact uncauseable. That something cannot come of nothing, or be reduced to nothing; but Mr. Beattie affirms that matter is passive, impotent, and dead. Whereas power and substance must be regarded not as two entities conjoined, but as one fact. Bacon says in his essay "De Cupidine," "For a true philosopher will dissect not sever nature (for they who will not dissect must pull her asunder), and the prime matter is to be laid down, joined with primitive form, as also with the first principle of motion, as it is found. . . . But these three are not to be separated, but only distinguished; and matter is to be treated whatever it be) in regard of its adornment, appendages, and form, as that all kind of influence, essence, action, and natural motion may appear to be its emanation and consequence. Nor need we fear that, from this, inquiry should stagnate, or that the variety which we perceive should become incapable of explanation. And he earnestly beseeches us to keep in mind that Cupid is without parents—that is, that the prime matter is uncaused, "lest, perchance, our understanding turn aside to empty questions; because, in universal perceptions of this kind, the human mind becomes diffusive, and departs from the right use of itself and of its objects, and whilst it tends towards things more distant, falls back upon what is nearer. That is, final causes and its own nature, which is but a result in universal nature. And says, Nor can we think otherwise without leaving experience altogether."

Mr. Beattie also remarks that "All science proves matter cannot evolve or develop mind." All science! I defy him to refer to any science that proves any such thing. In the order of nature we find that mind is the consequence of a physical development, and its genesis we follow in the impression chiefly from without made on the nerves and brain, and the interaction of which impression within constitutes what we mean by mind—that is, thought. Mr. Beattie might just as well astonish us by asserting that all science proves that coals cannot produce heat and flame. Surely the science of

spiritual phenomena will not be advanced by such statements as that all science proves that brain does not and cannot perceive and think, and I suppose Mr. Beattie would say the same in regard to the instincts of animals. I agree with the Editor entirely that idealism reduces us to a logical isolation, and beyond which, if perceptions are no evidence of objects they cannot be received as evidence at all, and the past may be all illusion, and no future before us, the present and passing thought being all we can be certain of.

In Miss Martineau's Autobiography (vol. iii. page 279) I find a letter from her in reply to a friend. The letter was originally published in the *Athenæum* immediately after her death, and in which is the following:—"And now I am wondering how Mr. J. and you can see my '*answer*' in those two poems of Tennyson's to anything Mr. Atkinson and I have said. Who has ever said that man was only brain? Does any one say that an orange-grove is only carbon, silica, &c., or the nightingale only a chemical and mechanical compound, passing over the product or result, making no mention of the fragrance and the music? If any one did say so, and could establish it, would he not be elevating the chemical and mechanical elements and forces and not lowering the blossom and the bird? There they are!—beyond his power to disparage, and so 'we are what we are, however we came to be.' Science goes to show us that there is far more in man than Tennyson or anyone else has ever dreamed of, and the one *very* thing that science most strenuously and constantly insists on is that we do not and cannot know anything whatever of essence, but only of attributes or qualities,—say phenomena." We may safely say that there must be a reason for all things, but of the nature of that fundamental reason or cause we can know nothing, excepting so far as the nature of the cause is exhibited in the effect; which is all we can know about the nature of any person or thing, or *substance*, call it spirit or matter. The hidden power and difficulty is precisely the same, and the diamond is not less precious from our knowing it to be but another condition or form of carbon. I think that Mr. Beattie has made an unprovable assertion in respect to the teachings of science touching matter and mind, and as the Editor invites the expression of opinions on this question, I freely give mine.

HENRY G. ATKINSON.

[Two bands of thinkers are busy in trying to unravel the Infinite. The one takes the visible solid, and gradually rises to the forces that act in and with it. The other recognises those forces and also perceives an intelligent force behind that creates and works the invisible into the solid. The finite expressions through language, respecting an Infinite Cause and the infinity of space and substance, are so feeble, that it is easy to pierce the armour of either the one or the other class of thinkers, and perhaps wound in error. Therefore it is that we desire knowledge-thoughts—so that our steps may not be as if on the Goodwin Sands instead of solid ground.—Ed.]

WHAT IS A SPIRIT ?

WHAT is a spirit ? is answered by the question, What is a man ? The answer may take another phase, and be—A being possessed of life, of intellect to observe, to consider, and act with and up to the powers he is possessed of: intellectual, ethereal, and physical.

Human life is of itself an unseen force, possessed of form ; and by assimilating to itself visible material substances, crusts itself, as it were, with and in those substances which to us, are bone, flesh, blood, hair, &c., and become visible as one body having many members or divisions called brain, legs, arms, &c., and it is susceptible to atmospheric changes. If by accident a leg is cut off, the life form, without the crustation, *still exists* and feels the power of atmospheric changes. A slight change in the life-essence would, as in snow-flakes, change the crystallic form, and produce the wing or the fin, though the brain might remain the same and thus engage in duties man cannot, with his present form, attempt.

Science is perceiving that the real, the elementary forces of nature, are *invisible*, to the eye, as invisible as the air we breathe ; therefore it is no incredible fact that life, having by the involuntary nerves and powers used up the physical seen forces created by eating and drinking, should throw them off, and the body so thrown off be called dead, but the life, the spirit still continue a living intelligence—an individualised, unseen force ; amalgamating with itself the more refined elements of nature around which we may call soul, and in that condition *think on, act on*, possessed of memory, mind, and will—a so-called disembodied spirit, capable of producing, when he wills, the varied phenomena called spiritual ; nay more, that while the spirit is in the flesh, it is creating, from the elements which it has assimilated to itself, the ethereal substance and form it has to live in and use when it has to leave the flesh body. Let us, for want of a better symbol, refer to the caterpillar and butterfly.

Light can pass through glass, though air cannot. Electricity and magnetism can pass through walls and floors, though light cannot : it therefore seems not an incredible thing, that a human being should exist, think, and act in the finer and more ethereal elements around us ; possessed of brains to think and a body to act ; and in that condition produce effects as wonderful as light, as electricity, as magnetism, as air ; and also in that condition, either pass through glass or stone walls, depending entirely on the powers of the ethereal elements the human spirit has

assimilated to itself. This range of evidence has been taken for the sake of atheists and deists who glibly assert that intelligent spirits cannot have an existence. Christians, Mahomedans, Brahmins, and others, acknowledge the existence of spirits, and of the great spirit, God. "God is a spirit." They acknowledge that around Him, and in His dominions, are ethereal intelligent beings, thinking and acting as need arises. Therefore, as light is a substance and travels with speed, so may spirit; and as electricity, though a substance, can circle the world, a distance of twenty-four thousand miles, in less than a second of time, so may an individualised spirit.

That spirits exist is a fact based not only on past historical narratives, ecclesiastical and secular, but also on the knowledge of thousands of persons in domestic life, and in all grades of religious and irreligious society. Unfortunately, the "Reformation," in its efforts to abate—to destroy the scandal of men selling Divine pardons at so much per sin, by means of Saint A, Saint B, and the mother of our Lord's brothers; proclaimed to the people God *alone* in action on earth for good, and taught this in our schools and colleges, the only other person in action being the devil.

That method abated the scandal, but unfortunately, in a generation or two, it shut out, through the press and the pulpit, all knowledge in Protestant families of spiritual beings acting for, with and around us; and all spirits seen were put down to hallucination, to disordered stomachs; and the theological dilemmas produced by the assertions that God in person did all, does all, led to the rampant materialism which has prevailed.

Let our population know, that the Deity has His ethereal, intelligent agents in action around earth, acting mentally and physically, sometimes in us, on us, and around us; and that, as easily as electricity or magnetism can enter and leave us, yet operating and co-operating under laws as rigidly binding on them, as we are bound in our semi-ethereal bodies of flesh; and at once many theological difficulties would be solved, special providences understood, ministering angels become a felt reality, heavenly or ethereal hosts a reality, ethereal music, (chord and discord) a reality, spirit-power phenomena by and communion with good and evil spirits a reality. Our faith and hope in being by-and-bye an ethereal being become a certainty, and that we shall again see and embrace our loved ones, a certainty. Here in the flesh, "we see as through glass (our eyes) darkly, but then face to face"—spirit to spirit.

THE REPORT OF THE COMMITTEE OF THE SPIRITUALISTS' DEFENCE FUND.

"AFTER upwards of thirty meetings, the Committee of the Spiritualist Defence Fund are at length able to close their labours, and they now desire to offer their Subscribers a very brief outline of the work accomplished. The total amount received by the treasurers was £874 10s. 3d., and the manner in which it has been disbursed is shown in the appended statement of accounts, concerning which a few remarks are felt to be necessary. The advertising and printing charges would have been considerably more than set down, had not the liberality of the proprietors of *The Spiritualist* and *The Medium* induced them to waive certain claim for work done. On the application of Dr. Monck's committee, a grant of £70 was made to that Committee, after sanction for sufficient appropriation had been obtained from certain Subscribers to the fund. And on a like application on behalf of Mr. Lawrence, a grant of £72 2s. was made to his Committee, also for legal expenses. Other considerations apart, your Committee was moved to make these payments on the ground that these cases would furnish valuable opportunities for the display in Court of much general evidence favourable to the cause of Spiritualism. But as the presiding judges permitted no digression, these important expectations were unfortunately frustrated. Though the sums paid to defend Dr. Slade and Mr. Simmons are considerable, your Committee have the satisfaction of knowing that the efforts made on their behalf obtained a comparative degree of success, for their liberty was at least secured. It would have been lamentable if so distinguished a medium as Dr. Slade had been cast into prison, especially when we reflect that in order to meet his trial and to keep faith with his bail, he remained in this country for a considerable time to his own serious inconvenience and loss, both in money and health. To a peculiarly sensitive frame, the thought alone of imprisonment was sufficient to shatter his constitution, and render him delirious, and it became a matter of some difficulty to convey him safely to France where he might recover. Your Committee under these circumstances did their utmost to mitigate the evils to which Dr. Slade and Mr. Simmons and their families were exposed, and contributed all in their power to render their condition supportable. And when it is remembered that nearly half the amount of subscriptions came from the American admirers of Dr. Slade, the application of a portion of the funds to the purposes of his support can scarcely be thought inappropriate; rather let us hope it will be

" On behalf of the Committee,

"ALEX. CALDER, *Chairman.*

J. Enmore Jones and Dr. Wyld, Treasurers.

From October 6th, 1876, to April 30th, 1877.

We have examined the above account, and have seen vouchers for the expenditure, and found it correct.—May 9th, 1877.

Hon. Auditors to the Fund.

"The Committee is now dissolved.

" 15th May, 1877."

FATHER HYACINTHE has subjected himself to the condemnation of all the more advanced Radical organs by his lecture. "Let us beware," says the *Marseillaise*, savagely, "of clericals, whether they take the name of Father Hyacinthe or Pastor Steeg; they have all more or less their doctrines impregnated with the idea of a God and a belief in eternal life."

HOW THE APOSTLES (MEDIUMS) WERE RECOMPENSED.

They were scientifically persecuted by Sadducees.

They were scientifically murdered by legal process.

They were scientifically mythed by 19th Century.

THEIR LORD CRUCIFIED!

Peter was crucified, and, at his own request, with head downward.

Andrew was crucified by being bound to a cross by cords, on which he hung two days exhorting the people till he expired.

St. James the Great was beheaded by order of Herod, at Jerusalem.

St. James the Less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club.

Philip was bound and hanged against a pillar.

St. Bartholomew was flayed to death.

St. Matthew was killed with a halbert.

St. Thomas, while at prayer, was shot with a shower of lances, and after run through the body with a lance.

St. Simon was crucified.

Thaddeus or Judas was cruelly put to death.

St. Matthias. The manner of his death is somewhat doubtful; one says stoned and then beheaded; another says he was crucified.

St. John banished, but died a natural death.

St. Stephen, stoned to death.

St. Paul was beheaded by order of Nero.

THE SOUL (Spirit).—"Immediately after the death of Cipriani, I reported the circumstance to Napoleon, who remarked, 'Where is his soul? Gone to Rome, perhaps, to see his wife and child before it undertakes the long final journey.'"—*O'Meara's "Napoleon,"* vol. ii. p. 390.

ATHEISM.—"He" (Napoleon) "was reading a French New Testament. I could not help observing to him that many people would not believe that he would read such a book, as it had been asserted and credited by some that he was an unbeliever. Napoleon laughed and replied, 'Cependant ce n'est pas vrai. Je suis loin d'être Athée. I did everything in my power to re-establish religion. I wished to render it the foundation and prop of morality and good principles, and not a 'prendre l'essor' of the human law. Man has need of something wonderful. It is better for him to seek it in religion than in Mdlle. le Normand, the Fortune-teller.'"—*O'Meara's "Napoleon,"* vol. i. p. 244.

LAW.—THE THREE MEDIUMS.

THERE is a mystery about Law. Take an Act of Parliament, carefully read the clauses on the division of which you desire knowledge, and you are satisfied that you know the law, and decide and act with vigour; but some one anxious to prove that white is grey puts a meaning not obvious but possible; and the Bench wigs who look so quaint, so like owls in ivy branches, lift up their eyebrows, draw down their mouths, and say, "The learned counsel is astute, the clauses will bear the construction; therefore our judgment is for grey. White must pay costs."

A sectionally ignorant man has lately shown how true science can be dressed in muddy rags, and disgraced. It was not a new sight. Bulldog teeth have been over and over shown to very many men in our day who have discovered new powers in the old materials called Nature. Some have succumbed; others have fought and conquered, and after a while a gold medal or its equivalent has been awarded by the learned society that only a little while before, in its individual mechanism, badgered the gold medallist.

We all know the trumpery evidence produced against Dr. Slade, but the magistrate at Bow Street declared himself a natural—and as the phenomena attested to by those witnesses learned in the law and in physic were contrary to nature as known to him, though in accordance with the witness book every one in Court kisses before his evidence is accepted, the evidence was *not* evidence—and Dr. Slade was pronounced a rogue and a vagabond, and hard labour decreed for three months; and Dr. Slade's friends mulcted in a law bill of £170, compromised for £120 for four days' skill by the solicitor at the police court, without counsel. The appeal carried to the sessions produced an array of 36 magistrates, 28 of whom were ready to hunt the hare when the law hounds were let loose. The hare got out by a side door, and the law costs were an additional £415, settled for £400.

Dr. Slade, exhausted and ill, required rest; but the nature of the huntsmen was developed in the fresh effort to course the hare. Nature was too thick-nerved—the ghosts made all England ring with the hue-and-cry, and then safely housed the Doctor in France. That third move of the "naturals" cost Dr. Slade's defenders an additional £33, making in all with some minor charges, a total of about £572 13s. 10d.

Mr. William Lawrence, said to be a good medium, was, when the public were moonstruck and fit for Hanwell, laid

hold of and tried before a Metropolitan police magistrate, and before the same sessions judge, and sentenced also to three months' imprisonment; but as he only took an optional one shilling for rent and light, his "false pretence" of supernatural was free of hard labour; he was not considered rogue enough. The law costs in his case were about £82 for about the same number of days for solicitor and counsel. In this case the solicitor and counsel were so sure the sentence was wrong, that they on their *own responsibility* successfully applied to the Attorney-General on a writ of error, but the appeal was opposed and dismissed. The Superior Court decided that the sentence was *lawful*.

We now turn to the last of the persecuted—Dr. Monck. His law costs before the police authorities with counsel, and before the two judges for three days with leading counsel in the superior Courts, were about £211. His sentence was also the notorious three months with hard labour, and the flesh, and bones and mind of the natural man is punished because the supernatural was neither seen, perceived, nor understood by the strangely dressed mortals we have already pictured.

Dr. Monck was a powerful medium, but his lack of business calmness and his oratorical go-a-headism led him into false positions—positions his friends regretted; but as he was his own master, no one had power to stop him. The careful examination of the evidence produced against him at the Huddersfield trial produced in our mind the decision that his altercation with his accusers led him in his excitement to rush up to his bedroom. No instruments for trickery were found *in the séance room* when he left. No instruments were carried by him as he rushed upstairs to his bedroom. If he had carried such, they would have been seen by the accusers and by the ladies who opened the door through which he passed.

Calmly looking at the facts as were evident by the testimony of witnesses, only Dr. Slade has secured the unqualified support and approbation of Spiritualists, simply because the phenomena were in full daylight. Sight, sound, and feeling were satisfied. With the others, Monck and Lawrence, the three powers were ignored by darkness. Darkness—dark *séances* were introduced several years ago by tricksters—dark *séances* are the work-rooms for rascals—dark *séances* have been in use by public mediums on the plea that spirit-lights could be seen as stars are seen when sun and moon are away. Do Spiritualists desire that the vital principles that underlie phenomena should be proved? Then, say we, shun dark *séances*—*refuse to pay a dark séance medium*; and soon the evil will be removed, and Spiritualism publicly prosper.

Physical Phenomena.

AN ORANGE TREE.—The death is announced of "Grand Bourbon," the finest tree in the Orangery of Versailles, at the advanced age of 445 years.

MR. ETHERIDGE, with reference to his examination of the red and green shales found below the depth of 1,073 feet in the deep well-boring at Meux's Brewery, London. He states that the evidence now shows them to be of palæozoic age, and of the continental type of Devonian rocks containing the molluscan fauna of that period.

FINNISH papers report that vast masses of smoke are issuing from a mountain adjoining the river Tana, and that the snow in the vicinity has been melted away. The region has hitherto been free from evidences of volcanic activity. The theory has often been advanced that the gradual elevation of the shores of the Gulf of Bothnia is due to volcanic forces, and it is possible that these are finally seeking a vent.

AN extensive movement of subsidence has taken place at Marano Marchesato, in the territory of Cosenza (Calabria). Vast chasms have opened, a great number of houses have been destroyed, and many others threaten ruin. The movement extends to the north, passing the hills of S. Fili e Bucita as well as to the river that divides Marana from Rende, the waters of which are partly escaping through large fissures in its bed.

LAND OF MIDIAN.—"With reference to the recent discoveries of Captain Burton, that the Land of Midian abounds in gold, silver, tin, and antimony, and that the country seems to be full of mineral wealth, it is interesting to note the fact, as recorded in the Old Testament, of the Midianites having not merely personal ornaments of gold, but tablets of gold and hains for the camels' necks, showing the great abundance of this metal. Among the spoils brought from the Land of Midian, (Numbers xxxi.) were "gold, silver, brass, iron, tin, and lead;" and in another expedition the quantity of gold taken was so great that Gideon made an ephod thereof and set it up in his city (Judges viii.). The discoveries of Captain Burton are remarkable confirmation of the truth of the Holy Record.

CRABS AND LOBSTERS.—The reports of the inspectors on crab and lobster fisheries have been presented to Parliament. One of them, Mr. Buckland, gives in an appendix detailed results of his observations.—"In the earlier stages of their development, these crustacea, like all others, assume forms which are totally dissimilar from their subsequent appearance. But, when all their metamorphoses are complete, their subsequent growth

is still marvellous. The crab measuring an inch across its back, the lobster measuring an inch in the barrel, are as perfect in form and structure as the largest crabs and lobsters. Both the crab and the lobster in their minutest forms are surrounded with a hard calcareous armour-like tegument. The covering cannot by any possibility expand; and how is it possible for the animal to grow without increasing its shell? The problem is solved by the creature withdrawing itself entirely from its shell, having previously secreted a new and larger covering for its future use. A most remarkable circumstance connected with this episode in the natural history of the higher crustacea is that the animal, when it withdraws itself from its shell, is always considerably larger than the shell from which it is withdrawn. Since the soft new shell, in which the creature is already encased, immediately commences to harden, its growth could be effected by no other arrangement. But the marvellous fact still remains, that the creature is enabled to withdraw itself from its cast shell, and that the shell from which it has withdrawn itself is as perfect and unbroken as ever." (The lobster is getting to be as clever as our spirit-friends, who pass solid articles through closed doors and windows.—The door "is as perfect and unbroken as ever," as Mr. Buckland expresses it, —no need for even a Carpenter).

LONDON POPULATION.—The whole of London had in the year 1876, by estimate, 4,286,607 inhabitants, among whom 153,192 children were born and 91,171 persons of all ages died. The annual birth-rate was 35·7, the death-rate 21·3 per 1,000. The death-rate in inner London was 22·3; in the outer ring, 17·3, or, after correction for the deaths of persons not belonging to the outer ring in the two Middlesex asylums, 16·9. Thus at present the mortality of the population in the outer ring is low. And this is the time to see to its sewerage and water supply, before it loses its advantages. The population is selected to a certain extent. The population of the great cities, including London (proper), was by estimate 8,028,595; the registered births were 301,961, the deaths 189,689. The birth-rate per 1,000 living was thus 37·7, the death-rate 23·7. The excess of the birth-rate was 14·0. The death-rate was lower than in any of the four previous years. Fifty municipal boroughs, exclusive of those above noticed, contained 2,743,597 inhabitants by estimate. The births in the year were 104,763, the deaths 60,365. The birth-rate was 38·0, the death-rate 21·9. The death-rate from the seven zymotic diseases was 3·3 per 1,000 living, lower by 0·8 than the rate from the same diseases in the great cities (4·1).

SUBMARINE VOLCANOES.—The iron screw steamer, Knight Templar, 1,550 tons gross register. On the 23rd of February, at 2-30 a.m., near the Island of Galita, off the Gulf of Tunis, bearing E. by S. half S., about eleven miles distant and the steamer abreast of the Sovelle rocks, but at a distance of about ten miles and in upwards of 1,000 fathoms of water, as shown on the latest Admiralty charts of the north coast of Barbary, she suddenly sustained a totally unexpected shock. A deep rumbling shock was heard beneath the sea, somewhat resembling the sound occasioned by blowing off water below the surface from a steamer's boiler. The noise lasted upwards of a minute, and was accompanied by a seething mass of white foam which rose all round the steamer. On sounding the pumps, the steamer was found to be filling rapidly, while her speed was sensibly decreasing. Captain Henderson at once steered for the island of Galita, and, with praiseworthy judgment and skill, in the trying circumstances in which he was placed, sought out the most suitable spot for running his vessel on shore into shallow water, which he successfully accomplished about four hours after she had received the inexplicable shock, the water having then risen to the engine fires, even with all pumps at work. The diver, after a full examination, reported that at about 15 ft. from the stem of the vessel from 9 ft. to 10 ft. of her keel had been torn out in a way that conclusively proves that the blow received was from a rock crossing the steamer's track at right angles, as there was no appearance of damage to the more forward portion of the keel, which there would have been had she run on to rocks. At the same time she was also struck abaft, the blow, given from the like direction, twisting about 16 ft. of the after part of the keel, breaking the inner sternpost under the boss, and tearing the lower garboard strake away from the keel, also to the extent of about 16 ft.

ROYAL INSTITUTION.—The President of the Chymical Society (Dr. Gladstone), in lecturing on the stars and nebulae, showed how spectrum analysis had extended beyond the solar system, and in the hands of Dr. Huggins and others had been fruitful of results. On these results Secchi has based a division of the stars into groups. The different groups yield spectra of somewhat different characters, and in one of them the hydrogen lines are bright instead of dark. The lecturer also dwelt on what spectroscopy had revealed to us of the nature of double and variable stars. The nebulae are of two classes, some are clusters of stars, and others are luminous mists or gases. In the spectra of the latter are found three bright lines, one of hydrogen, one of nitrogen, the third as yet undetermined. In summing up the

results, Dr. Gladstone pointed out that, while certain elements are spread over the visible universe, there are marked diversities of composition among the various heavenly bodies.

VISIBLE SPEECH.—Professor Graham Bell delivered a lecture at Salem, Massachusetts, who, by means of the drum in a human ear cut from a dead subject, has succeeded in producing a phonautograph. The ear is placed in the end of an ordinary speaking trumpet; on speaking into the trumpet the drum is set in motion; this moves the style; the style traces the effect on a plate of smoked glass; and by means of a camera the curves and lines can be exhibited to a large number of spectators. The five vowels make five different curves; and there is no such thing as a sound or tone pure and simple, but each is a composite of a number of tones; and the wavelets by which these are produced can also be shown on a screen.

THE SUN'S MOTION IN SPACE has now been found to be precisely determined in the interest of the Great Pyramid. This is another of the remarkable discoveries as to known quantities and qualities of the universe as registered in stone before history as known to Europe commenced its record.

SEVERAL other discoveries of great importance in connection with the physical and the mental on our earth in relation with the past, the present, and the future, are also opening up.

Ethereal Phenomena.

COMETS SENSITIVE: WHY?—The new comet discovered on April 5th by Dr. Winnecke at Strasburg, was observed in the Oxford University Observatory by Mr. Plummer on the same night. It was a bright telescopic comet, probably visible in a telescope of 3 in. aperture. The position was—R.A., 22 h. 9 min. 21.67 sec.; N.P.D., 72 deg. 46 min. 58.6 sec., about half-way between Alpha Andromedæ and Alpha Aquilæ. In a note by Prof. Winnecke in M. Leverrier's *Bulletin* of April 13th, it is remarked with respect to the elements of this comet that "A great analogy exists between these elements and those of the comets 1827, II., and 1852, II., and it acquires a certain importance from the fact that the intervals are nearly equal." The case is a very curious one and possibly unique of its kind: similarity of elements at three epochs separated by very nearly equal intervals, and on the assumption of a corresponding period of revolution, a very near apparent approach to the planet which so *greatly disturbs the cometary orbits*, yet action to account for outstanding differences of elements could not have taken place

on either occasion of the comet's passage through the part of its orbit where great perturbation would be looked for.

METEOROLOGY.—The mean temperature of the year 1876 at Greenwich was 50·1 deg. Fahrenheit, which is 1·3 deg. above the average of 105 years. But in the hot months of July and August the temperature was excessively high; it was 4·3 deg. above the average in July, 2·9 deg. in August. On one day of July the temperature touched 94·0 deg., on one day of August 93·8 deg. July was almost rainless. There was a downfall of 24·2 inches of rain in 167 out of the 365 days. The average rainfall at Greenwich for the 36 years 1840-75 was 24·1 inches, so that the amount of rainfall was the same in 1876 as in previous years; but it was irregularly distributed. The wind swept the earth at the mean velocity of 12 miles an hour, which is two miles above the average of 1850-9, and 1·4 mile above the average of 1861-9. This carried off the smoke and other impurities at an unusual rate. The frosts of the winter months were not severe. Only in two weeks was the mean temperature below the freezing-point, and then it was 30·7 deg. Fahrenheit in the second week of January, and 31·5 deg. in the second of February. The latter week was followed by the week of highest mortality, when 2·005 deaths were registered, the weekly average through the year being 1,489.

INSULATORS TO LIGHTNING CONDUCTORS.—The rod must be either perfectly insulated from the building and provided with a good earth termination in a damp soil, or it must be in metallic contact with the side of the building the whole way down. The reason for this is obvious. If the rod cannot discharge the whole of the current, a portion of the latter must of necessity spark across to the building. If, on the other hand, the building itself is in electrical connection with the rod, touching it everywhere, the damp surface of the former causes a distribution of the current, and conducts it conjointly with the rod silently to earth. It has been found practically that of the two the uninsulated stranded rod is preferable.

METEOR.—"A very brilliant meteor was observed at Seaton, Devon, the 6th of April, 1877, on Friday night. It was a dark night, although the sky was not much clouded, and you could not make out clearly either man or horse 20 yards before or behind you. But in the distance the outlines of the scenery were pretty clearly marked. The bridge, 100 yards off, was visible as a dark mass of masonry, and the cliffs stood out black and well outlined against the sky. Suddenly the landscape became illuminated with a kind of stage light, very clear and soft, and not in the least resembling the dazzling flash of light-

ning. The meteor immediately caught our sight. It was, if you faced the north, on the western bank of the Axe, apparently a mile from Seaton. It was about one-quarter the size of the moon, of a most brilliant green, with a tale of red fiery sparks; it fell with a curved motion from north to south-west, and disappeared behind the hills. I suppose that it really was not a couple of seconds in sight, and the hour we saw it was 9.26, station time."

EARTHQUAKE IN SCOTLAND.—At four o'clock A.M. 23rd of April, a sharp shock of an earthquake was felt at Oban. The motion was undulatory, accompanied by a rumbling noise, and terminating in a sort of jerk. The motion did not last above six seconds. Furniture and articles of household use were jerked upwards, and pieces of crockery were thrown from the shelves. A lighter shock was felt in the Island of Kerrera last week, and a short time ago a shock was felt in Tobermory, Island of Mull.

A VERY brilliant meteor was observed at Clifton at 9.55 P.M. It was pear-shaped, the apparent size being about that of a large pine-apple. The light emitted when it attained its greatest brilliancy was of an intense bluish white, similar to that produced by burning magnesium. When it appeared, the effect on the illumination of the sky was as if the moon had suddenly emerged from behind a dark cloud. Its greatest brightness lasted for about two seconds, after which it disappeared in a northerly direction, leaving behind a trail of apparently red-hot fragments.

THUNDERSTORM AT NEWARK.—The storm raged at Newark with astonishing violence. The hailstones were of enormous size, some of them weighing 4 oz. each, and measuring 6 in. in circumference. Thousands of panes of glass were broken. But the most striking part of the phenomenon was a tornado, which seemed to commence a few miles south-west of the town, and extended as far as the plantation of Mr. Grosvenor Hodgkinson, M.P., in the village of Winthorpe, about two miles north-west of Newark. The desolation it has caused at Coddington in particular baffles all description. The fine plantation on the estate of Mr. James Thorpe, of Beaconfield House, is almost entirely destroyed, and many of the largest and most beautiful trees in the park are torn up by the roots and split into pieces. The gas house and other buildings were considerably damaged. The farmstead of a person named Daybell, on the Coddington Hill, was reduced almost to a heap of ruins, a great part of the stacks being carried away and scattered in the adjoining fields. Other houses in the village were damaged in a similar manner. The hailstones went through the windows like shot from a

cannon. The hurricane continued its devastating course direct to Winthorpe, carrying away seven or eight tons of straw from a farmyard, and damaging the buildings. At Winthorpe it seemed to renew its fury, and tore up numbers of large trees as though they had been gooseberry bushes. One clump of five large elm trees, close together, were dragged up by the roots without being separated. It is impossible at present to give any correct idea of the amount of damage. The whole was the work of a few seconds. The smell of sulphur when the tornado had passed was almost insufferable. Very little live stock was killed. It is remarkable that the cattle in the fields exhibited the greatest terror before the wind approached, in the manner described by travellers in tropical countries.

[From our store of past eccentricities in Nature, we bring out for present use the foregoing evidence of the powers of the *unseen Soul-force*.]

CLOUD COLOURS.—A vein of thought is sometimes as a vein of the most fine gold, and observation is everything in meteorology as it is in geology, in which two difficult sciences we are much interested in this country. For years we have marked what an intimate correlation there is between the colour of the clouds and coming weather. Thus we have the cold dark blue and grey, and the reddish yellow masses of cloud as indicative of cold and snow, and we have the light bright grey with bright edges as accompanying or indicating hard frost. Then again we have the inky-coloured cloud, flying in shreds, as indicative of wind and rain, and also the mottled cloud of the same colour or thereabouts, as the sure indicative of rain. We have the sickly-looking green, the deep blue gloom, the muddy angry-looking red, and other such tints, as forecasts of storm, snow, rain, &c.; and frequently before a north-easter we have the grey bluish and whitish clouds setting from north-east, somewhat like the spread-out fingers of the hand. Our sunsets are often grand beyond my pen. The lavish wealth of crimson and gold is magnificent. It strikes us now to ask what relation chemistry and gases have with the cloud colours. But we see, from all that has been said, the *vast* importance of noting the *colours* of the clouds. We depend much in this country on the colour of the clouds for weather prediction. Ice, however, at this time of year, by refrigerating the atmosphere, often interferes with calculation.—H. C., *Newfoundland*.

THE COMETS OF 1402.—It is singular, considering the attention which the Chinese paid to the observation of comets, their annals containing reference to several hundreds of these bodies should not have recorded the appearance of the two

evidently great comets of 1402. In particular is this the case with the first comet, which, according to the descriptions in the European chronicles collected by Pingré, was first seen early in February, and increasing daily in brilliancy, would appear, if we may rely upon the historians, to have presented a wonderful aspect shortly before Easter. On Palm Sunday, and two following days, we are told "its increase was prodigious." It then ceased to be visible at night, but during the eight following days it was seen near the sun, which it preceded; its tail had then shortened, but its brilliancy was such that the light of the sun did not prevent its being seen at noon-day. It continued visible till the middle of April.

WHY THE BAROMETER DOES NOT ALWAYS INDICATE REAL VERTICAL PRESSURE.—Mr. Robert Tennent writes from Edinburgh to point out why the barometer does not always indicate real vertical pressure. He points out that as the upper currents of the atmosphere when in motion are more mobile than the lower, and less retarded by friction than the lowest, there are frequent movements or "liftings" from the lower to the upper layers, and this affects the barometric column, "the normal upward diminution of pressure which takes place when the atmosphere is at rest being greatly altered when its upper portion is in rapid motion."—"*Nature*."

METEORS.—Mr. John F. Dolley writes under date Uitenhage, Cape of Good Hope, South Africa, March 19th:—"In this part of South Africa we have just witnessed a magnificent sight, such as a person can hardly expect to see more than once in a lifetime, if even then. It was on the beautiful clear starlight evening of the 16th of March, at about eight o'clock, when suddenly every one was startled with a bright lightning, like a flash, and on looking for the cause discovered a large meteor coming out of the eastern horizon, and which travelled slowly across the firmament, in an oblique direction to the westward, when it burst, sending forth streams of fire, as if from a hundred rockets, and then was heard a low rumbling noise as of thunder in the distance. The meteor appeared to be nearly, if not quite, as large as the full moon, but not round, more of an oblong shape, and while travelling through the air it very much resembled a large turpentine ball. It gave forth a bright bluish light which lit up the whole sky, and you could distinguish everything around you for miles as plainly as in the day-time. Hottentots and Caffres who happened to be in the streets were so terrified that they rushed into the nearest houses for refuge. They thought the last day had come, for they had never seen anything like it before. I spoke to one very old

Hottentot—a Caffre war hero—and he told me that he had seen a good many meteors in his travels through Africa, but never one anything like the size, or half so brilliant, as the one in question. Several Boers have just come into town, and one of them narrates that his team of oxen suddenly stopped in the road, as soon as the meteor was visible, and it took some time before he could get them to start again; others tell how their oxen flew round, snapped off the disselbooms of the waggon, and bolted for some distance into the bush. A party of Hottentots who were coming in from 'Hankey,' a station belonging to the London Missionary Society, state that the driver of the waggon was struck down in the road, and that they all felt a glow of heat as the fireball passed them. The illumination lasted for nearly a minute, and the light was such that it dazzled the eyes of all who saw it. The Caffres were very much impressed with the sight, and look upon this grand fireball as a warning of famine, drought, or some other calamity."

AIR AND WATER.—In the course of a lecture on the Motion of Waves in Air and Water, by Professor Guthrie, a light, hollow india-rubber ball was floated on water, and a vibrating tuning fork was held near it. The ball moved towards and followed the fork. Why? Some people might say that the fork attracted the ball; but the lecturer decided that attraction had nothing to do with it. Each oscillation of a wave is followed by a reflection: in this case, the reflection pushed the farther side of the ball; from which the conclusion was drawn "that there is no such thing as attraction—that the apparent pull will be found to be a push from the opposite direction. The approach," he said, "need not necessarily be called attraction, and it is better in all cases to substitute the word approach, which is a fact, for attraction, which is a theory."

In July *Spiritual Magazine* we shall devote our evidences to "Soul in Man," so that the subtler element "Spirit" may be reached in future months by the process of proofs through ethereality. Therefore it is we this month have so prominently brought into notice the magnificence, majesty and power of the unseen elements operating on the physical, and only now and then revealing their existence by *luminosity*. Some of the narrations of ethereal existence and power this month will be to many as incredible as the narratives of spirit phenomena; and the bold challenge by doubters to produce to them the repetition of the meteoric wonders before a committee of spectacled old men and women called Scientists, is as foolish as the challenge from similar non-knowers to produce spiritualistic phenomena.—ED.

LACK OF KNOWLEDGE: RESULT, VAGARIES OF BELIEF.

WILDS OF NORTH AMERICA.—Nearly a half of Colonel Dodge's volume is devoted to an admirable account of the Indians; indeed, the subject is so wide and he treats it so thoroughly that we must be content to allude to it very cursorily. We should imagine that the exactness of all he tells may be absolutely relied upon, for he is careful to confine his observations to tribes with whom he has had long and close relations; but their superstitions, their chief customs, and some of the religious fancies that govern their strategy in their wild warfare have been adopted with insignificant variations by all branches of the race. Thus the Indian would be a more formidable enemy than he is were it not that he dreads certain contingencies which will affect his happiness to all eternity. The spirit of a scalped man will never arrive at the happy hunting grounds; hence the Indian ekes out courage with cunning and tries to keep his scalp on his head, though he will fight desperately when escape seems hopeless; hence, too, the chivalrous daring—and it is one of the few noble traits in the Indian character—with which the braves will risk themselves to rescue the body of a fallen comrade. Their patience and endurance when on the war-path are inexhaustible; they will hang on the trail of a convoy of waggons for weeks, never showing a sign of their vicinity, and watching the favourable moment for a surprise. But, fortunately for the white man, they shrink from attacking in the dark or even in the dusk. The reason is that they believe the spirit will be launched into eternity, surrounded by the physical conditions in which it passed out of this mortal existence, and the shade of a man killed in the darkness must go on groping helplessly for ever. The Indian's gifts of dogged endurance are among the few features in his character that have not been overcoloured in fiction. We have often heard of the ingeniously diabolical tortures which it is his pride to bear at the hands of his captors, and we shall cease to wonder so greatly at his heroism when we read Colonel Dodge's description of the initiatory ordeal to which every young warrior is constrained to submit. Colonel Dodge is speaking of what he knows to be the practice among the Cheyennes. The boy is stripped, two broad incisions are made between the pectoral muscles, and he is knotted to a post by strong horse-hair ropes three-quarters of an inch in diameter. "He remains alone without food, water, or sympathy, denied even the poor consolation of showing to others how bravely he can bear his sufferings, until his own vigorous efforts or the softening of the tissues

through partial mortification enable him to tear out the incised muscles and escape from his bondage." But such wild courage and stoical capacity to suffer are about the only virtues Colonel Dodge allows to the Indians. He represents them, and we have little doubt he is right in the main, as monsters of cruelty, lust, craft, and rapacity, without the faintest glimmer of moral principle or the slightest sense of shame and decency. At best, their education must be a work of time, while it will be difficult, if not altogether impossible, to eradicate the hereditary instincts which revolt against civilized habits.

THE SHANTY-PALACE OF THE KING OF DAHOMEY.—The king's palace is situated in the suburb of Abomey called Jegbeh, and a couple of miles south west of Abomey proper. Externally nothing more is visible than a high wall of red mud, thickly stuck with cockle shells, and having at frequent intervals a gate, with a high pitched roof of thatch, and earthen benches, also under cover, on either side. The area of the palace within the walls is about equal to that of Regent's Park, while before each Pweshed, as the covered gate-houses are called, is a large open space, cleared of trees and obstructions, wherein troops dance and go through their military evolutions, such as they are. Inside the palace is divided into large courtyards, with intricate mazes of passages between them, and it is the delight of a Dahomian host to bewilder his guests by conducting them through court after court ere they reach the audience chamber. In the innermost court the private apartments of the king are situated, consisting of mere barn-like structures, kept scrupulously clean by frequent sweeping and lime-washing. Around the Amazonian Kpo-si, or leopard wives, the actual wives of the king, each have their separate suite of apartments or huts; while beyond the Amazon body-guards have their quarters, to the number of perhaps four thousand. In one of the courts a shed is erected about twenty-four feet square, with a high gable roof surmounted by a silver image of a tree with an antelope eating the branches, and a bird building its nest thereon. The tree denotes the king, and the bird and antelope representing the Dahomian people, showing that the king provides shelter and nourishment for his subjects. Within the shed is a mysterious something carefully wrapped in cloth, wherein the spirit of the present king is said to reside. This is carefully guarded by a priestess, who after the death of the king is the recipient of his soul, and is consulted by the fetichists. When the king has an important matter in hand he consults this *custos spiritus*, and during the present custom dozens of unfortunate men have been bound and gagged into this spirit-house and there decapitated, their blood being sprinkled on the cloth enveloping the spirit.

RUSSIAN RELIGIOUS PERSECUTIONS.—Count Ladislas Plater calls attention to the atrocities committed in Podlachoe for the purpose of forcing the inhabitants to abjure Catholicism and enter into the Russian Greek Church. For six years past he says, acts of barbarity have been perpetrated under the name of these so-called “spontaneous conversions,” while the Russian organs, with the utmost effrontery, persist in affirming that the inhabitants enjoy liberty of conscience, and that they cannot be prevented from changing their religion. The Liberal press of various countries has constituted itself the echo of these false assertions, but the moment has now arrived when the Government of Great Britain has published official documents confirming the massacres, floggings, tortures, and imprisonments suffered by the citizens. Will Russia have the courage to persist in these persecutions at a moment when she invokes the liberation of the Eastern Christians and their religious and national liberty, as a pretext for declaring war with Turkey? Will she now persist in asserting that these accusations are “Polish inventions?” Some years ago Mr. Jewell, the representative of the United States, made a report to his Government on the subject of these massacres and cruelties, now confirmed by the publication of the English despatches. Europe must take action, and outraged humanity resume its rights, and that at a time not far distant.

CHINESE PURGATORY.—Chinese purgatory has been graphically described in the *Shanghai Courier*, which has been vividly depicting the horrors of that “region.” As a specimen of what Celestials expect who show no respect for written or printed paper, throw down dirt or rubbish near pagodas or temples, or eat beef, we will take the sixth court. This court is situated at the bottom of the great ocean north of the Wuchino rock. It is a vast, noisy Gehenna, many leagues in extent, and around it are sixteen wards. In the first ward the souls are made to kneel for long periods on iron shot; in the second they are placed up to their necks in filth; in the third they are pounded till the blood runs out; in the fourth their mouths are opened with iron pincers and filled full of needles; in the fifth they are bitten by rats; in the sixth they are enclosed in a net of thorns and nipped by locusts; in the seventh they are crushed to jelly; in the eighth their skin is lacerated and they are beaten on the raw; in the ninth their mouths are filled with fire; in the tenth they are licked with flames; in the eleventh they are subjected to noisome smells; in the twelfth they are butted by oxen and trampled on by horses; in the thirteenth their hearts are scratched; in the fourteenth their heads are rubbed till their skulls come off; in the fifteenth they are chopped in two at the

waist; in the sixteenth their skin is taken off and rolled up into spills.—*Calcutta Leader*.

Editorial.

WE think that on the 10th of May we discovered the action in nature that produces life in the germ, and our intention was to have revealed it in this month's *Spiritual Magazine*, but we could not gain the needed time to prepare evidences, so must allow the matter to stand over. In the meantime the thoughtful lecture of Flavius J. Cook, of Boston, ought to be studied, and we think that our article on "Soul" contains much that is new to many persons.

WANT of space in May forced us to withdraw several pages of Ethereal (soul) facts. Conscious that if the so-called "impossible" in the elements around us can be proved a verity, it paves the way to the "impossible" in Spirit-life and action being also proved a verity; this month—June—we have devoted the pages of the Magazine to "Soul" evidences, so that our arguments may be buttressed by facts that cannot be denied; and have therefore brought forward to assist, several of those withdrawn paragraphs in addition to others.

THE ROUND WORLD PHENOMENA.—The monthly magazines, the illustrated weekly and the daily newspapers, are ranging the heavens and the earths, and are selecting facts to interest their divisional portions of human thought. We hunt through them for evidences useful and explanatory for Spiritualists. Spiritualists, also half and whole ones, are out on their travels, and, like magnets, they attract the atoms of spiritualistic phenomena around them. The brain is a spinning jenny; it spins faster than the printers can use the material, and the less knowledge the more of cobweb spinning; but *facts*—the true basis for solid thought—are plodding, and the travellers find knowledge a hard road to travel. Thus we gather. Our old habits of enquiry, and our new opportunities as Editor, give us the power to bouquet these spiritualistic glories—Spiritual, Ethereal, Physical—as we desire that the *Spiritual Magazine* be an historical depository of phenomena gathered from all nations, through all sects political and theological.

ADVANCED THOUGHT, so called, is often progressive nonsense, belched out by non-research men, who, not having time to digest properly prepared food, swallow the badly-cooked put before them, get dyspepsia, and an ethereal nervous fretting against everybody but themselves. Therefore it is that theo-

logical, astronomical, and geological theories are sensationally put before the public. Real knowledge is called a *myth*, and though the ignorant vagaries are soon found out, it pays the writer in notoriety or in cash. Therefore it is that our division of the Cosmos is by many considered a delusion and a snare. There is another class of minds we would call balloonish. Spiritualistic literature is a paradise opportunity for such *imaginative* writers and trance speakers. Spirits cannot be seen—or grasped—therefore the supposed why and the wherefore of phenomena, and the principles on which they are based, are boldly declared by the would-be Solomons. Many minds refuse to accept any evidence but that which they personally have witnessed, and on that limited personal foundation they deny past knowledge gained by others, and form theories that fit their knowledge. If they think Aunt Sally comes to them as a ghost, her statements become their Bible, and all are theological bigots who refuse to trust in the mouthpiece of Aunt Sally of the alley. Primary Spiritualism in Great Britain we take to be simply illustrations of the phenomenal division of Christianity. A higher range of precepts to govern us in our life-struggles we cannot have—a higher range of phenomena than those unfolded through the incidents narrated in the New Testament we cannot have. Spiritualism is the belief in *God is a SPIRIT*, and in the personal love and care of a Divine Father, and in the knowledge of the personal action of disembodied human spirits. The error of many of the clergy has been their declaration that all physical evidences of Divine power ceased 1,800 years ago. Our joy, as Spiritualists, in and out of the churches, is that we know it is a mistake, and that these evidences still continue for all human beings, more especially for those who try to live the life of “doing to others as they would that others do to them.” That devils exist and act we also know, but the Almighty mechanism controls. A beautiful, well-proportioned house is not to be deserted and pulled down because some of the workmen thoughtlessly misunderstood the architect’s written directions, and used some of the materials unskilfully or in error. We all know how in ordinary books and in Acts of Parliament, the mere punctuation of a sentence alters the meaning of an author—how much more is an error likely to creep in when the directions have to be translated from English to French, or from Greek to English?

The guidance of the Magazine has entailed on us new duties, so that its mechanism might be equal to carrying out the design we have to fully develop in subsequent months. The four declarations on the cover page we are proving, through the vastness of the elements in the universe, and through the atomic elements in man. That whatever is, and is to be in the future, one fact

is demonstrable ; each individual continues to live at and after mere physical extinction. To understand that future and prepare for it ought to be our joy.

Extension of knowledge is the birthright power of each Spiritualist. By voice, or by pen, or by purse, let all concentrate their knowledge-power on the Nation. Support us, and we will support you.

Reviews.

Lights and Shadows of Spiritualism.—We have looked at the shadows of Mr. Home's book, and they are not only very deep, but in accord with the numerous exposures of rascals who, for money-making, have played the conjuror, without, like him, stating they are tricking. In all public movements of a social character there are men who try to find out the weak side of those they mingle with. The omnibus thief plants himself so as to get at the purse of the unsuspecting. The shopkeeper thief adulterates his tea, his coffee, his pepper, his butter, and blandly plunders his victim face to face. Of course he knows, and the buyers know that true tea, coffee, pepper, butter, &c., exist, and no one would be so foolish as to deny it. In like manner Spiritualists and others who have witnessed the true by signs infallible, are not disposed to rail against the true evidences of spirit-power they have witnessed because some "sillies" have been deceived, and have minutely related how. The main good of the bold—the fierce exposure by Mr. Home is to declare to the world the false, and repudiate the men and the women who disgrace social life in one of the divisions of vital interest to thousands. The narratives given, so far as we remember, are the same as already made public.

The weak part of the book is the almost total absence of any narratives of the *glorious rays of light* which have shone on hundreds of persons in this our England and Scotland since Mr. Home married a second time, and went abroad to reside. French society and French literature have doubtless narrowed his opportunities for obtaining exact knowledge as to passing events in Britain and America. Bad news flies—good news is leaden-footed.

Dark *séances* are the trickster's delight. The repudiation of "gas-put-out" sittings ought to be upheld. Dark *séances* ought to be stamped out by all true Spiritualists. That true phenomena can be had in the dark is as true as that a man can smile in the dark as well as in the light ; but if you wish to see his physiognomy and satisfactorily judge, you must see his

features when the play of intelligence is passing through them. String tying—handkerchief tying is *no real* satisfaction. If darkness be so supposed essential for some of the phenomena, let it be *under* the table, while sitters can see each other's movements in a room full of light.

In Mr. Home's and also in Mr. Slade's presence there was no darkness at all. No need for darkness.

The vitality is spirit-power, and the condition LIGHT.

Terrible mischief has arisen from undeveloped mediums—worth, say, sixpence—palming themselves off publicly as worth genuine half-sovereigns; some as physical, some as trance extravisionaries. We have seen several shut their eyes, jerk their elbows, and, under the "control" of their own ignorance, spout in public, and end by saying the control was "polypus" or some sound like it. As we stated last month, page 239, "D. D. Home is an historical figure to British Society." He desires to rouse all who possess the True; to put down the vagabond race of scamps who call themselves mediums—scamps who will cant either the religious, or the comic ribald, if they can make it pay.

MUSIC.—"*Meeting and Parting*."—A mother's love has sent two pieces of music composed by her young son, "who has had no scientific training,—who has a genius for music." One of them—the primitive attempt, when almost a child—is a common-metre time of the hacknied type. Strange it is that ordinary metre hymns seem to bind all musicians to the creation of a cart-horse step. Nothing of the lark. The second piece of music is a gem—is original, and has the golden thread of melody interwoven in it. The title is *Meeting and Parting*—a canzonet by HERBERT BAINES. Published by CRAMER & Co., Regent Street. The poetic idea is the strange difference in physical life between "Meeting and Parting." We crave for melody. Something that the joyous mind can carol out by itself when no one is near; something that does not require "four voices" in perfect key to produce exact harmony before we can give voice to our feelings. The flow of melody in Sankey's music laid hold of the felt public want; and on the road, and through the window, we often hear the melodies of his sacred solos, sang as if they were enjoyed. For family joy, the next time the gift descends on Herbert Baines, let him desire a joyous thankful melody, with a good seconds twining round it, so that brother and sister, or sister and sister, may blend their voices and thoughts. Failing a better poem, let him take the "Worship the King" on the last page of this month's *Spiritual Magazine*.

OBLIVIONISTS, ANNIHILATIONISTS, ANTI-RATIONALISTS.—
Last month (May) we promised to give space in our June number for *their* display of good deeds in the collective form of associate bodies to feed the hungry in body and in mind. In the daily newspapers we have observed reports of many of the gigantic operations carried on by the Christian churches, but have failed to observe any by the Oblivionists. Yet faithful to our promise we have left space, for fear our eyes were dim. No scrap of paper has reached us, so we have the spectacle of no dates. We have heard the drum, but there is no army.

DAY.	INSTITUTION OR SOCIETY.	PLACE OF ASSEMBLY.
THE MONTH OF MAY.		

PHYSICAL LIFE—EIGHTY PARTS WATER.

What is life? 'tis but a vapour,
 Soon it vanishes away;
 Life is like a dying taper.
 O! my soul, why wish to stay?
 Why not spread thy wings, and fly
 Straight to yonder world of joy.
 Joyful crowds, His throne surrounding,
 Sing with rapture of His love;
 Through the heavens His praise resounding,
 Fills the blissful courts above;
 Spread thy wings, my soul, and fly
 Straight to yonder world of joy.

AN EVENING HYMN.

O LORD, who by Thy presence hast made light
 The heat and burden of the toilsome day,
 Be with me also in the silent night,
 Be with me when the daylight fades away.
 Fraught with rich blessing, breathing sweet repose,
 The calm of evening settles on my breast;
 If Thou be with me when my labours close
 No more is needed to complete my rest.
 Bind up the wounds, assuage the aching smart
 Left in my bosom from the day just past,
 And let me on a Father's loving heart
 Forget my griefs, and find sweet rest at last.

WORSHIP THE KING.

O worship the King, all glorious above!
 O gratefully sing His power and His love:
 Our Shield and Defender, the Ancient of Days,
 Pavilioned in splendour, and girded with praise.
 O tell of His might, O sing of His grace,
 Whose robe is the light, whose canopy space;
 Whose chariots of wrath, deep thunder-clouds form;
 And dark is His path, on the wings of the storm.
 The earth with its store, of wonders untold,
 Almighty! Thy power hath founded of old;
 Hath 'stablished it fast, by changeless decree,
 And round it hath cast, like a mantle, the sea.
 Thy bountiful care, what tongue can recite?
 It breathes in the air, it shines in the light,
 It streams from the hills, it descends to the plain,
 And sweetly distils in the dew and the rain.
 O measureless Might! ineffable Love!
 While angels delight to hymn Thee above,
 The humbler creation, though feeble their lays
 With true adoration, shall lisp to Thy praise.

THE Spiritual Magazine

OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

JULY,]
1877.]

WHAT IS TRUTH? THAT WHICH IS.

[No.
211.

SPONTANEOUS GENERATION—ROYAL INSTITUTION.

By PROFESSOR TYNDALL.

PROFESSOR TYNDALL began by illustrating the change from sweet and transparent animal and vegetable infusions to putrefying and turbid ones. The turbidity, he said, was due to swarms of infusoria, the lowest forms of which, called bacteria, were the known agents of putrefaction. He referred to the two rival views regarding the origin of these organisms; the one deriving them from seeds, eggs, or germs, the other from spontaneous generation. Contrasting the power of a luminous beam with that of our best microscopes, he showed, by referring to the recent observations of Dallinger, that the beam can reveal the existence of germinal particles which baffle a magnifying power of 15,000 diameters. Exposing, a year ago, both animal and vegetable infusions, boiled for five minutes, but eminently putrescible, to air proved by the beam to be free from floating matter, they were never found to putrefy or show the slightest inherent power to develop bacterial or fungoid life. The evidence furnished by hundreds of experiments bearing upon this point, and executed with the utmost physical precision, was complete. Last autumn, however, the organic liquids previously experimented on, and which five minutes' boiling reduced infallibly to barrenness, were found capable of withstanding fifteen minutes' boiling, filling themselves afterwards with putrefactive organisms. There is no correction of error here; the two portions of the inquiry are perfectly correct.

Either, therefore, the Professor reasoned, in 1876, the infusions had become endowed with an inherent generative energy not possessed by them in 1875, or some new putrefactive contagium external to the infusions, and of a far more obstinate character than that of 1875, had been brought to bear upon them at the later date.

By experiments long continued Professor Tyndall convinced himself that in his later inquiries the laboratory of the Royal Institution had become filled with a virulently infective atmosphere. He therefore removed his apparatus to the Jodrell Laboratory, in Kew Gardens, and exposed his infusions to its less infective air. The result was that liquids, which in Albemarle Street resisted three hours' boiling, filling themselves afterwards with putrefactive organisms, were completely sterilized by five minutes' boiling at Kew. Either, then, the infusions had lost in Kew Gardens a generative energy which they possessed in the laboratory of the Royal Institution, or their deportment in the laboratory must be referred to the contagion of its air. With a view of making nearer home experiments similar to those made at Kew, a shed was erected on the roof of the Royal Institution. Chambers were prepared in the shed, and charged with infusions which had never been permitted to come near the laboratory. The first experiments failed utterly, the air of the shed proving sensibly as infective as that of the laboratory itself. The cause of this was not far to seek. Professor Tyndall's assistants had passed from the laboratory to the shed and from the shed to the laboratory, unconscious carriers of infection, like those cowherds, who, the *Times* informs us, unsuspectingly spread abroad the germs of foot-and-mouth disease. The shed was subsequently disinfected, and uninfected clothes were employed for the preparation and exposure of the infusions. The result was that they remained pellucid and without any trace of bacterial life. Now a rod 30 feet long would stretch from the infusions in the shed to those in the laboratory. At one end of this rod, five minutes' boiling rendered the infusions barren; at the other end the same infusions resisted 180 minutes' boiling. Shall we, then, infer that at one end the infusions possess the power of spontaneous generation and at the other do not? Or that at one end we have obstinately infective and at the other end comparatively uninfected air?

It is needless to dwell upon the absolute similarity of the spread of putrefaction, as here illustrated, to that of infectious disease. There is not a phenomenon of the one which does not find its parallel among the phenomena of the other. Where, then, are we to seek the contagium which so copiously produced

the organisms of putrefaction, after the ordeal to which the infusions in the laboratory had been exposed? Professor Tyndall rendered it visible. Placing a small truss of old and desiccated hay, obtained from Heathfield in Sussex, under a horizontal beam of light sent through the darkened theatre of the Royal Institution, on beating the hay clouds of fine dust rose into the beam. That was the contagium. Mingled with that dust were the desiccated germs which had spread a plague among the infusions, asserting their vitality after exposure for hours to a boiling heat. Washing these germs from the hay, we obtain an infective virus which, if communicated in the most minute quantity to a perfectly sterilized infusion of any kind, causes it in 20 hours to swarm with putrefactive organisms. It may be, for aught the Professor knew, the contagium of hay-fever. Certain it is that in the nostrils of persons affected by this catarrh, *vibrios* similar to those developed from the hay germs are found in swarms when the fever is high. How would these obstinate germs act in the wards of a hospital? They cause both animal and vegetable infusions to putrefy. How would they affect the wounds and sores of living men? Would they succumb to ordinary disinfectants? These are questions of the gravest import, which the enlightened student of the antiseptic system will know how to answer for himself. Or, suppose a bunch of this hay shaken in the air of an establishment devoted to the preserving of meats and vegetables, is it not probable that the ordinary process of boiling, by which such preserves are sterilized, would be thereby rendered nugatory, serious commercial loss being the result? It may be added that a wiry hay from Guildford which did not appear to be old proved almost as refractory as that from Heathfield. Boiled continuously for four hours, these desiccated germs maintained their vitality unimpaired, while specially resistant germs defied five, six, and in one instance eight hours' boiling.

We now turn to another aspect of the question; following the plain indications of the germ theory of putrefaction, we sterilize in five minutes the very infusions which, a moment ago, were described as resisting five hours' boiling. The germs are indurated and resistant, the adult organisms which spring from them are plastic and sensitive in the extreme. The gravest error ever committed by biological writers on this question consists in the confounding of the germ and its offspring. The active bacteria developed from those obstinate germs are destroyed at a temperature of 140 deg. Fahrenheit. Let us reflect upon these facts. For all known germs there exists a period of incubation, during which they prepare themselves for emergence as the finished organisms, which had been proved so

sensitive to heat. If, during this period, and well within it, the infusion be boiled for a fraction of a minute, even before the boiling point is reached at all, the softened germs which are then approaching their phase of final development will be destroyed. Repeating the process of heating, every 10 or 12 hours, each successive heating will destroy the germs then softened, until after a sufficient number of heatings the last living germ will disappear. If properly followed out the method of sterilization here described is infallible; a temperature, moreover, far below the boiling point suffices for sterilization. Professor Tyndall showed infusions of mutton and turnip competent to resist five hours' continuous boiling, but which had been reduced to utter barrenness by the proper application of a temperature of 160 deg. Fahrenheit.

Numberless observations indicated that oxygen was necessary to the life of the organisms here under review. A thick scum would often collect upon the top of an infusion, which scum, greedy of oxygen, and appropriating it, permitted no trace of the gas to reach the infusion underneath, which remained on this account as pellucid as distilled water. Hence the idea of sterilizing the infusions by depriving them of air. This was done with perfect success. Subjecting an infusion for four or five hours to the action of the Sprengel pump, and subjecting it afterwards to one minute's boiling with a view to extinguish its already expiring life, in the great majority of cases germs were destroyed. A minute thus accomplished what 300 minutes in the presence of air failed to accomplish. Here, as in all other cases, old and desiccated hay infusion proved most intractable. Nor is the effect here mentioned to be ascribed to a mere suspension of the life of the germs; they are deprived of life by being deprived of air, for when after a sufficient time germless air is restored to the infusions it fails to revive them. It is obvious that these remarks also apply to infusions purged of air by boiling. There is a singular similarity between the vital actions of these lowest organisms and those of the highest. Privation of oxygen stifles both low and high, and excess of oxygen poisons both.

Professor Tyndall exhibited infusions of beef and mutton which had been subjected for many weeks to a pressure of ten atmospheres of oxygen, which were sweet, transparent, and without a trace of life. In connection with this subject, the Professor referred to the beautiful experiments of M. Paul Bert, and concluded his discourse with these words:—"I hardly think it necessary to summarise what has been here brought before you. In fact, the whole discourse is but a summing up of eight months of incessant labour. From the beginning to the end of

the inquiry there is not, as you have seen, a shadow of evidence in favour of the doctrine of Spontaneous Generation. There is, on the contrary, overwhelming evidence against it; but do not carry away with you the notion sometimes erroneously ascribed to me, that I deem Spontaneous Generation 'impossible,' or that I wish to limit the power of matter in relation to life. My views on this subject ought to be well known. But possibility is one thing and proof is another, and when in our day I seek for experimental evidence of the transformation of the non-living into the living, I am led inexorably to the conclusion that no such evidence exists, and that in the lowest, as in the highest of organized creatures, *the method of nature is that life shall be the issue of antecedent life.*"

[The experiments of Beale, Dallinger, and Tyndall effectually coffin up the "Spontaneous Generation" corpse, so fondly hugged by many "trained Scientists," to whom Spirit-power is an "impossible."]

SOUL IN MAN.

By J. ENMORE JONES.

WE have reached an important division of our investigation. We have proved the existence of the solid, and the existence of a soul in the solid, in earth, minerals, vegetables, fish, fowl, birds, animals—in some cases being able to prove it by facts cognisant to all; in others, by sensitive powers possessed by portions of our fellow men, *but confirmed* by tests, these being our only modes of direct proof.

As the iron, the tree, the fish, and the brute, are speechless—no voice have they. In poetic imagery, "The mountains and the valleys break forth into singing, and the trees of the fields clap their hands," but not one of the tribe can tell us their sensations of pleasure and of pain; the tree cannot tell us its pleasures during growth; its pains when the burning sun absorbs all its moisture, and its agonies when the woodman severs the branches from the trunk. We have heard the gardener telling us that the shrub bleeds, and the sensitive plant shrinks from adverse influences. The horse and the ass in our cities feels the blows or the thong of the oppressor; the flesh is seen to writhe, but no sound of complaint is heard—no explanation of sensations can we understand. We have therefore to observe and reason; but man, considering man, has reason, has susceptibility, HAS VOICE. He has his own consciousness; he can feel pleasure and pain; if he has an analytic intellect, he can watch the action of chemical substances on himself; he can

communicate his observations and his sensations by speech to his species in language each understands. Doubtless the crow tribe have some power analogous to speech, by which they conduct their gyration in the air with all the skill of military tacticians, and sit in judgment on their fellow crow who may have transgressed their laws, and then punish by death.

Other divisions of animated nature, from their habits and actions appear to have a spirit—to them as perfect for its use as that possessed by man; but as they give out no voice, which man can understand, man has to study his own composition, feelings, and motives, and by converse with his fellows compare notes; he can experiment, gather facts, and from those facts discover laws which, when discovered, open new fields of harmony, startling us by their simple grandeur; leading us, in our egotism, to laud and magnify the man who discovers the law, but, as a rule, ignore or minify the GREAT INTELLECTUAL Designer who first planned and created it.

As our object is to prove by facts that Man has, in *addition* to his body, a Soul and a Spirit; and as they are so incorporated, the one in the other, it requires more than ordinary care so to conduct our examinations as to avoid mingling the operations of the one with that the other; or of any given two with the third, while it may be under examination. By and bye, when our examination of each part is concluded, and we can from a given position observe the working of the three powers in unity, our task will be as much more pleasing, as our looking at the rose in all its richness of colour, form, leaves, and stalk, is from the concentrated attention of our minds only on the stalk, the thorn, the leaf, or the colour.

The relation of matter to matter—the frequent evidences we have of attraction and repulsion—of affinity and want of affinity in solids, in fluids, and in gases—have been fertile sources of delight and of investigation; and these researches have increased our knowledge of the divisions matter is composed of; analysis has been carried on with indomitable zeal in several branches of the sciences, and the results have been astounding; discovery upon discovery has for many years past been the rule; chemical knowledge has so increased, and the amalgamation of solids and essences have made the combinations almost as numerous as those which can be made from the 26 letters of our alphabet. In the human body we can detect iron and other ingredients; we can perceive how portions of the system work—others we cannot; we use the words carbon and oxygen with freedom; chyme and chyle, and other terms and phrases for the operation of the multitudinous pieces of human mechanism, fill our books and our brains. But how apples, oranges, and bread—how fish

and fowl, can, by human mastication, be turned into flesh and hair; how the play of affinities and anti-affinities are kept in harmony in the human body for so many years is beyond our imitation, and also beyond our comprehension. They are facts—we cannot deny them—and therefore we endeavour to create a theory which will cover the facts, but which, in many cases, is like a spider's web, beautiful in its proportions, but so delicate in texture, that the muscular energy of a fresh discovery by some philosopher breaks the web, and all is naught.

To prove Soul-existence in the human organization is of vital importance in the consideration of, and judgment upon, the question of man's immortality; we seem intuitively to perceive, that as a man is a part of animated creation, the laws and their developments, as observed in other bodies, must be in action in him; and as questions are easier put than answered, so conviction, or intuitive judgment, passes sentence from past observations of facts, which have been the links of the chain; but the vividness and details of those facts have passed away, nor can they be recalled in our ordinary condition, unless in shreds and patches—a ray through memory partially lights up some bygone landscape scene, which, at the time, bathed the senses in perception. Those rays of past knowledge help the decision; but to an inquirer of the why and wherefore, an indistinct and unsatisfactory answer may only be given. On the division of investigation before us, we will point to leading facts; and as they pass in review before the mind of the reader, they may recall forgotten facts of a kindred character, which will be additional rivets in the machinery of Truth.

Let Man meet Man and shake hands; they look well, feel well, and converse joyously: neither are conscious of any effluvia proceeding out of their bodies. They are healthy—the air around them is so pure they appear not to be conscious of its existence. Ask them, Is there any effluvia, aura, or light coming from you or your friend? The surprised answer would be No. So ready is the judgment to be guided by sight; but they forget that the air they breathe is a compound of oxygen and nitrogen—innocuous merely because of the existence of a beneficent law by which twenty-one parts of the one mingle with seventy-nine parts of the other. If but a slight change were to take place in these proportions they would become deadly gases, and these healthy and joyous men would gasp in agony and lie still in death. Let either of those men in their fulness of health meet a friend in "ill health," or go to the room of a sick person, and he is at once conscious of change—the emanations from that sick man in fever, small-pox, or other diseases are so subtle yet unseen

that they enter the healthy man, impregnate him, and in many cases prostrate him in sickness of a like kind. Nothing cannot produce something: something, therefore, must have come out of the sick. Something also comes out of the healthy which is so subtile that often, as in vaccination, the infinitesimal portion of that something enters into or is absorbed by the sick, and seems to permeate the whole body with health, as the almost unseen vaccine matter enters, spreads, and yeasts the whole body with disease. The correctness of this position apart from sick-bed evidences is through the bloodhound. Let the waistcoat, hat, or stockings of any man, however healthy he may be, be shown and smelt by a bloodhound, and he singles out that smell from all other smells, showing that each man has a distinctive "aura" or essence issuing out of him as distinct as the variations of the human face. Hours and days after will that bloodhound "get on the scent," and with untiring, unerring zest will he scent footstep after footstep till he reaches the person he is in quest of—an unanswerable proof that from man issues an aura or scent. In the human body is phosphorus: it has lately been acknowledged by men of science to be in the brain; it unites with the other chemicals in the body, the constituent portions of which are detailed in past pages and need not here be re-inserted. Latent heat pervades *all* bodies; the proportions vary, yet still it is there, and under certain laws can be developed. I need not here go into proofs of this, because the fact being acknowledged by the leaders of the sciences, arguments and proof would fill our pages and no adequate compensation be received. The foregoing statements prepare the mind for receiving the assertion that some human beings are more sensitive to external influences than others. In some the sensations of heat or of cold are more acute than in others; some are more quick-eyed than others; some are long-sighted, some are short-sighted; the power of the eye varies, and *according* to that power so is the judgment of persons as to the appearance of objects at a distance. A young friend of mine on being asked her opinion of the Crystal Palace, Sydenham, shortly after it was opened, stated she did not see why people should praise it as they did, that it was very pretty and had a great many flowers, &c. Now, as she was gradually losing her eyesight and could not see perfectly the objects within the dimensions of *even one* of the courts, her powers of vision prevented her taking a sweep of the whole building and perceiving the harmonies of the palace as a whole. Her impressions though truthful, were as much inferior to the reality as our ordinary impressions of the extent of the naked eye-range of the sky is inferior to those men whose powers of vision are so great as to see without telescopes the moons round Jupiter. But for

the telescope those statements would be considered untrue by many, yet the moons would be there deny who would. So with the lights issuing from the human body, they are seen by that class of persons called "sensitives," who see lights or the auras which issue from all men and women. These lights are of various colours and shades; from some the aura is so dead in brightness of colour as to be almost unseen, others so bright as to envelope the persons as if in a mist of light, scarcely allowing the features to be recognised. From some the light is most intense and radiant from the head, producing the halo as we have it in olden pictures of Christ and his apostles. By means of these lights or auras do these sensitives *judge* of the state of a person's body as well as of his mind, and it is very interesting to hear the declarations of the mental and moral character of individuals given by those sensitives who pay any attention to the gift they possess. Many experiments made by me with sensitives have shown that the play of chemical affinities in the body has a powerful effect on the barometer of the mind, causing hilarity and gloominess—joy they hardly know why, and sorrow they hardly know wherefore. A lady (Mrs. Grant), gave me the following incident connected with her first introduction to Mesmerism. She had lost her husband, and a heavy gloom hung over her mind which she could not get rid of; she was ever weeping, had no collectedness, no energy. A friend, talking about Mesmerism, brought a young girl to her house who was susceptible to mesmerine. Mrs. G., interested, took the girl's hand kindly, and in due course the girl left. Some three weeks after she received a letter from the friend of the young lady, requesting that she might be permitted to call on her. The girl came, and it seemed that for three weeks she had been ever weeping, melancholy, and unfit for the duties of life, and in her trance state asserted she would not be better till she saw Mrs. G. again. Strange to say, Mrs. G., from the time of the young girl's visit, had entirely lost her melancholy weeping propensity and could attend to her house duties with comfort. On the departure of the girl all her old feelings of weeping, &c., returned and the girl lost hers. Here we have an interesting case of the transmission of unhealthy aura located in the brain to another person in full health but sensitive—a beautiful illustration of that something we call Infection. The play of auras over the brain-organs of man is very interesting, revealing by their intenseness on certain localities of the head what organs are most in action, and causing those who do not know the law and the power of the sensitive to think they are possessed of supernatural knowledge, because of the discernment the seer has of the propensities of

the party, no matter how sedulously they may have been kept from the public eye.

The existence and power of the aura is displayed in an extraordinary manner under the manipulation of Mesmerists—a power revived by Mesmer, but known and practised by the Egyptians upwards of 3,000 years ago, as we have proof in the hieroglyphics cut in stone and lately excavated from the buried cities of those ancients. The aura, or MESMERINE issuing from man, was known and used in their time, and is known and used in our time with like results; and no marvel when we examine and consider the character and powers of the various chemicals we are composed of, as iron, lime, magnesia, soda, and potash; and as the powers in those chemicals when exhibited by medical practitioners upon their patients neutralize the disease and promote a cure, while the solids pass off in the draught; so in like manner those powers as they are *shed off* by the man in a healthy condition, being the exact chemical combination or compound mixed by nature from the exact formula to produce health, we ought not to be surprised that the aura of soda, of magnesia, of lime, of iron, coming from a healthy laboratory, should be beneficially *absorbed* by the negative DISEASE, which disease is created and developed by the wrong admixture of chemicals, improper food, miasma, &c.

Heat or cold perforates clothing, and we feel the heat or cold; the human body, by means of its extreme porousness, is ever receiving the influence; in like manner the fevered patient absorbs through his pores the cool chemical aura which issues from the healthy man standing by his bedside. This aura, as I before stated, is a *force*, a substance, projected *beyond* the man, as the magnetic aura in a magnet is projected out from the iron and acts upon the needle—like assimilates to like. To those who may not be satisfied with the statement here made of there being such an aura or power, I point out a simple and effective method for testing its truth. Let the person, if he be healthy, request any unhealthy or weakly acquaintance or child, to hold out the palm of the hand as flat as possible, then slowly, for say five times, pass the fingers *down* the centre of the outstretched palm, from the wrist to the centre finger tip, at say an inch from the flesh, and then ask the question, did you feel anything? and in nine cases out of ten the answer will be, “Yes, I felt a cold current, like a gentle wind, passing;” or, “I felt a hot current;” or, “I felt a pricking or tingling sensation,” you will then have proof that an aura has passed from your hand to that of your friend; and what you may consider the more remarkable, will be a sensation in *your own* fingers, while they are passing over the spot on your friend’s hands, where *he* feels

the influence most powerfully. That influence is a substance, has a form, has shape and dimensions, is of that element we call Soul,—a power not seen but felt.

With such information as now given, it is needless to elongate principles; the data has been given by which any one may examine for himself. That throughout nature, animate and inanimate, a Soul power is in solid substances, and, by the law of affinity, that power is attracted to, resides in, acts with, and develops the chemical properties of the body it is associated with; in the same manner as iron, by the mere stroke of a magnet has *somehow* created affinity with some unseen power in the atmosphere, which regularly passes on to the iron, is in the iron, assists the iron, and the iron assists it. The soul of man is manufactured by the chemical substances his body is made up of, and sheds off as heat the surplus not required; is attached to the body of man, is in the body, assists the body, and the body assists it; and so it will continue till the magnet is demagnetised, the physical body of man is un-souled by Death. The soul untrammelled ready for its future, will be as a comet is, fit for motion and use, having in every atom of its substance its old guide—SPIRIT.

[*Facts and Thoughts on the Third Spirit-power, in August.*]

NERVE SYSTEMS—ROYAL INSTITUTION.

By G. J. ROMANES, M.A.

THE EVOLUTION OF NERVES AND NERVE SYSTEMS.

Last year Mr. Romanes discoursed on the medusidæ, especially with reference to the facts his researches had revealed respecting their nerves. He has since then continued his observations, and the details of his work will appear in the transactions of the Royal Society. The scope of the discourse on Friday was to show the bearings of his researches on our knowledge of the genesis of nerves, having especial reference to Mr. Herbert Spencer's theory as to the mode in which nerve-tissue first becomes differentiated from protoplasm—*viz.*, by waves of contraction (and with them waves of stimulation) proceeding more frequently from the more exposed parts of the specific-shaped masses than they do from the less exposed parts—thereby causing a polar arrangement of the protoplasmic molecules lying in the lines of most frequent passage, and so converting these lines into tracts offering less and less resistance to the waves of stimulation as distinguished from the waves of contraction. By constant use, therefore, these tracts begin to

perform the essentially nervous function of conveying impressions or stimuli to a distance irrespective of the passage of a contractile wave. Referring to a diagram of *Aurelia aurita*, Mr. Romanes explained that all the ganglia in the margin of the swimming bell are collected into eight marginal bodies situated equidistantly. If these are cut out, all further spontaneous action is found to be impossible, but the animal continues responsive to stimulation just in the same way as protoplasm or muscle does, and the all-important question with regard to the contractile waves is this—are they merely of the nature of muscle waves, such as is seen in primitive protoplasm, or do they require the presence of rudimentary nerve fibres to convey them, the stimulus wave of the rudimentary nerve fibre thus, as it advances, progressively causing the contractile wave in the rudimentary muscle fibre? As was stated in the lecture of last year, these contractile waves passed on from a point of stimulation even when the swimming bell was cut with scissors into a zigzag or into a long spiral ribbon, as in paring an apple without breaking the rind. The first idea naturally was that such cutting up must destroy any network of nerve fibre that might exist. Since the lecture of last year, however, Mr. Romanes has noticed the wholly unexpected fact that reflex action occurs between the marginal ganglia of the medusa and all the contractile tissues of the animal. If the swimming bell of *Aurelia* be cut and so unrolled that, roughly speaking, it forms a parallelogram, and all the ganglia be removed except one at one end of the parallelogram, then if a gentle stimulation be given at the other end, too gentle in itself to start a contractile wave from the point stimulated, there will nevertheless in a little while be a contractile wave started from the other end—from the ganglion, thus showing that a stimulus wave must have passed through the contractile sheet to the ganglion, and so caused it to discharge. In some cases the passage of this stimulus wave admits of being traced. For the numberless delicate tentacles which fringe the margin of this medusa are more excitable than is the contractile tissue of the bell; so that a stimulus which is not strong enough to start a contractile wave in the bell may start a contractile wave in the tentacles, one tentacle after another contracting in rapid succession till the wave of stimulation has passed all the way round the disk. These facts prove in a beautiful manner that the tissue is already so far differentiated from primitive protoplasm that the distinguishing function of nerve has become fully established. And now this very important question arises—Does this conductile function prove itself as able to survive the process of severing as the contractile function has already been found

to be? Mr. Romanes has found that it is as tolerant. For it is quite as difficult to block the passage of stimulus waves by means of interposing cuts as it is to block the passage of contractile waves by the same means. This is perhaps the most important observation both to the physiologist and the evolutionist that has ever been made in the whole range of invertebrate physiology. To the physiologist it demonstrates that the distinguishing function of nerve, where it first appears upon the scene of life, is a function which admits of being performed vicariously to almost any extent by all parts of the same tissue mass. To the evolutionist it demonstrates the existence of such a state of things as his theory of nerve genesis would lead him to expect. In the case of a medusa cut in a spiral strip, it was noticed that where the waves became suddenly blocked by section, in about 90 or 95 per cent. of cases such blocking was permanent; but in the remaining 5 or 10 per cent. of cases, after a time that varied from a few minutes to a day or more, the obstruction is overcome, and the contractile wave passes forward with perfect freedom. This is not due to what physiologists call shock. The explanation of a *temporary* blocking is of great interest, and the following hypothesis is probably the true one. Suppose there is a well differentiated line severed by the cutting, and near it an uninjured line less differentiated, which while almost is not quite able to convey the stimulus. The waves of contraction and of stimulation are no longer able to pass along the usual line, now severed, and as they perpetually "break" upon the area of blocking, each of the forces concerned seeks for itself the lines of least resistance. The principal line will be the partly differentiated line, which is already nearly able to carry on the wave of stimulation. Every wave therefore imposes a much higher degree of functional use on this line than it was ever before required to exercise, and as this greater use causes greater permeability, the line, from being almost, is soon quite able to carry a wave of stimulation, and so to set up a wave of contraction beyond the line of previous blocking. As might be expected, the first waves were feeble, but they were observed to get stronger and stronger, till at last, as the nerve passage became more permeable by use, they poured on without any perceptible diminution of force. Mr. Romanes also described another species of medusa which he has called *Tiàropsis indicans*, which has a more highly differentiated nervous "system," and whose polypite turns to the direction of a stimulant. It is, however, the first appearance of nerve lines, as in *Aurelia*, in the least differentiated form that is of the greatest interest. Speaking in conclusion of the way in which these observations

supported Mr. Herbert Spencer's theory of *nervo-genesis*, Mr. Romanes said that not only in biology, but also in psychology, its bearings are indefinitely great, as proved by the fact that it may be said to constitute the basis of Mr. Spencer's entire system of objective psychology. It is a proverbial saying that "practice makes perfect," and in Mr. Spencer's theory we have a physical explanation of the fact. For no one can doubt that in the cells and fibres of the brain we have the physical aspect of all those relations which on their psychical aspect we know as thoughts and feelings; so that if the theory explains the formation of nerve fibres in the contractile tissues of *medusæ*, it must be held no less certainly to explain the formation of intellectual habits in man.

SOUTHERN INDIA: DEVILS AND MEDIUMS, HINDOOISM AND BUDDHISM.

By PROFESSOR WILLIAMS.

ANIMAL AND PLANT LIFE.—Perhaps the most striking point of difference between Northern and Southern India is due to the circumstance that the South possesses all the characteristics of the Tropics in the greater exuberance of all kinds of life and vegetation. Let any one imagine the contents of the best-stocked zoological and botanical gardens of Europe multiplied indefinitely and scattered more or less abundantly over an immense country, and he will have some idea of what this exuberance really is. To realise it fully, however, one must go to the extreme South and Ceylon. There one may come across almost every animal, from a wild elephant to a firefly. There, as one strolls through a friend's compound or drives to a neighbouring railway station, one passes the choicest plants and trees of European hot-houses growing luxuriantly in the open air. As to animals, they seem to dispute possession of the soil with man. They will assert with perfect impunity their right to a portion of the crops he rears and the food he eats, and will even effect a lodgment in the houses he builds as if they had a claim to be regarded as co-tenants. This is owing in a great measure to the sacredness of animal life in India. Not only is there an absolute persuasion in the mind of a Hindoo that some animals, such as cows, serpents, and monkeys, are more or less pervaded by divinity, but most Indians believe that are 84 lakhs of species of animal life through which a man's own soul is liable to pass. In fact, any noxious insect or loathsome reptile may

be, according to the Hindoo religion, an incarnation of some deceased relative or venerated ancestor. Hence, no man, woman, or child among the Hindoos thinks it right to kill animals of any kind. Hence, too, in India animals of all kinds appear to live on terms of the greatest confidence and intimacy with human beings. They cannot even learn to be afraid of their enemies the European immigrants. Mosquitoes will settle affectionately and fearlessly on the hands of the most recent comer, leeches will insinuate themselves lovingly between the interstices of his lower garments, parrots will peer inquisitively from the eaves of his bedroom into the mysteries of his toilet, crows will carry off impudently anything portable that takes their fancy on his dressing-table, sparrows will hop about impertinently and take the bread off his table-cloth, bats will career triumphantly round his head as he reads by the light of his duplex lamp, monkeys will domesticate themselves jauntily on his roof, and at certain seasons snakes will domicile themselves unpleasantly in his cast-off garments, while a whole tribe of feathered creatures will build their nests confidingly under the trees of his garden, before the very eye of the village children who play near his compound. I have heard it said in England that the tigers of India will soon be exterminated; yet I looked down from the heights near Ootacamund on a tract of country swarming with tigers and wild animals of all kinds. Such animals are on the increase in these and other similar localities, notwithstanding the active warfare of rifle-armed English sportsmen. The truth is that those Europeans who venture into such jungles to shoot down tigers are themselves struck down, like Lord Hastings, by jungle fever; and before we can induce the natives to wage a war of extermination against beasts of prey we must disabuse them of the notion that men are sometimes converted into wild beasts, and that the spirit of a man killed by a tiger not unfrequently takes to riding about on the animal's head.

With regard to plant life, it must be borne in mind that in the creed of the Hindoos even plants may be permeated by divinity or possessed by the souls of departed relatives. No Hindoo will cut down the divine tulsi, or knowingly injure any other sacred plant. As to the holy Pipal, it may indulge its taste for undermining walls and houses, and even palaces and temples, with perfect impunity. Happily, there is a limit to even the most pious Hindoo's respect for plant life. Perhaps the most demonstrative and self-asserting and at the same time most useful of tropical trees is the palm. Palm trees are ubiquitous in Southern India, and yet the eye never wearies of their presence. One hundred and fifty different species may

be seen in Ceylon, among which the most conspicuous are the cocoanut, the palmyra, the date, the sago, the slender areca, and the sturdy talipot—often crowned with its magnificent tuft of flowers, which it produces only once before its decay, at the end of about half a century. Avenues of palm trees overshadow the roads and even line the streets of towns. The next most characteristic tree of Southern India is the banyan. The sight of a fine banyan tree is almost worth a voyage from Southampton to Bombay, and it can only be seen in perfection in the South. One I saw in a friend's compound at Madura was 180 yards in circumference, and was a little forest in itself. Then there is the beautiful plantain, with its broad, smooth leaves, rivalling the palm in luxuriance and ubiquity. Then one must go to Southern India to understand how the lotus became the constant theme of Indian poets, as the symbol of everything lovely, sacred and auspicious. Space indeed would be denied me if I were to tell of groves of mangoes and tamarinds, clumps of enormous bamboos, gigantic creepers in full blossom, tree ferns, oranges and citrons, hedges of flowering aloes, cactus, prickly pear, wild roses and geraniums, or even if I were to descant at large on such useful plants as coffee, chinchona, tea and tobacco.

CHARACTER AND CONDITION OF THE PEOPLE.—If the most apathetic traveller is astonished by the nature of the climate, by the vastness of the country, by the diversity of the scenery, by the exuberance of animal and plant life in Southern India, much more is his wonder excited by the multiplicity of races which constitute its teeming population, by the variety of their costume, manners, social institutions, usages, religious creeds, and dialects. Biologists, ethnologists, archæologists, and philologists will find here (as in Northern India) a rich banquet set before them, from which they may always rise with an appetite for more. The inhabitants of Bombay, whose number exceeds that of any other city in the British Empire (except London and Calcutta), may be said to belong partly to Gujerat, partly to the Koukan, and partly to the Marathi country. When we have ascended the Bhore Ghat and are in that part of the Deccan of which Poonah is the capital, we are fairly among the Marathis, who are the principal representatives of the Aryan race in Southern India. The Brahmins and higher classes of this race are often fine intelligent men, and sometimes great Pundits, but withal proud and bigoted. Their women are kept less secluded, and are far more independent than the women in Northern India, where Mahomedan influences are much stronger. It is common to see Marathi ladies walking about in the streets of large towns and showing themselves in public without any scruple. The rest of Southern India, not including the

Aryan Orissa, is peopled first by the great Dravidian races (so called from Dravida, the name given by the Sanskrit speakers to the Southern part of the Peninsula), whose immigrations into India in successive waves from some part of Central Asia immediately preceded those of the Aryans. These Dravidians are of course quite distinct from the Aryans; their skin is generally much darker, and the languages they speak belong to what is called the South Turanian family. They may be separated into four distinct peoples, according to their four principal languages—Telugu, Canarese, Tamil, and Malayalam. Secondly, by the wild aboriginal races, some of them Negroid, and as dark in complexion as Africans, and others of a type similar to the savages of Australia. They are now usually called Kolarians. Their irruptions preceded the advent of the Dravidians, and they are still found in the hills and other outlying localities. Of the Dravidians the Telugu and Tamil speakers are by far the majority, each numbering 15 or 16 millions. The Tamil race, who occupy the extreme south from Madras to Cape Comorin, are active, hard-working, industrious, and independent. Their difficult and highly accentuated language reflects their character and possesses quite a distinct literature of its own. The Telugu people, inhabiting the Northern Circars and the Nizam's territory, are also remarkable for their industry, and their soft language, abounding in vowels, is the Italian of the East. The Canarese of Mysore resemble the Telugu race in language and character, just as the Malayalams of the Malabar coast resemble the Tamils. I noticed that the seafaring Tamils of the Southern coast, near Ramnad, Ramesvaram, and Tuticorin, are much more able-bodied and athletic than ordinary Hindoos. Numbers of them migrate to Ceylon, and at least half a million form a permanent part of the population of that island. They are to be found in all the coffee plantations, and work much harder than the Singhalese. Indeed, all the races of South India seem to me to show readiness and aptitude for any work they are required to do, and great patience, endurance, and perseverance in the discharge of the most irksome duties.

“Another point to be noted in comparing Indians with Europeans is that the rich among them are never ashamed of their poor relations, and what is still more noticeable, neither rich nor poor are ever ashamed of their religion. This religion is even more closely interwoven with every affair of daily life, and is even more showily demonstrative in the South of India than in the North. Unhappily, it is not of a kind to strengthen the character or fortify it against temptation. Yet its action on social life is so potent, that to make clear the condition of the

people, I must briefly explain the nature of their creeds. And here a distinction must be pointed out between Brahmanism and Hindooism. Brahmanism is the purely pantheistic and not necessarily idolatrous creed evolved by the Brahmans out of the religion of the Veda. Hindooism is that complicated system of polytheistic doctrines, idolatrous superstitions, and caste usages which has been developed out of Brahmanism after its contact with Buddhism and its admixture with the non-Aryan creeds of the Dravidians and Aborigines of Southern India. Brahmanism and Hindooism, though infinitely remote from each other, are integral parts of the same system. One is the germ or root, the other is the rank and diseased outgrowth. It is on this account that they everywhere co-exist in the same localities throughout the whole of India. Nevertheless, the most complete examples of both creeds are now to be looked for in Southern India, because the North has been always more exposed to Mahomedan influences. In fact, it was the South which produced the three great religious Revivalists, Sankara, Madhva, and Ramanuja. The followers of Sankara (who lived about the seventh or eighth century of our era, and whose successors reside at Sringeri, on the Mysore Ghauts) are usually Brahmans. They call themselves Smartas, as strict observers of Smriti or traditional ceremonies, and their creed is generally pure Brahmanism. In other words, they are pure Pantheists, though some call themselves Saivas, as identifying the God Siva (the Dissolver and Reproducer of Creation) with the One Omnipresent Spirit of the Universe. The adherents of Madhva, on the other hand, call themselves Vaishnavas—as worshippers of the God Vishnu, whom they identify with the Supreme Spirit when he assumes incarnation, for the preservation of his creatures, and they maintain an eternal distinction between the human and Supreme Soul. This is a form of Hindooism which has more common ground with Christianity than any other. I have met with many excellent and intelligent Brahmans and others in the South of India who profess it. But the great majority of South Indian Vaishnavas are followers of Ramanuja, who led the Vaishnava revival in the 12th century. These illustrate the operation of a law which appears essential to the vitality of every religious and political system. They have separated into two grand antagonistic parties—the Tenggais, or followers of the Southern doctrine, and the Vadagalais, or followers of the Northern, whose opposition is very similar to that which prevails in Europe between the advocates of faith and good works as means of salvation. Their quarrels, however, relate more to the external mark of their sect than to differences in fundamental doctrine, the one party contending that this mark—made

with a kind of white paint on the forehead—should extend half-way down the nose, and the other maintaining that the nasal organ is not entitled to be honoured with any paint at all. Besides these three principal sects there is another called Lingavats (vulgarly Lingaits), who are the followers of a leader Vrishabha. They are distinctly worshippers of Siva; but abjure all respect for caste distinctions and all observances of Brahmanical rites and usages. In short, Vrishnavism and Saivism (or the worship of Vishnu and Siva) constitute the very heart and soul of Southern Hindooism. As to Brahma—the third member of the Hindoo Triad, and original creator of the world—he is not worshipped at all except in the person of his alleged offspring, the Brahmans. Moreover, Vrishnavism and Saivism are nowhere so pronounced and imposing as in Southern India. The temples of Tanjore, Trichinopoly, Madura, Tinnevely, and Ramesvaram are as superior in magnitude to those of Benares as Westminster Abbey and St. Paul's are to the other churches of London.

Furthermore, it must not be forgotten that, although a belief in devils, and homage to *bhutas*, or spirits, of all kinds, is common all over India, yet what is called "devil worship" is far more systematically practised in the South of India and in Ceylon than in the North. And the reason may be that as the invading Aryans advanced towards Southern India, they found portions of it peopled by wild aboriginal savages, whose behaviour and aspect appeared to them to resemble that of devils. The Aryan mind, therefore, naturally pictured to itself the regions of the South as the chief resort and stronghold of the demon race, and the dread of demoniacal agency became more rooted in Southern India than in the North. Curiously enough, too, it is commonly believed in Southern India that every wicked man contributes by his death to swell the ever-increasing ranks of devil legions. His evil passions do not die with him, they are intensified, concentrated, and perpetuated in the form of a malignant and mischievous spirit. Moreover, the god Siva is constantly connected with demoniacal agencies, either as superintending and controlling them, or as himself possessing (especially in the person of his wife Kali) all the fierceness and malignity usually attributed to demons.

In fact, in the South of India (even more than in the North) all evils, especially drought, blight, and diseases, are attributed to devils. When my fellow travellers and myself were nearly dashed to pieces over a precipice the other day by some restive horses on a ghat near Poona, we were told that the road at this particular point was haunted by devils, who often caused similar accidents, and we were given to understand that we should have

done well to conciliate Ganesa, son of the god Siva, and all his troops of evil spirits, before starting. Of all gods Ganesa is, perhaps, the most commonly conciliated, not because he is said to bestow wisdom, but simply because he is believed to prevent the obstacles and diseases caused by devils. Homage, indeed, may be rendered to the good God, or Supreme Spirit pervading the universe, but he is too absolutely perfect to be the author of harm to any one, and does not need to be appeased. Devils alone require propitiation. Happily, the propitiating process is generally a simple one. It is usually performed by offerings of food or other articles supposed to be peculiarly acceptable to disembodied beings. For example, when a certain European, who was a terror to the district in which he lived, died in the South of India, the natives were in the constant habit of depositing brandy and cigars on his tomb to propitiate his spirit, supposed to roam about the neighbourhood in a restless manner and with evil proclivities. The very same was done to secure the good offices of the philanthropic spirit of a great European sportsman, who, when he was alive, delivered his district from the ravages of tigers. Indeed, it ought to be mentioned that all evil spirits are thought to be opposed by good ones, who, if duly propitiated, make it their business to guard the inhabitants of particular places from demoniacal intruders. Each district, and even every village, has its guardian genius, often called its mother. If smallpox or blight appear, some mother (especially the one called Mary Amman) is thought to be angry, and must be appeased by votive offerings. There are no less than 140 of these mothers in Gujerat. There is also one very popular male god in Southern India called Ayenar (Harihara), son of Siva and Vishnu, to whom shrines in the fields are constantly erected. A remarkable point is that these guardian spirits (especially Ayenar) are supposed to delight in riding about the country on horses. Hence the traveller just arrived from Europe is startled and puzzled by apparitions of rudely-formed terra-cotta horses, often as large as life, placed by the peasantry round rude shrines in the middle of fields as acceptable propitiatory offerings, or in the fulfilment of vows during periods of sickness.

Another remarkable circumstance connected with the dread of demoniacal agencies is the existence in the South of India and Ceylon of professional exorcisers and devil-dancers. Exorcising is performed over persons supposed to be possessed by demons in the form of diseases. The exorciser assumes a particular dress, goes through various antics, mutters spells, and repeats incantations. Devil-dancing is performed by persons who paint their faces, or put on hideous masks, dress up in

demoniacal costumes, and work themselves up into a veritable frenzy by wild dances, cries, and gesticulations. They are then thought to be actually possessed by the spirits and to become, like Spiritualistic mediums, gifted with clairvoyance and a power of delivering oracular and prophetic utterances on any matter about which they may be questioned. There seems to be also an idea that when small-pox, cholera, or similar pestilences are exceptionally rife, exceptional measures must be taken to draw off the malignant spirits—the supposed authors of the plague—by tempting them to pass into these wild dancers and so become dissipated: I myself witnessed in Ceylon an extraordinary devil-dance performed by three men who were supposed to personate or represent different forms of typhus fever.

With regard to Buddhism, although its importation into Ceylon must have been effected to a great extent from Southern India, where its images still occasionally do duty as Hindoo gods, yet it no longer exists there. In Ceylon it is a cold, negative, undemonstrative, sleepy religion, contrasting very remarkably with the showy, positive, and noisy form of Hindooism prevalent on the other side of the Straits. Its only worship consists in presenting flowers before images and relic shrines of the extinct Buddha, and in meditating on his virtues and on the advantages of doing nothing beyond aiming at similar extinction.

In times of sickness and calamity the Singhalese, having no Divine protector to appeal to, betake themselves, like the Hindoos, to the appeasing of devils or to the worship of idols borrowed from the Hindoo Pantheon, whose temples often stand near their relic-dagobas. I myself saw several such temples near the celebrated dagoba erected over Buddha's eye-tooth at Kandy. As to the South Indian Mahomedans, they are, of course, worshippers of one God; but I believe that, even more than in the North, they have made additions to the simplicity of Islam by the adoration of *pirs*, or saints, by the veneration of relics, and by conforming to Hindu customs and superstition. In the Nizam's territory alone homage is paid to hundreds of *pirs*. The great Aurangzib is buried near the tomb of a celebrated saint at Rozah, and crowds of pilgrims annually throng the shrine of a popular *pir* at Gulburga. In times of sickness I have seen the lower orders resort to Hindoo deities, especially to the goddess of smallpox. By far the majority are like the Turks, Sunnis (not Shi'as), but from conversation I had with several learned men, I feel convinced that they have no idea of acknowledging the Sultan of Constantinople as their spiritual head, and that the existence of sympathy between India and Turkey is a figment of political agitators.

The question now arises, how far these creeds have tended to degrade the character and condition of the people of India. And here we must guard against confusing cause and effect. In my opinion, the present low intellectual and moral condition of the masses of the Hindoo people is as much the result of their social usages as it is the cause of their own superstitious creeds. It is very true that these social usages, enforced by what are called caste rules, are now part and parcel of their religious creeds, but they do not properly belong to the original pure form of the Hindoo religion. They are merely one portion of its diseased outgrowth, and they are, in my opinion, the true cause of that feeble condition of mind in which the later superstitions have naturally taken root and luxuriated.

Not that the rules of caste have been an unmixed evil. On the contrary, they have done much good service to India. Each caste has been a kind of police to itself, keeping its own members in check and saving them from lawlessness. But the advantage thus gained has been far outweighed by the irreparable harm done to the physical, mental, and moral constitution of the Hindoo people by the operation of caste in three principal particulars—1st, in making early marriage a religious duty; 2nd, in enforcing endogamy—that is to say, in obliging castes, and even subdivisions of castes, to marry within themselves; 3rd, in surrounding family and home life with a wall of secrecy. The evils of early marriages are too manifest to need pointing out.

All honour to those noble-hearted missionaries who are seeking, by the establishment of female schools, to supply India with its most pressing need—good wives and mothers; or are training girls to act as high-class schoolmistresses, and sending them forth to form new centres of female education in various parts of Southern India.

But let our missionaries bear in mind that more than mere preaching, more than mere education, more than the alteration of marriage rules, is needed for the regeneration of India. The missionary band must carry their ark persistently round the Indian home, till its walls are made to fall and its inner life is exposed to the fresh air of God's day, and all its surroundings moulded after the pattern of a pure, healthy, well-ordered Christian household whose influences leaven the life of the family and the nation from the cradle to the grave. My belief is that until a way is opened for the free intercourse of the educated mothers and women of Europe who understand the Indian vernaculars with the mothers and women of India, in their own homes, Christianity itself, or at least its purer forms, will make little progress either among Hindoos or Mahomedans;

for Christianity is a religion which, before it can dominate over the human heart, requires a clear apprehension of certain great facts, and a manly assent of the reason to the doctrines and practice they involve. Although we Christians are required to be children in guilelessness, we are told to be men in understanding. That, indeed, is not true Christianity which does not make a kind of religion of manliness of character, healthiness of body and mind, and soundness of judgment. Now, it is certain that although exceptional cases of men of vigorous intellect exist in India, and its races differ considerably in *physique*, yet the ordinary Indian has hitherto inherited such a feeble condition of brain, such a diseased appetite for mental stimulants, such unhealthy biasses and habits of mind from his ancestors, that he is almost incapable of grasping plain facts, much less of incorporating them, like plain food, into the texture of his moral constitution. Nor is he generally at all capable of appreciating the importance of their bearing on daily life and practice. Hence the absence of all history in India, and hence the difficulty of obtaining any accurate, unexaggerated, or undistorted narrative of common occurrences. Here, too, in my opinion, lies the principal difficulty of convincing a Hindoo of the superiority of the plain story of the Gospel to the wild exaggerations of the Ramayana. The chief successes of Christianity in India have been hitherto achieved by Roman Catholics, who offer to the Hindoo mind a kind of Hindooized Christianity, or, at any rate, present him with the images, symbols, processions, decorations, miraculous stories, marvellous histories of saints, and imposing outward ritual of which his present mental condition appears to stand in need.

A TRIAL FOR SORCERY IN THE FOURTEENTH CENTURY.

IN the *Dublin* (Ireland) *University Magazine* we have the commencement of "The History of the Chief Justices of Ireland," which contains the following description of a trial for sorcery in the fourteenth century, at Kilkenny. These were some of the charges:—

CHARGES OF WITCHCRAFT.

That the aforesaid accused were wont, as of their custom, to meet in the darkness of the night on a wild common, and there enkindle a fire of green oaken billets, upon which they placed the dried skull of a robber who had been hanged; that into the skull they threw a portion of the entrails of a cock that had

been sacrificed to the devil, together with toads and black vermin, and nails cut from corpses digged in the dark from their graves; that they also threw in portions of the brain and hair of unbaptized children; and that they then emptied the contents of said skull, which they pounded in a mortar, into a cauldron filled with water, which they had drawn from a graveyard; and then they seethed all together, until they reduced it to the consistency of a gruel, and from this vile hell-broth they extracted powders, ointments, and philters, whereby they excited amongst the faithful unlawful loves, hatred and revenge; and that they afflicted God's people with divers sore disorders. That many of the sons and daughters of the aforesaid Alice by her former husbands, demanded vengeance upon her and her co-conspirators; that she so bewitched her aforesaid three husbands, and so deprived them of reason, that they bequeathed to her and to her son, William Outlawe, all their worldly wealth; that her present husband, John de la Poer, by means of her enchantments, was reduced to such a state of emaciation that his nails had fallen off; that in proof of the aforesaid statement, the aforesaid John de la Poer, by means of keys, which he obtained from a female servant, opened an oaken chest, and found the blessed Host with the devil's name instead of that of Christ written upon it; that the said John de la Poer then took from out of the said chest those horrible charms, and committed them to the care of two reverend priests, who took them to the Most Reverend Father in God, Richard, Lord Bishop of Ossory. That the aforesaid Dame Alice was wont to, and in the constant habit of, sleeping in one and the same bed with a certain devil, whose name was Roland FitzArtis, who might sometimes be seen in the shape of a black cat, and at other times in that of a mangy dog, accompanied by two black slaves.

That the said consecrated Host with the devil's name imprinted was found in her closet; that they had found a pipe of ointment wherewith she greased a broomstick upon which she ambled and galloped through the foggy air in whatsoever manner she liked. The counsel for the prisoner denounced the accusations as groundless, and contended that the Dame Alice and her son were industrious and clever people, who put together vast riches without a charge of dishonesty having been ever made against them. As for witchcraft and sorcery, it was a charge made by those who endeavoured to work their ruin and possess themselves of their wealth. When all the pleadings, proofs, and addresses of counsel had closed, the matter was referred to the consideration, not of a jury but to that of a single judge, and he therefore framed his interlocutory sentence, which was afterwards referred to the bishop, and by him made

definitive. On the appointed day the prisoners were brought up to hear their doom, and the judge having dwelt on the enormity of the crime they were charged with, felt no doubt on his mind that the Dame Alice, Basil, and Petroneuil were guilty. The doomster was then called on to read the sentence, which he gabbled over after the clerk, condemning them to the flames.

VICTORIA (PHILOSOPHICAL) INSTITUTE.

THE eleventh annual meeting of the Members and Associates of this Society was held at the house of the Society of Arts, John Street, Adelphi, under the presidency of the Rev. Robinson Thornton, D.D., who was supported by Professor Wace, Mr. J. Bateman, F.R.S., &c., &c.

The Honorary Secretary, Capt. F. Petrie, read the report of the Council, which congratulated the meeting upon the continued progress of the Society, and the undiminished interest taken in its welfare by those who, both at home and abroad, became its members and associates. The library had received several valuable additions through the generosity of members and several English and foreign scientific societies who exchange *Transactions* with the Institute. During the past year 107 members and associates had joined, and the total number has risen to over 700, two-thirds of whom are country and foreign members. The *Transactions* now extend to 10 volumes, containing Papers and Discussions thought worthy of publication, some purely scientific, such as the Paper on the "Isomorphism of Crystalline Bodies," and some taking up those questions of science or philosophy which bear upon the truths revealed in Scripture. These latter are taken up on account of many assaults made in the name of science and philosophy upon revelation, and with the view of elucidating the truth, and getting rid of such philosophic and scientific theories as might prove baseless; theological questions being naturally outside the Institute's objects, are left for other societies and ministers of religion.

The Honorary Secretary added that it would be in the recollection of many present that some four years ago the Institute held a meeting at the house of the Society of Arts, to which it invited the geologists of England to consider the flint implement question in general, at which meeting the President of the Geological Society, Dr. Carpenter, F.R.S.,

Professor Tennant, and many others took part in the discussion, and much light was thrown upon the subject. Shortly after this the Institute instituted an inquiry into the Brixham cavern flint implements. The cavern and its environs were carefully surveyed and plans made, and the public exhibition of the implements found by the Royal Society's Commission was secured, and also the publication of the Report of that Commission. The result was that what had long been considered as a cavern in which undoubted evidences of the existence of primeval man had been discovered was, under searching criticism, beginning to be no longer accepted as such, it having been discovered that many of the so-called implements had not been found in the cavern at all, and this was so much the case that at the conference on the question of the antiquity of man, held on the 22nd of May, the President of the Geological Society stated:—"Great care was necessary with discoveries themselves, as the objects discovered were likely to get mixed. This was important in the case of cave deposits, in which there might be interments of later date than the human skeletons deposited there."

Professor Wace, in moving the adoption of the report, said the society occupied a unique position in this country at the present time; its main characteristic being that it endeavoured to vindicate for the Christian faith a direct interest and concern in every philosophical discovery that might be made. Thus it brought Christianity and philosophy into the closest possible contact upon all points and in all times. There was an ignorant notion abroad that the Gospel had been more or less opposed to learning, a notion that was absolutely contrary to the most characteristic facts of history. In support of his argument he might cite the case of Justyn Martyr—the first great Christian writer after the Apostolic age—who was equally well known as a philosopher. And the precedent set by that illustrious name had been followed through the subsequent centuries of Christianity; every great Christian divine and bishop of those early ages having been distinguished by their devotion to science. Thus the Society practically existed for the baptising, as it might be termed, of every philosophical and scientific discovery, and also to elucidate the bearing of any such discoveries upon the truths of the Gospel. Some danger and some injury, he regretted to say, had been inflicted upon Christianity by an undue haste, which was the necessary disadvantage connected with the imperfection of the human mind. As an American writer had aptly observed, "such errors are due not to want of care, but to want of infallibility." The only practical and really useful remedy for such a state of

things was to provide an open arena for perfectly free discussion—a want which was admirably supplied by this Society, at whose meetings the bearings of every new truth upon the Christian faith were freely and fully discussed.

Mr. T. K. Callard, F.G.S., speaking of the much-debated subject—the antiquity of man—observed that the evidence believed to point to the existence of man prior to the glacial period had been to a great extent withdrawn by its one time warmest supporters as unworthy of absolute credence. This was distinctly confirmatory of what had been urged by previous speakers as to the necessity of waiting patiently the further revelations of science before accepting many of the discoveries which were so hastily propounded.

Mr. J. E. Howard, F.R.S., then read the annual address, entitled, “Influence of True and False Philosophy on the Formation of Character.”

Dr. Irons moved a vote of thanks to the chairman for presiding and for the great services he had rendered to the Institution. In particular, he desired to commend the manner in which their Chairman had carefully preserved the real character of the Society, his papers having been purely scientific, and not the vindication of any special view of Christianity. Primarily they were Christian philosophers, and did not meet as special dogmatists. On the contrary, they met to ascertain the truth, and, whatever the truth might be, they accepted it, not reluctantly but cheerfully, firmly believing that though it might at first apparently clash with Christianity, eventually the truth of their faith would be vindicated beyond question.

The Rev. W. Buckley seconded the proposition, which was carried with acclamation.

The Chairman, in acknowledging the compliment, congratulated the members upon belonging to a Society where, despite their sectarian differences of opinion, they could meet and fight shoulder to shoulder for that book which was their common inheritance and common joy.

THE Revisers of the authorised version of the New Testament have just concluded their first revision and their 69th session. They have also finished the second revision of the version of the Gospels. This second revision occupied eight sessions, or 32 days. The first revision has thus occupied 61 sessions, or 241 days, and has extended over six years and one month.

THE PAST IRREVERSIBLE.

A Lecture by JOSEPH COOK, U.S.A.

Do you admit that the past is irreversible? I hope you do; certainly I do. Very well; if the past is irreversible, there are some 6,000 years at least during which not a few men have done what conscience proclaims ought not to have been done. Gentlemen, that record is to last, is it not? "Oh, no! Oh, no! It would be against the deepest of the liberal instincts to suppose that anything that can cause regret and pain will be in existence when the great plan of the universe has at last been executed." What! a record having in it all the Neros and Caligulas, all the perjuries and leprosies and butcheries of all time, and existing there as a thing that ought not to have been—a record irreversible, inerasible—and yet this gives no regret to consciences looking back upon it, even if they are purified ones? Gentlemen, there will be forever in the universe a record of every sin that has been committed in it. There will be forever in the universe regret on the part of all consciences in the universe, including God's, that that sin was committed. If regret is pain, there will be pain in the universe for ever! What are we to do with these provincial, unscientific, lawless whippers of syllabub in thought, who will not look north, south, east and west, and who proclaim constantly that there is nothing in God to fear? There is much in the nature of things to fear! "In the last analysis, there will be a painless universe! It cannot but be that all things will come out as they ought to come out!" Indeed, I think they will; and that is why, for one, I am afraid. I am not quite a full grown man, but I am afraid of the tendency of sin to benumb the moral sense, and of the tendency of human nature to sin repeatedly when the moral sense is once benumbed.

I am afraid of the weight of the rope, when I lower myself into the jaws of Gehenna; and I believe solemnly that I never shall cease to regret any sin which I outgrow. It always will be to me a thing that ought not to have been; and my future will have rays of bliss taken off it by every sin I have committed; and that will be true, no matter what God does for me. He is not likely to change to-morrow or the day after, the natural laws according to which I and all consciences in the universe, must for ever and for ever condemn whatever wrong ought not to have been.

Look at the fact, the mathematical certainty, that if you deduct from the experience of a man's holiness for a while, you have deducted something of absolutely measureless value. You have poisoned him for once. Now this positive evil of diminishing

the possible bliss of that man is to last some time! It never will stop its course, will it? "There will be no final pain or permanent loss in the universe? Oh, no!" I affirm that you cannot take out a human history six thousand years, and give them over to your blackest sins, or to your least black, without subtracting from the bliss of the universe; and that this gap is a part of the record of the past; and that you never can fill it up. That gap will exist.

Till the sun is old,
And the stars are cold,
And the leaves of the judgment-book unfold.

Bayard Taylor's Translation of a Persian Hymn.

If you please, my friends, this universe is more serious than poet has ever dreamed or prophet proclaimed. Any love of ours for what the nature of things condemns is dissonance with Almighty God. If we are not glad to have the nature of things take its course, we are not glad to have God do his will. Whoever reveres the scientific method will never for an instant forget the stern facts, that all the past is irreversible; that a record of sin once written will endure for ever; that a deduction from the bliss of the universe, if made at all, is of necessity made for eternity. So has God arranged all things, that no tears, no infinities of the Divine tenderness, will ever cause that which once has been, but which ought not to have been, to cease to be a part of the record of the past on which you and I and He must gaze for ever and for ever!

Carlyle is as free from partisanship as the north wind is from a yoke, and Boston ought to hear him when he speaks of Cromwell's inner sky. Hampden and Cromwell, Macaulay says, were once on shipboard in England, with the intention of coming to America for life. Milton, Cromwell and Hampden were the first Americans. "It is very interesting, very natural, this conversion, as they well name it," says Carlyle of Cromwell; "this awakening of a great true soul from the wordly slough to see into the awful truth of things; to see that time and its shows all rested on eternity, and this poor earth of ours was the threshold either of heaven or hell." (On Heroes, Lect. VI.) "The world is alive, instinct with Godhead, beautiful and awful, even as in the beginning of days. One Life; a little gleam of time between two eternities; no second chance to us for ever more." (Lect. V.)

The force that moves men to deny that character tends to a final permanence, bad as well as good, is sentiment and not science. It is a form of sentiment peculiar to luxurious ages, and not to the great and strenuous ones. Let the tone of an age change, and this sentiment changes. It is what the Germans

call a *Zeit-geist*, and by no means an *Ewigkeit-geist*—a spirit of the day, and not a spirit of eternity. Even self-evident truth has sometimes very little power to exercise what reasoning did not inculcate. But it is the business of Science to make all ages great and strenuous. When Science has done her perfect work in the world, the lawless liberalism, characteristic of luxurious and relaxed ages, will have no authority.

It is scientifically incontrovertible that the past cannot be changed; and, therefore, it is sure that, if regret for what ought not to have been is pain, there will be pain in the universe for ever; and part of it will be God's own.

This planet moves through space enswathed with light. The radiance of the sun billows away to all quarters of infinity. Behind the globe a shadow is projecting, diminishing, indeed, lost at last in the immeasurable vastness of the illuminations of the scene. The stars sing there; the suns are all glad. No doubt if Richter was right in saying that the interstellar spaces are the homes of souls, there is unfathomable bliss in all these pulsating, unfathomable spaces, so far as they are regions of loyalty to God. There can be no blessedness without purity, and so there cannot be bliss where loyalty does not exist. Behind every planet there will be that shadow; and as surely as there cannot be illumination on one side without shadow on the other, so surely a record of sin will cast a shadow for ever, and some part of that shadow will sweep over the sea of eternity.

You would be true to self-evident propositions. Be true to the certainty that the past is irreversible, and you will break the spell of the unscientific sentiment that there cannot be pain or loss in the universe for ever. So many worlds are around us, so many better ages are ahead of us, that there will be, for aught I know, as much more light than shadow in the moral as there is in the physical universe. Let no man proclaim that the human race thus far has been a failure. Let no man exhibit as Christianity the pandemonium caricature which regards the white lives that come into the world and go out of it before they are stained with responsible evil, as lost ones! A majority of the human beings who have appeared in the world have gone hence before they were responsible for their actions. I believe the majority of all who have been born into the world thus far are in heaven. But you and I are forced by the precision of the scientific method to admit that the majority of those who live now have not learned similarity of feeling with God; and you and I know incontrovertibly that without similarity of feeling with God, the highest happiness is a natural impossibility.

STUPENDOUS ISSUES THROUGH SPIRITUALISM.

By F. TENNYSON.

FIRST: Spiritualism is the grand subject of the day to which no other approaches in importance, except one which I will refer to before the close of this letter.

The psychical and physical phenomena are unquestionably genuine facts; but perhaps you may not be aware to what stupendous issues we are already come. In London and elsewhere, spirits are incarnated for periods varying from a quarter of an hour to three hours, and appear in the *séance* rooms in the midst of the assembled company clothed in habiliments palpable and material, which under microscopic inspection lose nothing of their wonderful superfine spiritual texture, whereas human fabrics under similar conditions become cables and cart-ropes. Out of these garments portions may be cut before the temporary organism dissolves into its original elements, which it does even while you are looking at it, and the rent in the garment is instantly filled up, and no appearance of a rupture is visible. My sister recently witnessed in London the descent of a spirit from the cabinet where the medium was imprisoned for the time, and unable to stir without being noticed. He was recognized as a man named Watts; he advanced into the room, and played on the violin in an accomplished manner. One of the latest reports from London is the most astounding of all. You will probably by this time have heard of the ubiquitous spirits, J. King and his wife Katie, who contrive to be present in all corners of the world. The other day he (J. K.) was present in material form at Newcastle, tangible and audible at a tea-party in full daylight, where he remained for three hours, during which time he introduced some other spirits. He himself drank tea, and poured it out for the company, talked and joked with them; and in answer to a question, assured them that he was fully materialized. Finally he disappeared like a vapour, his head being the last portion of him that appeared to vanish away as hot steam dissolves in cold air. This, though the most complete manifestation as yet exhibited, is only one of a series of similar ones. To show that there is no collusion or deception practised, the spirit himself releases the medium for the time, and leads him forward, thereby demonstrating that they are two distinct persons.

The actual state of the world is that of practical Atheism. Of this any thoughtful mind must be convinced without much labour of thought. The errors which for so many centuries have been preached from every pulpit in the world have led to this

issue, especially the doctrines of a final day of judgment and resurrection of the natural body which, everyone knows, in a very brief period disappears altogether, is resolved into gases, salts, &c., elementary substances which again enter into combination with other substances, and so on for ever. Moreover, the indefinite postponement of this great and final day, for which there is no authority except the language of Scripture, evidently figurative and adopted in accommodation to the human ignorance of that day from human tribunals—"We shall all stand before the Judgment Seat of Christ"—has led to a virtual unbelief in the hearts of many men, whatever they may profess to believe as to its actuality, and the best proof of this unbelief is the general worldly-mindedness even of the best of men, and the gross immorality and sensuality of the "swinish multitude," as somebody in Parliament called them half a century ago. Now, Spiritualism, streaming on the world as from a gigantic bull's-eye lantern, has so taken it by surprise, that the Materialism, but ill-concealed under the most plausible religionisms, breaks out at once into open scorn, not only in the "swinish multitude," but among the scientific leaders of thought and many of the recognised spiritual guides of mankind. As said, the "bull's-eye" suddenly brings to light the ghastly and malignant face of the midnight robber and assassin. The wondrous and unanswerable evidences of another life succeeding this, without a moment's interval, have suddenly quickened the dormant respectabilities of this world from their negational state into one of venomous hostility. Have roused the lethargic clergyman, who mistakes for holiness the accurate and regular performance of ritual. The sleek and zanus-faced lawyer, who has been so long in the habit of turning black into white, and *vice versa*, that he ends by believing nothing. The stargazer in his observatory, who passes his life in peeping through micrometers at worlds of which, after all, he can make nothing worth mentioning, and by dint of sounding Space and summing Time, can appreciate little beyond these two natural conditions—the well-to-do-man with a good digestion, whose soul is in his belly—the vain *littérateur* who worships intellect and, cased in chain-armour of syllogism, rejects all influences which cannot penetrate it, and scorns the much greater man whose plain understanding is satisfied with obeying the dictates of a loving and self-sacrificing will. All these they rouse to do battle in a body against that dreadful night-mare, an immortality outside of the light and heat of the natural sun—the loves and the wisdoms of this world. And really, when one recollects that the wisest of them, if they ever form a conception of a future, it amounts to nothing better than existence as a floating bubble,

an impalpable idealism, without parts or passions, some excuse may be made for them; or even, if they reach eternal singing upon cold clouds, that may seem to many scarcely preferable to total annihilation, especially to the thoroughgoing Materialist or man of pleasure whose motto is "Let us eat and drink, for to-morrow we die." I do not think that this is by any means an overdrawn picture of the actual world in which we are living. Conceive then the revolution it must undergo if Spiritualism is to progress. It must progress, and the infidel will have to give in before it; and in proportion as men become aware that their secret thoughts are open to their next-door neighbour recently deceased—however unwilling they may be that it should be so—will grow the conviction that the Supreme Spirit Himself may be something more than a myth, in short, may be a witness of our transactions. Hitherto He has been practically ignored as too incomprehensible and remote an abstraction to enter into calculation. The very words uttered three thousand years ago by the Psalmist are strictly applicable to these times, "Does God see? Is there knowledge in the Most High?" But Spiritualism is about to demonstrate to mortals that He is near to everyone of us. For if the lesser spirits can penetrate our fleshly armour, shall not the Father of Spirits, in whose service all created existences are engaged, *a fortiori*, hear and see and know? "He who made the eye, shall He not see; He who formed the ear, shall he not hear?" And the increasing persuasion that the "innumerable cloud of witnesses" for ever round about us, is but the army in the service of the Lord of Hosts, must lead by degrees to self-examination, reformation, regeneration—individually and so socially; meanwhile these spirits, whether good, bad, or indifferent, or a mixture of all, are pioneering the way for the "reconstitution of all things" (*ἀποκατάστασις τῶν πάντων*). Every existing institution will have to give way—strongholds will crumble and fall. The actual state of society will be dissolved, and be borne away like the chaff on the summer threshing floor," and if not so rapidly as this figure may seem to indicate, at any rate as effectually. Not, I believe, by violent cataclysms. Such earthquakes as the first French Revolution do not immediately effect this. Divine Providence proceeds in a different fashion. The slow but sure processes of nature in the material world are after-illustrations of the Divine procedure in the moral world. As drops of water wear down rocks, as never-failing but rapid currents of electricity elaborate the diamond, and as dead bones are little by little changed into petrifications, the old timeworn structures will be disintegrated and remodelled slowly but inevitably—the worm-eaten stones and timbers being

gradually replaced by new. And, mark, Spiritualism is inaugurating this mighty change, and though at present the majority of communicating spirits are very far from being good angels, or even reliable teachers of mortal men, let us hope the good time is coming when the world, being advanced morally and intellectually, higher spirits, either in their own persons, or through the instrumentality of other spirits, will hold communion with men. If the spirits now manifesting on earth are not generally of a high class—but probably all of them from Hades or the middle-state—is it not reasonable to suppose that they are only permitted to appear conditionally to their submitting to the control of the higher spiritual authorities, and doing good whether they will or no?

One of the prevalent errors is to suppose that because a man is Divine-carnated—all spirits and angels have once been men in the flesh either in this or other worlds—therefore he is necessarily a wise man; that, because he has thrown off the natural and put on the spiritual body, he is perforce infallible. If consulted on intellectual, philosophical matters, such as cosmogony, astronomy, &c., they are found to be very often blind guides, and contradictory one to another, but their moral teachings are uniformly consistent. Charity, love to God, shown in love to the neighbour, is the key-note of all their utterances; which leads me to believe that their movements are partly under compulsion. Secondly, to the grand fact of their manifestation, and the proof it bears with it of continuous life and immortality, nothing is likely to be more damaging to the self-righteousness of sectarian creeds than their proclamation of practical good as true religion—their declamations against the hypocrisy of men—their declarations of the absolute inefficiency of science (*i.e.*, physical science only) to satisfy the soul of man—of the absence of real charity in the world—of its ostentation, emptiness, and vanities—of the iniquity of class supremacy in many respects—of the grievous waste of that life which, while it is sustained by the continuous labour of the poor, makes no return which can benefit them, and derives no benefit to itself from its privileges and immunities. While, then, they differ in other matters, they are consistent in these, and their authority as spirits must so far have a great influence in the course of time; and, added to the fact of another life immediately succeeding the dissolution of the body, must eventually have an immense effect in changing the motives of action for the better. The time is coming when mortal man, catching through the “gates ajar” continual glimpses of the Eternal Life to be, and being thus awakened to a sense of the shadowy, fugitive, but probationary nature of

this, will begin seriously to ask himself the question, "What am I doing? What have I been doing all my life? I held converse last night in a *séance* room with one whom I knew while he was on earth—who took no thought for that morrow which awaits every one born into this world, but much of the morrow as far as this world was concerned—who now laments that he did no good except to himself, and made no preparation for the after-state, and so finds himself lower than many whom he looked down upon here. He sat for half a century at the receipt of customs, amassed great wealth, which he could not enjoy even here, and knew not who should gather it; better for him if he had had any motive better than self-love for his industry; and now he warns me, whatever I do, to do it mainly for the good of others." And so, through the whole range of misapplied activities, beginning with the aims and objects of crowned heads down to the living skeleton, who, in order to look upon one penny more added to a useless store, denies himself food and fire till he is found starved to death or murdered. Of course these remarks are merely old commonplace, which have furnished the preacher his materials for centuries, but they will now be brought home to men, and seem as they have never yet been seen in the awful light of the *instant* future—which will cast all the passions and actions, and dazzling shows of this actual world into the shadow of death!

Thus far as to the moral influence which Spiritualism is likely to have on society. It is calculated to draw man nearer to God, and thus nearer to man, and this consideration is quite independent of any system of theology. They—the spirits—I believe, are working out a great purpose in the Divine Counsels; they are probably the great Antichrist. But if this be the case it only shows that Antichrist himself must work in the service of Christ, and he will do this by overturning all existing churches, and this he can only do in this advanced state of the world in knowledge, by promulgating to a certain extent higher truths than any now preached from pulpits, and this in all probability he flatters himself he can do safely as long as he can smuggle in among these truths the damnable lie that the Lord is not God! And mind this lie can only take effect on those already prepared to receive it. Both the Old Church with all its sects, and the New recognize the Divinity of the Saviour, only the former, by their doctrine of a tripersonal Trinity appear to have reduced their creeds to absurdities, and not only by this but by their doctrines of the resurrection of the dead body and the final day of judgment which is to take place on this globe, where there would not be standing room, and by many other errors of the clergy, which must

be removed by spiritual scavengers. You will have perceived by this time from the fragmentary nature of my ideas that I am far from having made up my mind as to the true character of Spiritualism. In fact it is a great mystery. Again, many of the communicating spirits are little 'children who, whether in or out of the body, are guiltless of any conspiracy. Many, too, are professed by relations lately deceased, whose identity seems demonstrated by the evidences they furnish to those whom they have left behind on earth. And supposing this class to be disposed of by resolving their apparent knowledge of secrets into thought-reading, or rather memory-reading—for the secrets communicated are in a vast number of instances only drawn up with difficulty, having entirely escaped from the recollection of the mortals addressed—are we to imagine that the good God would suffer affectionate and righteous persons to be so cruelly deluded by evil and malignant demons? Upon the whole then, although it may be in the present state of our knowledge impossible for us to make an accurate classification of these mysterious, extra-mundane beings, yet a general survey of the phenomena, their origin, and progress, furnishes us with data for forming certain definite conclusions.

(1.) Spirits having presented themselves on earth uninvited, and pretty nearly in every part of it, it seems admissible that so vast a movement must have acted by the permission at least if not the express appointment of Divine Providence.

(2.) If there be among them evil spirits, Antichristian in their doctrines, these at all events, by the demolition of creeds which have misled men since the earliest ages of Christianity, are doing a great work, and preparing by their moral teachings, whether compulsory or voluntary, the way for that purer Christianity—that church “without spot or wrinkle or any such thing.”

(3.) The naked fact of the manifestations is in itself—whatever the character of the spirits themselves may be—all-sufficient to revolutionize the present gross and materialised state of the world. The dazzling proofs of Immortality—immediately after so-called death—which they offer to the unbelieving masses must lead all men to weigh their actions in the balance of reason and justice by the light of awakened conscience, and in the presence of those innumerable witnesses who they must now believe are continually around them, and to ask themselves the vital question—“Am I, or am I not, an unprofitable servant? Am I with reference to the immediate life which is to succeed this placing my talent out at interest? Do they see the shame of my nakedness, or am I weaving for myself the white robe of purity? And if hitherto the Omniscience and Omnipresence of God has been inconceivable to me a natural man, so that I

have more or less been in the habit of 'living without Him in the world, and following the devices and desires of the flesh and the mind,' can I any longer resist the evidence afforded me by spirits manifesting through mortal mediums, which spirits are doubtless themselves mediums subordinate to higher spirits, and these to higher still—that there is a vast hierarchy of spirits and angels ministering to mortal man—the telegraphic wires along which every moment is flashed with lightning speed and unerring certainty knowledge of all things whatsoever, to the highest appointed minister of the Supreme?" And ought not this to be sufficient to rouse the world to a sense of the absolute fatuity of living as though a man's conscience were a sealed book to all but himself?

(4.) That if evil spirits are doing the negative work of destruction, which is permitted for ulterior purposes of good, there are, on the other hand, a vast number who are working great positive good, as healing mediums.

(5.) And that the practical morality urged by all and every class of spirits as indispensable, is greatly superior to the faith "held in unrighteousness," which constitutes the staple of most creeds, and is absurdly supposed to cleanse from that unrighteousness, though they ought to remember the words of the prophet, "He will by no means clear the guilty," and the words of the Master, "By their fruits ye shall know them."

(6.) There is good reason to believe that only the lower spirits can manifest themselves on the earth-plane—their bodies, though spiritual, being grosser, and more nearly allied to the material body of mortals than those of the higher. Hence their power over matter, and ability to produce the physical phenomena, such as rappings, levitations, &c., and that if they discourse on elevated themes it is owing to their being influenced by spirits of a higher order.*

Having thus disposed of Spiritualism in the higher, inner, and ethical bearings, as far as our present knowledge will permit us; we may enter more confidently on an examination of its external phenomena, which are multiform, and marvellous indeed, and calculated to show us by analogies many things which are up to this day mysteries to the wise world. It will be sufficient to enumerate three.

(1.) There is Mesmerism, or the action of one spirit upon another, whether in or out of the flesh.

(2.) Electrobiology—or more properly electropsychology—

* Surely the angel who rolled away the sepulchre stone, and the angels who "levitated" Christ when he was "taken up," were not low spirits. Have we no muscular Christians as *strong* as some of the roughs we see in our cities?—ED.

whereby the mesmeriser having brought his patient partially under control, but not thrown him into the perfect magnetic trance—is able to impress him with any sensation, and subject him to any illusion, or rather the spirits operating through the mesmeriser who are able to do so, for it is wholly inconceivable that any mortal's will, who is not himself conscious of the same or even stronger illusions, should be able to impress them upon others.

(3.) Psychometry, perhaps the most wonderful of all spiritual marvels, whereby a lock of hair, a chip of stone, a word of handwriting becomes the vehicle of whole histories of the beings or objects from which they are detached. An instance of this was exhibited by Mrs. Denton, the wife of the American geologist, who, having had a piece of lava pressed upon her forehead, beheld all the terrible circumstances connected with that eruption of Vesuvius which destroyed Pompeii, not as a picture, but actually in lifelike motion, and mentioned several things which had not even been mentioned by Pliny, the historian of that terrible night. Among others the descent of a torrent of water from the mountain, which accounts for a fact none have hitherto been able to explain, *viz.*, certain bodies found encased in a mould of cinereous paste.

Now Mesmerism especially demonstrates the *duality* of the human being, for the perfect mesmeric trance virtually separates the spirit from the body, and when the latter is no more susceptible of a sensation than a corpse, being deprived of its living principle—all except the slender magnetic band, by means of which the spirit is enabled to re-enter its fleshly tabernacle, called by Solomon the silver cord, which when broken effects the final dissolution;—while the body is thus paralyzed, the spirit is a thousandfold more active, and shows itself possessed of those powers and faculties which it will inherit in the other life, such as perfect independence of time and space. Here, then, is the mystery of so-called death clearly unfolded in living persons—the dead material frame and the living spirit immortal and transcendant. Can anyone doubt the immense benefit that Spiritualism is working for mankind after witnessing, as I have done, such phenomena?

Lastly, Psychometry makes it evident that under certain conditions the past with its minutest details may be reproduced far more faithfully than an historical event in a theatrical representation—and that there are not only links which bind the present to the past, but one human being to another however far remote, and open up the secrets of their souls one to another, though strangers. All these and many other phenomena are but different modes of Spiritualism, showing

what a vast field of inquiry is open to men of science who plume themselves on their superior capabilities of observation, but have no more right to turn away from it and denounce it prior to examination than a school-girl would have to turn into ridicule the labours of Sir George Airy, or the discovery by Leverrier of a new planet. But they wilfully ignore it and relegate it into the omnivorous category of humbug—the great dustbin of disagreeable problems. But as long as they continue to do so they will labour under the old error that physical science has done its duty to mankind when it has smoothed the way for international comity and hospitality, quickened the pulse of commercial prosperity, made the wonders of this globe more accessible, and its delights more available, &c., &c. But they are greatly mistaken if they imagine this is all. Steam and electricity, with all other grand discoveries and inventions, and all principles of science applied to practical uses are, I doubt not, to lead to much more momentous issues, *viz.*:—to make one brotherhood of all nations, to bring the pagan and barbarian under control of the Decalogue, which really is the whole duty of man, and by improved facilities of intercourse to assimilate the wild outcasts of humanity by degrees to the habits of thought of the highest minds of the noblest races, and thus to the acknowledgment by the whole earth of that God whose name is One, “till His name shall cover the earth as the waters cover the sea.” This is the great object I believe to be realised by the activities of science and the consequent intercommunion of nations. Unless this be eventually accomplished all the benefits of knowledge will be fruitless as far as the soul of man is concerned. Telegraphic correspondence, though it should become cheap as ink and paper, and copious as the contents of the London Post Office—and though we should be able to navigate the air and travel to the end of the world and back again as fast as spirits themselves—though the increase of the products of the earth should make poverty impossible and all classes should be able to enjoy all this world could bestow—all would be vain and unprofitable as long as there was no aspiration on the part of man Godward, without which there can be no sensible influx of God manward; and the culmination of material prosperity would be that man, deprived of spiritual communion and hope of immortality, would remain “miserable, and poor, and blind, and naked,” and would in his satiety and despair desire annihilation rather than existence.

Not that Physical Science is to be contemned—far from it, the good it has worked on the material plane is incalculable. The benefits it has bestowed upon us in locomotion, illumination, telegraphy, photography, &c., have changed the mental

action of many millions, and made life in a thousand ways more liveable and enjoyable even than it was half a century ago. Still it is only the lowest plane. Its sphere is at best mere naturalism, and we ought not to forget that the greatest feats of Natural Science—nay, the highest efforts of the highest geniuses—are but the effects of spiritual causes, and are breathed into the minds of proper recipients by the ministering angels and spirits that for ever wait upon us and watch over us. How is it, then, that men of physical science are so ready to plume themselves on their discoveries as superior to all other men's, and to look from a height on those endowments which in point of fact are superior to their own? Simply because the world is sunken in Materialism, and regards little that is not palpable to the senses, and available for purposes of gain, as deserving of respect in comparison; and especially because in their hearts they believe their knowledge to be self-originated, and their vanity being confirmed by the opinion of a materialised world, they strut about laying down the law with respect to matters of which they know nothing, and of which apparently they desire to know nothing; but which, if they desire to retain their reputation as dealers of thought, they are bound to investigate and test by the touchstones of evidence equal to those which they would apply to the subjects of their own specialities, which, however useful, are no more to be compared to the works of the higher and more spiritual organisms, than the dust of the earth which we tread upon to the flowers and fruits that grow out of it.

The second vital question is the *Identity of the Lost Tribes*. It developes the majesty of prophecy as recorded in the books of Scripture, but space forbids my moving onward.

SEANCE WITH THE QUEEN OF HOLLAND.

By D. D. HOME.

IN the month of January, 1858, Mr. Tiedeman Marthez, whose name is so well known in connection with Spiritualism, invited me to accompany him to Holland. He hoped to rouse the attention of his countrymen, and lead them to investigate the important truths which he had, after careful scrutiny, proven to be realities. It is to him that the advent of Spiritualism in Holland is due.

The day following our arrival at the Hague, a message was sent from the Queen requesting my presence the same evening at the palace. I went as desired at eight o'clock, and as I write

to-day the memory of that chill dreary palace stands before me like some weird dream. I was shown into a drawing room; on entering a lady met me, and in the purest of English accents, bade me welcome. Supposing this to be a lady-in-waiting, I said, "I believe, Madame, that the Queen is expecting me." If dark and chill stands the memory of the palace, in bright contrast, and as a ray of blessed sunshine will ever live the music of that sweet voice, so recently hushed by the birth of her pure spirit into the realms of endless day, as, with a merry laugh, she replied, "I am the Queen."

It was proposed to have a *séance*, and after nearly ten hours of patient expectation not the slightest result had been obtained. The next evening, and indeed six or seven succeeding evenings, were passed in like manner, and I began to fear that for some, to me unknown, cause there would be an entire failure. The last evening but one her Majesty said to me, "Mr. Home, I have but an imperfect idea of the conditions necessary for what is termed a *séance*, but I am convinced that your surroundings the past evenings have not been congenial. I think if you will follow me we will find just what is required." Taking a light, the Queen had passed through two rooms, and was about to unlock the door of a third, when I, as it were involuntarily, said, "It is there the next *séance* is to be held." Unlocking the door, and handing me the light, the Queen said, "I well knew it would be in that room; go in and see my treasures." Dimly though it was lighted, I saw at a glance that it had been a room where a child or children had been, for in one corner was a broken toy cart, and near it a toy drum. Other toys were strewn here and there, as if the little ones, weary with play, had left the room for a time, and as if the silence would soon again be broken by their presence. At last my eyes rested on a bunch of faded flowers, and these betokened a lapse of months, or even years, as having been undisturbed. The Queen informed me that this had been the play room of her child now in heaven, and that every object had remained just as he left it. The flowers alone had been added, and these had been near the little form after the change we term death.

The next evening a *séance* was held there, and that sorrowing mother was granted the most perfect and convincing proof that her loved one was still near her. It is impossible to give the details of what took place, for they were of a nature so intimate to the one person, that to recapitulate them to the public would seem almost sacrilegious. There were present relatives of her Majesty and one maid-of-honour, who, as well as myself, were witnesses, and they cannot have forgotten the tears of joy shed by that most noble and highly-gifted woman

as she bowed her head in thankfulness to God for the solace sent to cheer her.

Taking a sapphire and diamond ring from her finger, she placed it on mine, and on a scrap of paper in my possession, and of far greater value to me than gold or precious stones, is this simple memento, whereon is written: "*I will ever remember with gratitude the séance with Mr. Home.*"—SOPHIE."

No. 6, Nevsky Prospective, St. Petersburg,
June 6th, 1877.

Physical Phenomena.

SHOWER OF SAND ON ROME.—On Friday, 22nd of June, a copious shower of sand fell upon Rome. Carried over from the deserts of Africa, it filled the upper atmosphere like a great cloud, and to such an extent that the sun at 4 o'clock in the afternoon seemed entirely shorn of its rays, appearing like a pale moon of greenish tint. In some places the sand, mixed with water, fell in little drops of mud. In colour, the sand has a reddish brick tinge, mixed with grains of vegetable pollen. The same atmospheric phenomenon was observed at Naples; but although Vesuvius was in a partial state of eruption, no sand or cinders fell there. Telegrams from Naples to-day report that all yesterday and the day before Vesuvius was emitting great quantities of smoke.

PIANO MANUFACTURING.—Mr. Danreuther, lecturing on Liszt at the Royal Institution on Thursday, spoke of the way in which progress of piano manufacture had influenced styles of playing. In Beethoven's time one ounce and a half dropped on a key was sufficient to cause a note to sound. In a piano such as that used in the lecture eight ounces are needed. A totally different position of the wrist and arms results from this. While many instruments remain as they were, two octaves have been added to the piano since the beginning of this century. Chopin and Liszt, and particularly Liszt, Mr. Dannreuther regards as representing the last stage to which the technique of pianoforte playing could be carried.

SUBMERSION OF AN ISLAND.—Intelligence received from the Sandwich Islands announces that simultaneously with the earthquake at Iquique, Peru, a tidal-wave struck the group of islands on 10th May between four and five a.m. The sea suddenly receded, and returned with great violence in a wave 16 feet high, which entered the harbour at Hilo, and swept away the wharves and store houses in the front part of the

town. All the houses within 100 yards of the shore were destroyed. Five persons were drowned. Many were picked up in the harbour. The earthquake undulations continued during the day, the difference between the highest and lowest water-mark varying from 3 to 36 feet in various parts of the islands. Cocoanut Island was entirely submerged, and the hospital at that place was swept away. A fresh eruption of the Kilanea Volcano commenced simultaneously with this oceanic disturbance. The same earthquake wave was also felt all along the Mexican Pacific coast.

WITHIN the last few weeks a very important advance has been made towards solving the problem of illumination at sea by an adaptation of what is known as the Holmes' distress signal, in the form of a shot, for illuminating purposes, to be fired from mortars at ranges varying from 500 to 2,500 yards. These signals possess the remarkable property of emitting a very powerful white light the moment they come into contact with the water, and when once ignited are absolutely inextinguishable by either wind or water, and burn with a persistency that is almost incredible, 30 or 40 minutes being an average duration. The shot containing this light is constructed so as to be buoyant upon the water, and, at the same time, with sufficient rigidity of form to withstand the concussion of the powder. Upon striking the water at the required range, the shot, floating up to the surface, immediately bursts into a brilliant flame, with great illuminating power. Some half-dozens of these shots fired from an ironclad or gunboat would effectually surround her with an impassable cordon of light at any required range, and by such a device, while the vessel herself would remain in darkness, the enemy's movements of attack would become plainly discernible, and any attempt to break through the illuminated zone of light be at once detected, however dark the night.

TOLERATION IN TURKEY.—Lord Denbigh writes thus :—
“The opponents of the Turk have so persistently asserted that the Christian subjects of the Porte are persecuted and hindered in the exercise of their religion that I thought it well when in Rome a week or two ago to go to the highest authority attainable—Cardinal Franchi—who is at the head of the Propaganda, and has charge of all foreign missions throughout the world. In a private interview I had with him I asked him to tell me how far such allegations were true. His answer was most explicit, and he authorized me to make any use I liked of it—*viz.*, that, so far from the Christians being persecuted, he could only praise the Turkish Government for the general freedom and liberty which they granted all the Christian communities under his

cognizance, and that if there were from time to time isolated cases of oppression, it was invariably owing to an outburst of private fanaticism from some individual in authority, and in no way supported or sanctioned by the Government of the Porte. 'There was for a while a persecution of the Catholic Armenians, but that was brought on under foreign pressure under peculiar circumstances.'

EARTHQUAKES.—Manifestations of internal force beneath the earth's crust in the shape of either earthquakes or volcanic eruptions, occur on an average nearly three times a week in greater or less intensity in some part of the globe. Such, at least, is the conclusion to be arrived at from the compilation of all the recorded phenomena of this kind in the year 1875, lately prepared by Professor Fuchs, and published in a German scientific journal. Out of the 365 days of that year, 100 were marked by terrestrial disturbances of which authentic records exist, while there must have been many shocks of more or less violence in unfrequented portions of the globe where volcanic forces are known to exist. The most serious of these observed phenomena occurred at Cucuta, New Granada, on the 16th, 17th, and 18th May, when several towns and villages were destroyed; at San Cristobal and Guadalaxera in Mexico, on February 11th; at Lifu Island, in the North Pacific, on March 28th; at Lahore, in the Punjaub, and at Porto Rico, on the 12th and 21st of December. All these places, it will be observed, are in the torrid zone, with the exception of Lahore which is only a short distance north of the Tropic of Cancer. It is estimated that no fewer than 20,000 persons lost their lives during the destruction caused by these earthquakes, while the damage to property was enormous. In those districts which are liable to disturbances of this nature, the buildings are usually and on purpose of a very frail nature, but the losses occasioned are nevertheless very severe, especially when, as in the case of the earthquakes of February 11th and of the 16th and 18th of May, the shocks are felt over a far wider expanse than is indicated by the central outbreak. These disturbances which threw San Cristobal and Guadalaxera and Cucuta, and many neighbouring villages into ruins, were felt over a considerable portion of Central America and the adjoining parts of the Northern and Southern Continents. Besides the earthquakes which are felt by the inhabitants of the land, there are many disturbances in the depths of the ocean which are probably never observed and never recorded, and similar manifestations of volcanic force exert themselves beneath the sea, such as that recently observed near Hawaii. The great centres

of volcanic phenomena are Italy, Iceland, New Zealand, Java, Mexico, the Northern Pacific, and Greece, and all these localities exhibited signs of activity during the year 1875. The most important outbreaks occurred in Iceland, where, though no great calamity like those to which Vesuvius has given rise occurred, there were several furious outbursts. On one occasion, *viz.*, in March, the ashes emitted by Vatna were carried as far as Norway and Sweden; and so dense were the clouds of dust that the sun was obscured and wide districts thrown into darkness. Loud reports and severe shakings accompanied this display, and were felt throughout the island. On six occasions huge streams of lava were poured forth from the different craters opened, lasting, in some instances, for many weeks.

Ethereal Phenomena.

DUBLIN ROYAL SOCIETY.—Professor J. Emerson Reynolds, M.D., in the chair.—The following Paper was read: "On Some Measurements of the Polarisation of Light coming from the Moon and from the Planet Venus," by Earl Rosse, F.R.S. Lord Rosse gave the results at which he had already arrived from a very large number of observations on the polarisation of light from particular parts of the moon's surface, made in the years 1872, 1873, 1874 and 1875, and which are still in progress. The observations indicate that the polarisation of the light coming from the plains is greater than that of the light coming from the mountainous regions.

THE GREENWICH OBSERVATORY.—On Saturday, June 9th, a numerous company assembled in the grounds of the Royal Observatory at Greenwich, on the occasion of the Board of Visitors attending to receive the Annual Report of the Astronomer Royal, Sir G. B. Airy. In this Report, which entered into detail as to the buildings and apparatus, it was mentioned that the astronomical instruments used for the Transit of Venus had been all returned from the Exhibition, and that those which had been borrowed from private contributors had been repaired where necessary and returned. Of those belonging to the Government, one of the photoheliographs is in daily use at the Observatory, another at the Cape Observatory, a third at the Engineer establishment at Chatham, and a fourth at the South Kensington Museum. The last is accompanied with equatorial transit, altazimuth, clocks, micrometer, &c., with their appropriate huts and chymical rooms, forming a complete representation.

of a first-class establishment for observation. Photographs of the sun had been taken on 140 days, of which 239 have been preserved, the photographs showing a complete absence of spots on 57 days, and on 29 of these there are neither spots nor faculæ. The magnetical and meteorological instruments comprise all which are necessary for the fundamental eye-observations and the continuous self-formed register of the three following phenomena:—The three magnetic elements and earth currents, barometric pressure, force and speed of wind, rain, temperatures of air (at different elevations), and evaporation, ozone, and solar radiation, with *maximum* and *minimum* thermometers at the Observatory and in the waters of the Thames at Poplar, and thermometers deep sunk in the earth. Besides these, which are adapted for reading every day, there are the dip instrument and atmospheric electrometers, &c., to be observed occasionally. The mean temperature of the year 1876 was 50·1, being 0·7 above the average of the preceding 35 years, the months of greatest deviation being May, July, and December, the temperatures being respectively 3·5 deg. below, 3·7 deg. above, and 4 deg. above the average. The absolute temperature was seven times above 90·0 deg., the highest being 94·0 deg., on the 17th of July. The lowest was 17·4 deg. on the 8th of January. The mean daily motion of the air was 291 miles greater than the average. In February and March the movements were 54 miles, and 113 miles above the average. The greatest day's motion was 869 miles, on March 15, and the least was 49, on February 11. The observation on the pluviometer, mounted in the *Royalist* at Poplar (the ship to which the Thames thermometers are attached), at the elevation of 17 feet above the river, appears to show that the amount of rain collected there is the same as that on the ground level at the Royal Observatory in the month of June, July, and August, but less than in all other months of the year, the aggregate for the year being nearly the same as that of the rain collected on the roof of the octagon room at the Observatory. The computation of the photographic records of the barometers from 1854 to 1873 has so far advanced that it is asserted positively there is no trace of lunar tide in the atmosphere, but that there is a strongly-marked semi-diurnal tide, accompanied with a smaller diurnal tide. Observations of small planets are sent every quarter to the Paris Observatory and other observations occasionally to the Royal Astronomical Society. Daily meteorological results are also supplied to M. Le Verrier, to the War Department at Washington, to the Registrar-General, and to the Meteorological Office, and are made more quickly accessible to the public by newspapers and by *affiche* on the Observatory walls. After stating that there

are 191 chronometers under care at the Observatory, the report states that the automatic drop of the Greenwich time ball has failed only on seven days, when the ball was not raised, on account of high wind, and on three days from accident.

Editorial.

GERM LIFE.—Last month we inserted in the *Spiritual Magazine* the Lecture of Flavius J. Cook, of Boston, U. S. A., on the Nerves of the Soul and on Germ Life; following that was the important statement that spontaneous germ life is false, certified to by the Rev. W. H. Dallinger as the result of his six years' past microscopic examinations of germ life, in conjunction with Dr. Drysdale, of Edinburgh.

Since our June number, Professor Tyndall, at the Royal Institution, on the 8th of June, gave a lecture on the same subject, with the electric-beam light illustrations. It is a sequel, an important confirmatory sequel, that proves spontaneous generation is a myth; that scientists, noted scientists, trained scientists, can theorise on the basis of imagination—do that which they have so energetically, so emphatically charged Spiritualists with doing,—proceeding not on scientific principles. The “scientific” assertion that “life is the spontaneous production of earth particles” struck at the basis of a Divine Creator of divisional life, and struck a blow at ghost life, at the fact of continued life after physical death. “Scientists” would “have it so,” but six years' fag by a reverend and a medical doctor with microscopes, and a series of experiments by Professor Tyndall, brought to bear on vegetable substances by means of magnified light, has proved the sterility of *dust*. We have given the pith of the lecture. We regret that, as a rule, the “papers” read by investigating, thoughtful men at the various societies, are lost to the nation through the “Eastern question” and Parliament consuming so much newspaper space, shutting out the knowledge acquired, making practically such knowledge as if it had no existence.

TRAVELLERS.—We also regret that valuable information on foreign science and customs often gets withdrawn or shoved into the advertisement supplements of daily newspapers. The hurry and bustle of every-day life prevent many from even seeing the articles, others just read the heading, and the eyes pass on. In last month's Editorial we gave credit to the many workers connected with the press, and took credit for hunting through the forest of print for choice knowledge. This month Professor Williams' narrative of Southern Indian manners and customs is

more than interesting—it is suggestive. The ordinary life of millions of people is opened up. We desire to thank Professor Williams and the *Times* for the treat given. Would that other thoughtful, observant men, would, in like manner, open up the inner life of other nations. Our usual method with writers of articles not sent to us direct, is to write to them and ask that they would kindly add to, or take from the reports, as in one or other of the newspapers; so that those reports may be free from error, and rendered more complete. Just now the writers of Papers read to our Philosophical and Scientific Societies are almost ignored, through these Eastern questions and reports of Parliamentary drones. Our physical energy and time is unequal to the strain of attending *all* public meetings, and extracting the honey from the flowers of knowledge given through those Societies.

SPIRIT.—In August there will be an article on “Spirit,” which will close the series of articles by us on the isolated powers of “Body—Soul—Spirit,” each in its order. We, in September number, purpose commencing a series of articles showing them in combination—A finite trinity.

SPONGES.—Lately we have had several human sponges trying to suck up the moisture of Spiritualistic energy. Begging applications from sham Spiritualists, persons who do some trifling service, brag and beg. We warn Spiritualists and others. It is right and our bounden duty to *extend methodically* a knowledge of spirit-power, but let it be in the common-sense method adopted by missionary societies—buy useful help. Encourage labourers, not beggars.

Lectures on Mesmerism and Spiritualism by Dr. Carpenter, and published by Messrs. Longman & Co., are based on the principle of—The rule is the exception, and the exception is the rule; by so doing, truth is proved a lie, and lie a truth. Surely Dr. Carpenter is getting into dotage; he boasts that no one can see a fact but a trained expert, a fallacy proved every day in our courts of justice, and in the ordinary affairs of business. Boasting of his “*trained expert scientific*” settlement of facts, he has had a fall so great in the publication of these lectures, that he has had to suppress part of the book relative to the false statement concerning Mr. Fox’s daughters, his authority being the statement of a *mountebank*, who professedly makes his living by reviling Spiritualism. As a dark background displays more clearly the hues of colour, so the trained inattention of Dr. Carpenter throws up the beautiful flowers of spirit-power and soul-power bouqueted so exquisitely in family life.

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OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

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WHAT IS TRUTH? THAT WHICH IS.

[No.
212.]

SPIRIT.

By J. ENMORE JONES.

THERE is in the vegetable, fish, bird, beast, and man, a *living* principle we call LIFE, or Spirit. That principle of life acts upon the soul and the body, carrying on a complex operation, according to the nature of the body it acts on—receiving, subduing, assimilating, all possible parts of the substance received to itself, and casting off all unnecessary elements and substances. Life is in existence *prior* to visible birth, and is continued after birth. Life is within the seed, and is developed as moisture, heat, and substance ferment the seed; it is then laid hold of by the life-germ, and visibly develops its form as snowflakes their varied crystallizations. The living principle in animated creation accommodates itself to position, whether as a fish, a bird, a beast, or a man, its energies being developed with greater or lesser rapidity, till it attains the degree of perfection of form natural to its species. The nearer the species approaches to the brain formation of man, the mere growth-energy, as in a flower, passes into instinct, and from instinct to intelligent perception or reason, as in the bee, the dog, closing up in man with the possessed concentration of the growth-power of the vegetable and the instinct-powers of the brute; and by such union of faculties the power of understanding the management of those powers in others, and controlling them to his use and benefit; and added to which, appear the development of energies and capabilities not possessed by either beast, bird, or vegetable. After a period more or less rapid a decay

sets in, and there is, so far as general observation leads us to decide from analogy, an *extinction* of life, followed by the putrefaction of the body, which at first appeared so active, so capable of controlling the elements around.

After an examination of the play of affinities, as developed in man, whether chemical or mental, there will arise the vital question—Is there an extinction of mental life at physical death—the date of the separation of the three principles in him—body, soul, and spirit; and whether the head of the physical tribe on the earth holds a reversion to continued life under the phrase “Immortal?” If immortality can be proved, not by the play of poetical figures or metaphysical gladiatorship, but by an examination of the various discoveries in the several branches of science which bear upon the question, and which discoveries are to be verified by *any one* sufficiently interested in the question who will set aside a portion of his time regularly, as in business, to the obtaining of proof, a tide of thoughts, of feelings, of actions, would set in, and carry him to a haven of enjoyment of no ordinary character. Mysteries in nature, mysteries in family, records and historical events—mysteries of various kinds which have passed in review during life—will find their solvent in CONTINUED HUMAN LIFE—in Life or SPIRIT being capable of acting without a *visible* physical body. I will not here enter into any chain of reasoning or of facts which would tend to show that the life of a plant is immortal—that the dream-powers of a dog are the action of a mind under limitation; and that it *may* be immortal,—it is enough for *our* present and future happiness or misery to know whether WE are to live. It is unnecessary to consume time and thought in proving that man is a Spirit, is Mind—and that it forces the growth up to its perfection of form, assimilates the elements around to his nature, governs the soul, and also, by its energy and subtleness, governs in and with the whole Body, and so enables the body to act and carry out the behests of the Mind. We all are conscious of a power in us to will and to do—we perceive, we will, and we act. The life or Mind perceives; it wills, and the *soul* unseen, energising the body, enables it to carry out the decision by action; instantaneously—like a flash—the Spirit acts upon nerves, sinews, and muscles; there appears no space of time between. The arm, the feet, seem intuitively, unconsciously, to follow the volition of the mind; they three are one, and yet three. When I watch the process, I perceive that the body is a machine; when it sometimes would seem to act so as to carry out a life-thought, a separate process is perceivable—a restraining power. A “not yet” tells me it is not the body, but the mind. The POWER known universally by the name WILL is something

so subtle as to have eluded the most analysing genius who has yet appeared on the surface of time; every living being feels its power—feels he has it in possession. That power has under its control bones, muscles, nerves, and the very finest fibres of the physical body; it can move the head, the arm, the hand, the feet at will; it is “the Will,” and that is the summing up of all definitions possible to be given. If the body be inert, apparently helpless, in a moment it seems to animate the feet; we feel strength sudden, powerful; and we walk. we run. This Will has under its control, so far as the voluntary muscles and nerves are concerned, the chemical soul essence in the body; and by its power sends into the feet the surplus essence in the course of passing off the body in waste, which, uniting with the life-essence already in the feet, gives the requisite power to carry out the operation of the will; and so on as to any other member of the body which it is necessary to bring into action. Does the carpenter, the blacksmith, require strength in his arm, his hand? He wills—the chemical essence comes, his hand heats, an immense energy seems in his power, and the blow, whether upon the wood or upon the heated iron, tells with effect; his will has directed his animal power, and the SURPLUS ESSENCE, having a direction given to it, passes off by the hand, and continues so to do till that surplus, being exhausted, and a larger amount being taken from the other parts of the body than can be afforded, weakness, lassitude, exhaustion, are the result; and till nature has had time to manufacture in its wonderful laboratory the food for its battery man is prostrate.

MESMERINE, is therefore, simply the surplus chemical soul essence passing off the hands and fingers, by the exercise of the Will, as in the ordinary every-day action of the mechanic; with this difference—to an observer, the mallet and the hammer show something in the hand producing a result; while the mesmeriser shows nothing; but the Will and the Essence, the Two Invisibles, are equally performing their duties, and the result in both cases show equally their existence and power.

The Essence has a living energy and power, a subtlety of action in its sphere, which the mere mineral or vegetable cannot have; it is not possible that minerals collected, ground to powder, and boxed up in a laboratory—or that the root, bark, or leaves of the vegetable dry and withered—can have the same active chemical power that the essence has, flowing, streaming from the healthy vital body; and as the surface of the body is crowded with innumerable pores, it presents a natural and incomparable passage for the essence to be thrown by the operator, into that part of the body which is diseased; say the chest, the lungs, the head, the foot, the spine, the arm, &c.; whereas ordinary

medicines have to be swallowed, digested, extracted, and absorbed; and in many diseases almost uniformly unsuccessfully.

The Spirit, the Mind, creates ideas before they are produced and physicalized in the solid.

The railway was perceived as a railway in the mind, before it was in a body. The steam-engine and its numerous mechanisms, were perceived, seen, or existed in idea, *before* they were created in the solid.

Man is a finite, in comparison with God the Infinite. Man conceives, or creates in idea; he sees its practicability, its usefulness, its powers. So with the Deity. He creates, sees its practicability, its usefulness, its harmony. Man calls to his aid agents or workmen to produce his idea in substance. God calls to his aid living intelligences, as workmen or agents to produce in matter the ideas unfolded to them.

The invisible therefore *governs* the visible; no one dare deny it; man has the evidence in and on himself; and it will become our duty to trace what power the *invisibles* have in producing the phenomena, so frequently developed in the form of Clairvoyance, sympathy, rigidity, dreams, and mental power over others; and, if the proofs be satisfactory of the power of the invisibles as in action, man upon man, we shall be upon the high road to obtain proof, that those invisibles can, and *do act independently* of the Body; and having that independent power, can act, may act, do act, unseen by the visual organs of the body. And as the flight power of substances depends on their density or weight, the obvious disparity of weight between the body and the soul of man, indicates the rapidity of motion, or of action, which may be possessed by the soul, in effecting any purpose the Spirit may have in view within its powers; and if those powers are allowed by the laws of the world we live in to act on the Spirits in the body, we perceive how the Spirit phenomena as lately produced in the families of thousands of our nation and kindred, can be easily explained; developing itself under many phases, some of which are made manifest to our senses by *apparitions, warnings, predictions, voices, &c.*; and if proof, out of the mouths of more than two or three credible persons can be produced, that such things have occurred in their families, to themselves and to their friends; we introduce ourselves into a range of knowledge superior to that of our ordinary life; and if, in addition, we can have evidence that portions of these phenomena are produced by men or relatives who are corporeally dead, but mentally alive, the gushing stream of sorrow, of agony, of despair from the bereaved will be stayed; pleasure, happiness, joy, future union, will fill the

spirit of man; and troubles will be as little felt as by the traveller when on his journey to the loved ones at the home fireside; the soul union by presence with the loved make him, make her, hardly sensible of the rough weather, rough roads, and annoyances of footpaths, cabs, coaches, railways, or steamboats; the thought is,—Onward, *yonder's* my home.

Having established the existence of the individuality of mind, not by any elaborate disquisitions, but by the direct appeal to our own consciousness as to the existence of such a power by which we act upon our physical or seen structure, our next step will be to watch the action of the three powers, Spirit, Soul, and Body, in the production of the ordinary development of power, as well as the so-called extraordinary powers in man; the ordinary being as wonderful as the other, but passed by without notice, without thought, because of their everyday occurrence.

In the train of thought, and the conclusions we may come to from the range of observation, and a minute examination of facts as to the play of powers on and in the body, we would that our readers, if they think they see reasons to differ from us, adopt not the too frequent method of judging first and examining at a more convenient season, but, as "judges," hear the evidence, examine the witnesses or facts, and then sum up and pass sentence. The play of powers in the human system has occupied the greatest philosophers of past ages, who stand out amongst the species as landmarks of knowledge, but their conclusions are almost as varied as their names. Plato, Socrates, Aristotle, Pliny, Pythagoras, and others, puzzle us by their differences of opinion as to man's nature; and in modern days we often have the decisions of physiologists, anatomists, and metaphysicians, overruled by modern discoveries. Therefore, on the subjects now before us we have not troubled ourselves with the sayings of others, but have taken up each branch of thought which has arisen in our minds, and, by all the means at our disposal, have examined the facts shown to us by others, those produced by us, as well as by the analytical examination of the powers of man as developed in SELF. By these methods have we come to an independent conclusion, and if the result be a unity of opinion between us and any one of the ancients or moderns, well; if not, it will be for others, by similar methods of observation, to confirm or reject our conclusions from the facts produced.

Some of the data and details will be new and others old; to some all new and almost incredible. In times gone by, the play of opinions on assertions made as to facts have been to us a source of curious delight; we have had the bluff "it is not," "it cannot be," "imposition," each, with a few exceptions,

basing his opinion upon his past range of observation, down to the feathery mind, which will float a "yes" to the last expressed opinion. As our object is, as far as possible, to present a tableau of each division, so that our labour may have connectedness and produce conviction, we advise all to calmly ponder over the evidence, and give credit to the different facts with as much heart as they would wish others to give them under like circumstances.

The definition we have given of Spirit at the commencement is of a general character, but in its features new. We feel tempted to place before the reader the theory we have of what Spirit is and how it is created in children. We have no means of proving its correctness or incorrectness; but a calm examination of the subject, the tracing of cause and effect appear to carry conviction to our mind that the theory is true. The germ is from man; the maternal power lays hold of it; and without the slightest assistance from the conscious acts and management of woman, a process is in action from her life-energy of sending to the germ the supply of various chemical mixtures, causing absorption, assimilation, and increase of bulk; the woman is a living spirit which gives vitality to the substances of soul and body; the *living* principle imparts life to every atom of the increasing bulk; and when the germ is expanded and incrustated with the substances called bones, muscles, sinews, veins, and nerves, the moment all are perfect, and in working condition, as the parts of any elaborate piece of mechanism, the life-impetus in the woman still continues its action, and blood circulation commences, and that which we call life, spirit, mind, acts in the embryo, gaining strength by continuing to absorb the life-atmosphere of the woman, as well as the required physical elements; till, at birth, the final separation may be effected, as the physical body is sufficiently strong, and the life-atmosphere has sufficiently charged the body, to permit of an independent existence. So far as we have gone, we have avoided bringing Scripture to uphold any portion of the positions we have taken; so that the Materialist may go with us in every step of our progress. Here, however, would we draw attention to the Scripture explanation of the origin of man: "God breathed into man the breath of life, and man became a living soul." Weigh the sentence—"breathed"—breath is an atmosphere—he *breathed* a living atmosphere into man; the power, Mind or life, and he became alive—every child born is not a fresh creation by the direct sending of an essence from heaven to vivify the embryo, otherwise we are not in the line from Adam. Some appear to reason, as if every life were a special act of Deity—no sub-agency—that like a sower He every moment is engaged in dropping a spirit

into matter; here and there, in England, America, Asia, Africa, and throughout Europe, just as the whim of man has arranged the date of the transaction. Many such general poetical ideas are radically false, and are so found when tested by common sense; and thus it is that thousands of the thinking portion of the community have turned Materialists—have given a politic assent to theological statements for the sake of quiet; but the evident want of heart-feeling in those statements has sent the ice-chill into the wife and children:—whereas, by the avoidance of poetical vagaries in all theological subjects, taking only the plain deductions from principles enunciated; the greatness and wisdom of the Deity, the simple grandeur of His plans, would commend themselves both to those who think before they act, and also to those who act before they think. What the component parts of the life are I cannot tell; I was not in being when the first life was breathed, when the life-atmosphere was created. Though thousands of years have rolled away since man first observed the stars, the moon, and the sun, rising and falling in space—yet, till a few years ago, he was utterly ignorant of the laws by which they *apparently* moved:—The foolishness of the views enunciated by the classical ancients, and continued down to almost our own times on the visible creation, are so marked, as to cause the smile of pity to rest on us, while reading their maze thoughts. We need not, therefore, be surprised that, as the mind of man has hardly thrown a settled thought on the invisible powers in nature which wield the physical, that he cannot analyze the nature of the life or spirit which is in him. Not till long after man is enabled to give us the knowledge of *where* the matter came from which constitutes our globe, as well as the countless worlds in space, will he be in a condition to examine and determine what Spirit is, in its composition and properties.

Stand on a mountain, look at the country beyond. The scenery embraces miles in front, and on the right and left; yet all that extensive scene of hill, dale, and river, is condensed in your eye to the size of the point of a pin and perfect in detail. That physical “impossibility” is a fact. Reversing the action, we have in the primary point of each human Spirit in like manner the form human; amplified, developed from minuteness till it expands to its full statute of a man.

By Divine wisdom, the life is encased in the visible form we call seed, as in vegetable forms—forms which externally give *no* idea of the ultimate, the Spirit, the life form.

Spirit—human Spirit is an individualized form developed into visibility by the suitable form provided for it in the substance we call seed. Seed moistened is the pulp-milk for the

Spirit, whether for the animal or the vegetable, till its growth and power enables it to lay hold of other suitable substances. If it cannot get those substances, we see those deformities we classify as Diseases.

In the steam-ship of many thousand horse power, we have beams of timber, and tons of iron—mechanized by human foresight and contrivance—put in their respective places by hydraulic and other powers; and when all is completed, and fit for the sea, the leviathan is guided by a very small helm, whithersoever the spirit or man wishes; though a force equal to thousands of horses is driving the mass through the waters with a little heated water. Reason would come to a conclusion that it is impossible so huge and heavy a mass of substance can be guided by so small a strip of wood—but facts declare it is so. So the human body, composed of bones, muscles, flesh, blood, nerves, weighing in all about say one hundred and fifty pounds, is helmed by the Nerves—which altogether do not weigh an ounce, with a centre which does not occupy the space of a pin's head—so that a piece of mechanism in the centre of a man's head about the size just named, overcomes and guides the force—the whole weight, substance, and energies of the human body. The nerves divide into two grand divisions, voluntary and involuntary; each acting in concert with the other, but with no power to control the movements of the other—the one works the system; and, whether we are asleep or awake, they are acting upon the blood-vessels, and the absorbing, assimilating, and rejecting, divisions of the body;—the mind and the voluntary nerves have, in an ordinary way, no power over them; they work, they toil, solitary and alone—while the other, the involuntary, appear more directly under the guidance of the Spirit. I wish to rise—the nerves are brought into play; the body yields, and it rises. So with any other motion which can be developed by the nerves or the sinews of the human body.

Much debate has arisen as to what part of the man the life or spirit resides in. Some are for the brain—some for the space below the eyebrows—some the heart—some the pit of the stomach—some one place, and some another. My view is, that life enters into man by the navel cord from the mother, when the mechanism of the body is perfectly formed—that is, when the blood circulates. Blood is the visible life—that it has several centres of power; one, the clusters of nerves at the pit of the stomach—one the heart—and one the centre of the brain, the throne of the nerves; that the mind pervades the *whole body*—which acts upon the whole soul, and governs all. There are extraordinary powers lodged in the nerve-power cluster in

the centre of the body—powers which have been overlooked by almost all observers of physical nature. The sinew life, shall I call it, is there lodged; and hereafter I will show that from there results have been produced of a most extraordinary character; from there, the clairvoyant can read books—from there, possession can be taken by minds other than the resident one; but of this more when we have proved the existence of such powers; at present we are only drawing attention to the mechanical arrangements and powers of the human being.

If a horse or dog had the same external formation of head as is possessed by man, the horse and the dog, or any other animal, would have all the reasoning and intelligent powers possessed by man; they would then be acknowledged as not merely instinctive, but so-called rational creatures. Phrenology has developed the law that the form of the brain and the size of its divisional parts constitute the power and individuality of the human character—the brain of an idiot is a contrast to that of a highly intellectual person; between these types, lie the variations of mental power—as between white and black lie the almost endless hues of colour. The life or spirit principle is in the animals and insects around us; and it only requires formation of brain to make them equal to man—Give them the form, and the life or spirit would pervade the mechanism and develop rationality. The very tiny fly, that hums around us with his thousand of eyes, has only to have some 37 of them formed as man, with brain-matter, and we should then have in the fly the intelligence of man. Let man by an accident injure his skull, and have a portion pressed on the brain, and however intellectual he may have been before, the organ, or energy injured, cannot visibly work;—the spirit cannot act visibly without its mechanism, any more than the wind in a musical organ can play perfectly if one or more of the leading pipes has been injured—repair the musical organ, and the wind pervades the repaired mechanism, and harmony is the result; if the compression of the brain can be removed, then the mind in like manner will pervade the repaired human pipe or organ, and the result be harmony. In medical experience there is the fact, that injury to the brain, say by a fall, frequently produces a complete loss of memory—the involuntary nerves act, but the patient is a perfect child—all past knowledge is lost—he thinks as a child, he acts as a child;—sometimes he recovers, and as the brain gathers power the past unfolds itself to him as a dream; but too frequently the injury is incurable, and memory has lost its cunning. The science of Phrenology is an important step in the staircase of nature; by it we are assisted upwards in comprehending the

phenomena of man's development; and further on in this work, we shall have to examine more minutely this subject, and declare the existence of other organs in the brain, not recognizable by the external contour of the head; which additional organs account for the *occasional* mistakes made in reading off a man's character by fingering his skull. One of these organs is *memory*—destroy that, and the man is a blank; injure it, and in proportion to the injury, is that man's life a blank. For the present, let us return to the Spirit, its individuality and powers, while incorporated with the physical structure of man; and it will assist us, if we examine its action in ourselves and also in others. Man is a free agent, within a radius; beyond that, he is subject, uncontrollably subject, to other influences; and powerless in controlling them. Like the horse or the sheep in the field, he is placed there with a tether; he can crop the herbage and act as he lists according to his strength on all that comes within the circle he can make with that tether, but beyond, he has to yield to influences he cannot comprehend, cannot understand, but which he finds he must obey. It is the same in vegetable and animal life, the very fish in the sea have a sphere or radius of water to live in, beyond that, they are helpless—the water is there, but they find that they cannot dive beyond a given depth—the tiny minnow has to play and sport itself in the shallows—it cannot get beyond. The palm-tree is tied to its latitude, and so are other forms of vegetable life. The beasts of the fields and the birds of the air have their range of climate; and man, though *he* can range the world round, yet continued residence in given divisions develops peculiarities of character, and growth of body; and in his children a marked change in organization—but beyond, he feels there are influences, seen and unseen, he cannot curb, which bend and mould him. We think that nine-tenths of the misunderstandings on religious subjects, and the inculcation of dogmas from good and true proofs being produced as to the correctness of any peculiar form of belief, but the not adequately examining the evidences for the belief in other truths, arise from a hill-side view of surrounding principles, instead of getting on the mountain of observation, and gathering the evidences that the Divine action on Man in the several latitudes of this world produce mental growths as varied as in the vegetable or animal world. The man whose eyesight only grasps the range of ice and snow scenery, as witnessed by the Esquimaux, cannot have the same thoughts and illustrations of Divinity that we or Asiatics have, surrounded with the luxuriance of vegetable nature. The Indian, and the hard-working and untaught labourer in our agricultural counties;

cannot have the same ideas, and come to the same conclusions as the educated man; therefore, as man is circumstanced, there will be always a difference of opinion—of habits—and of inclinations, according to the birthplace and associations of the individual. If all with vigour were to travel to the mountain top, and see the extended visible range of Divine influences at work, producing results, it would tend to inform the mind, calm down and modify erratic thought, rub off the angles of party spirit, and, like pebbles on the sea-beach, the tides of truth would round them, so as to move in harmony when under influences superior to themselves.

The Spirit, man, is not out of, but *in* his whole physical frame; in its normal state it is totally unconscious of everything around, except what is conveyed to it by seeing, hearing, feeling, smelling, and tasting. Shut off man's five senses, and you may do as you list with him; he hears not, feels not, sees not, smells not, tastes not; the spirit is not conscious of ill-treatment; it perceives not danger, it avoids not death. Let the senses be fully awake, and we have by another kind of evidence the same fact proved. Let a man suddenly hear a noise behind him,—say in a public thoroughfare—the spirit thinks a horse or carriage is close to him, and that his body is in danger. In effort, the spirit leaps at once out of danger, but it has to move the soul, and the soul the body, before the three are out of danger. How sluggish in motion is the fourteen stone of flesh and blood, compared to the lightning speed of the spirit. The body at last turns round at the will of the spirit, and lo, it is a false alarm—there is no danger, thus proving the isolated power and capabilities of the spirit in its ordinary state to know its surroundings. While acting through its flesh machinery, man, as a species, does not increase in mental strength and capabilities. Architecture and masonry, sculpture, and colouring are in our day not superior to the production of men thousands of years ago, nay, the ambition of the modern spirit is to *imitate* the perfection of the past. The marbles of Greece and Rome, the stones of Egypt and Assyria, are disinterred from the ruins of mighty olden erections and are lodged in our museums and schools of art as models.

That Spirit is the primary, that the unseen *form* of Spirit is a perfection of the human form, though often seen around us in an imperfectly formed shape. That it lays hold of the physical elements within its range and crusts itself with them. That if the physical of the parents is bad, the Spirit has only that bad substance to encrust itself with. That if by accident any physical limb of the body is cut off, the perfection form of the limbs so cut off still remains as an integral part of the perfect form of man.

Men are often born with capabilities for certain divisions of science; the natural bent from the dawn of self-action is towards the using of that power. With some it is music, some painting, some construction, some analysis, &c.; and in proportion as circumstances have assisted the development of inclination or natural capability, so has the Spirit, working in the organisation, produced the foremost men in any given branch of knowledge. Thinking produces ideas; combination of ideas produce the discovery of hidden principles in nature, and those men stand out from their fellows as the teachers, their names are household words among the nations influenced by their discoveries. In later days the discovery of and improvements in printing have materially increased the stock of general knowledge by bringing more workers into the field, but there is no real increase of mental power in the species. Stephenson or Brunel are not superior to Archimedes, Abernethy to Galen, Newton to Pythagoras, Wren to Egyptian architects, Mesmer to the Magi of Egypt. On reading the lives of great men in science there appears to be a uniformity of operation. Their minds were reflecting on a given branch of science, and some simple incident occurred which produced an idea and unveiled a principle, whether the incident was the fall of an apple or the swaying of a chandelier—the one producing the idea of gravitation and the other of the pendulum. The idea once there, the mind became possessed of a lever, which seemed to move the world of causes, and hosts of minds following see the same power or principle uplifting the minuter parts of nature's wonders.

Giving credence to the science of phrenology; the action of the Spirit on the mechanical construction of an organ—say causality or constructiveness, is interesting, and not out of place here, as showing how the great minds who have unveiled principles, have made discovery upon discovery in the line of their leading mental capabilities, and then, after resting, there seems to be a stop to their career, so far as *fresh* discoveries are concerned. There may be the amplification or consequences of their discoveries, attracting them as playthings, but that as a rule is all. This arises from a very simple law in nature. The over-excitement of any organ of the brain, be it causality, weight, form, benevolence, veneration, or any other division, produces *inflammation* in that organ; while in that state, the powers of action are proportionally increased. The mind seems to *perceive* without study, ideas seem to come intuitively, difficulties appear to be grappled with and plans devised to overcome; the mind seems absorbed, enchained to that one section—friends, food, repose, are all ignored till the work is accomplished. The undue excitement then ceases, the organ disengaged returns to its

natural, its uninflamed state, and is then *without the power* of producing any results beyond ordinary ; whereas if the excitement continues by the problem not being solved, the natural effect of fever produces insanity and often the total extinction of the powers of that organ. Thus, sometimes the religious enthusiast works, thinks, and labours till the over-excited nerves in the organ of veneration collapsing, produce in the man the opposite qualities of destructiveness—of irreligion. So also in geology or any other branch of mental action. This power of extra development in the organs of the head, producing most extraordinary phenomena, will be referred to again in another branch of our subject, “Clairvoyance,” and also in the sympathetic or mesmeric action of one spirit upon another. Yet, notwithstanding this excitement of the organs, or portions of the organs of the brain, man of the present day is not superior in intellect to the man of antiquity, because the same play of faculties was then in action as now, the human powers were in force then as now. The Egyptian mummies in our museums are proofs that the physical structure was the same thousands of years ago as now, and when their minds occupied their bodies they were as clever, energetic, and intellectual as the men of this generation. Our Universities bow to the intellect of past ages ; therefore we must conclude that past experience, past knowledge, past researches, past declarations, by the workers and observers of the past, ought to be examined with candour and respect. Modern discovery has unveiled many mysteries which were, we may suppose, unknown to the ancients ; we say suppose, because they may have been known to some, but unknown to others ; and men were then as busy as now in creating theories to sustain their opinions, while others were plodding at experiments ; and the accidents of time have spared us but few of the thoughts of past philosophers. How much knowledge of the unveiled mysteries of nature were burnt when the Alexandrian library was converted into fuel to warm the baths of the luxurious, we cannot tell ; but from those still remaining, it is evident that much knowledge was in possession of the ancients ; principles were known, which prudence and opportunity alike prevented their making public. From their books of magic it is evident they had possession of keys we have not. Some we are finding, and as they are found, they will lead to those still undiscovered.

Recent discoveries in the language of the Assyrians, as graven on the tiles and sculpture then in use, three thousand years ago, fully confirm the statement.

We are accustomed to look at man as the production of accidental cause and effect from father and mother ; but there

appears to be a law, or rather laws, in action, relative to births, marriages, and deaths, analogous to the current and counter currents of electricity and atmospheres which girdle earth. We do not understand those laws. Only the other day, by means of the submerged Atlantic cable, it was discovered that there were ground currents of electricity coursing along across the cable at *given hours* of the day. It is not long ago when science acknowledged the existence of ocean under-currents of fresh and salt water, as divided, as isolated, as the river and the earth bank, and that for hundreds of miles. It is only the other day that the law of storms was enunciated, showing how man may steer his ship into or out of destruction. So with man; there are laws regulating *his* being, yet unknown or lost to us. I have for several years had my attention directed to this branch of man's nature; and as most use the word "curious," after hearing statements they cannot explain, so must I say "curious," though I may before the close of these articles relate some of those "curiosities," which are facts that have come under personal observation. Let those who have energy and time collect facts in this part of the garden of knowledge, and doubtless a bouquet of discovery will be given to man, which will delight by its beauty, rarity, and fragrance.

Many of our readers, if members of large families, will be able to remember coincidences and *curious* circumstances in connection with family history. In some families the births are like clock-work, in years, and months of the years. In my own family I have had twice two children born on the same day of the same month that day seven years. (Seven is a noted figure in history). I proved that there was an affinity between those seven-year children which did not exist between the others. The four have passed away. Not very long ago, a lady, while under a superinfluence, informed me as to the effect of times and seasons on me individually: she named the numbers which were favourable and unfavourable to me. I smiled incredulously at the time, but afterwards, when reflecting on the subject, and going into the data of the *principal* events of my past life I found that the numbers were *correct*—those favourable and those adverse. The person was almost a stranger to me, and could not have known any of these things. To guide others in this track I will name twelve as a personal peculiarity. I was born in the year 1812, and on the 12th day of the month; the date 1812 when added as a sum 1-8-1-2 is 12; my late wife lived at and was married from a house numbered 12, and I was married on the 12th. I am now living in a house No. 12. When I had it built for my own occupation there was no other house on the estate. Several *other* leading

events of my life were on the 12th. The dates adverse to me were given ; I traced and found them correct, as also the fortunate or successful ones. I give the facts so far as relate to myself ; others, connected with my family and relatives, it is unnecessary for me to give ; but the little attention other engagements have allowed me to devote to this interesting subject, has convinced me that there are laws governing us in a manner little thought of.* These are the laws which have puzzled the astrologer, who has tacked the new-born infant to Mars, or Venus, or Mercury, according to which of those or other stars were showing themselves with brilliancy in the heavens (or house). These views contain parts of truth, but not the whole truth. Magicians of another school have placed the infant under certain good or evil genii, according to certain formula set down or imagined from past history. Doubtless, as the current of modern thought seems to be setting in towards the powers of invisible—gases, electricity, atmospheres, &c. ; nature will be ready to reward its votaries with food suited to their mental palates ; and when the examination of those natural elements have yielded knowledge, the laws relating to man's existence will share man's more minute attention ; and those laws will display more and more vividly the astonishing, astounding creations of the Infinite Mind, who originated and incorporated such a multiplicity of operations in the mechanism of this world, whether animate or inanimate. Well may we imitate the chorus of the Spirits over the plains of Bethlehem : "Glory to God in the highest, peace on earth, and good will to Man."

ON SPIRITUALISM.

By H. W. THOMAS, D.D., U.S.A.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—*Hebrews* i. 14.

"Beloved, believe not every spirit, but try the spirits whether they are of God ; because many false prophets are gone out into the world."—1 *John* iv. 1-3.

LAST week I spoke in your presence upon the general question of matter and spirit, and the forms of thought and philosophy that had gathered around that question. That was introductory or preparatory to what I want to say to-night more particularly upon the spiritual side of the question, being an inquiry as to the possibility of intercourse between the intelli-

* The sections to be given on mental currents and storms, and on times and seasons, will more fully develop mighty laws in action, which inevitably involve humanity collectively and individually in their grasp..

gencies of this and other worlds. The longer I live, the more profoundly I am impressed with this wonderful world of matter upon which we dwell. In my earlier days, and in your earlier days, we accepted the great facts of the world about us without thought; but with riper years and deeper reflection, we have all of us come to feel a certain reverence in the presence of the phenomena of nature. I have come to feel, somehow, that I am very closely related to matter, and that the earth, in a sense, is my mother. A feeling has been growing upon me for years that I have a kind of poetic kinship with everything around me. And with this feeling I begin to look with deep questioning upon the great earth, the solid rocks, the silent mountains, the all-inclusive air, the bursting bud, the leafing tree, the blooming rose, the humming insect, the busy bee, the singing bird, the patient ox, the wild deer, the sparkling stars, the light of day, the shades of night. All this great world is voiced to the attentive ear and the feeling heart. We may not, indeed, be able to discriminate very closely between where what we call matter leaves off and where what we call mind begins. As we come up into the world of instinct, and then as we come into the great world of thought, with its creations, with its vast works indicating intelligence and design and things accomplished for purpose, we may be able to speak only phenomenally of matter and spirit; and if it suit your taste or feeling better to say that it is all matter and no spirit, why call it so. If you can conceive that matter can make a Bacon, Locke, or a Newton; that matter can make a Thomas à Kempis or a Madame Guyon, a Homer or a Hesiod; that matter can give to the babe in the cradle its beauty, to your heart its love and its hope—then, if it suits you better to call it matter, I will not quarrel with you about terms. But in the great thinking world, we have come to speak of these things that belong to intelligence, to reason and devotion, under the thought of spirit, as being somehow above matter.

If we once concede the fact of matter and spirit, I do not see how we can well limit their presence or existence to our own world. Indeed, we have, through the inventions of science, through the spectroscope, the most unquestionable evidence of the existence in the other planets of matter like the solid matter of our own earth. If you concede the fact of mind and spirit, I do not see how you are well to limit them to this world, because it certainly is not reasonable to affirm that all the other material worlds are without inhabitants. And if you accept the fact of matter and spirit, and if you concede the continued life of the soul, then you have this wonderful vision rising up before you; matter expanding in innumerable worlds, filling

space and minds, and spirits not only passing from our world to some state by us unseen, but rising, perhaps, to realms where live higher orders of intelligence and spirit, till you reach the abode of the archangels and even God himself. In the presence of what a world do such thoughts bring us! So the question is not narrowed down to some little question as to the rapping or tapping on a table, or a vision that some one may have had or not have had. It is the broader and deeper question as to whether the intelligences of this world dwell in isolation from the intelligences of other worlds. It is the question whether there is any intercourse between minds in different states of being, between the minds that yet live in earthly dwellings and the minds that may have existed in the thousands of years past. Yes, it rises still higher, and asks whether the mind of man may communicate with the mind of God. Materialism, as a rule, takes the negative, and Spiritualism takes the affirmative of this question.

Now, conceding in our minds and in our thought that there is this upper life of intelligence and spirit, there are two ways in which we may conceive it possible for our world to come in communion with the other. One way is by our minds going out beyond ourselves, and travelling to that borderland where disembodied intelligences or spirits may commune with us. There are indications of this in the Scriptures. Paul tells us how he was caught up into the third heaven, and he knew not whether, in that state, he was in the body or out of it. He heard things not lawful to utter, and saw sights that bodily eyes do not behold. John tells us that he was transported to the spirit-world; that he had visions of forms and lives of the angels dwelling there; that he saw their faces and heard their voices. The intelligences of the higher spheres may come to our earth, by what means we may not know; but there may be some path over which they can travel to us—some means by which they can make themselves present to our seeing, present to our hearing, present to our thoughts.

Now if it be true that human minds can transcend bodily conditions so as to come into communion with the invisible, or if departed spirits can come to our world, we might expect that there would be traces of such fact, like the traces of any other knowledge among men. And first I desire to call your attention to a brief survey of the field of literature on this subject. I have been looking it over, and find it to be almost endless. I may say, as a general statement, that all the old philosophies or religions accounted pagan had this thought running through them—that there were higher forms of life than those dwelling here, and that in some way they had to do with the forces of

this world. This thought was in the Bhuddhist religion, and in the ancient Egyptian religion; it ran through the religion of India; it permeated the old Greek life, and in the Roman life manifested itself in various ways. I would call your attention to a few instances.

[Dr. Thomas then read numerous extracts from the writings of Herodotus, Plato, and Socrates, proving that spirit intercourse was not only held as a theory by the ancients, but believed in as a fact. Passing from these, he gave a detailed account of the prevalence of witchcraft in the middle ages, and of the efforts of civil and religious rulers to extirpate it by the severest penalties, thousands and thousands undergoing execution for its practice. The facts of the famous Salem witchcraft were also briefly outlined. Turning from this view of the question, he read copious extracts from the Old Testament, all tending to establish the fact of communion between mortals and departed spirits. Then passing to the New Testament, he proceeded:]

Thus, my friends, it seem to me, looking at this subject simply as a question of fact, that if we accept the Old Testament, we must also accept the fact that there is, or that there was, intercourse between this and other worlds—communion between the dwellers on this earth and spirits or angels, or whatever you may choose to call them. If we accept the Bible, we must accept the fact that spirits or angels came to this world in bodily form, and spoke to the people in the olden time. We come now to the New Testament, and there the whole scene is radiant with the light of angel life. The angel appeared and spoke to Zacharias and Elizabeth; we know that the angel of the Lord came to Joseph by dream; that the angels sang in chorus in the skies over the birth of Christ; and the whole life of Christ seems to have been largely a life cast into the upper realm, where in some way he was attended by spirit forces, and was ever combatting with evil forces of a spiritual nature. Take, as a single fact, the casting out of devils. People must have been possessed of evil spirits, for Christ cast them out. He said that he had but to call, and legions of angels would gather to defend him. In the lives of the apostles after Christ, we find numerous instances where they came in contact with and under the influence of angels or messengers from heaven. Taking up as another branch, the information, voice, and experience of the apostolic days, the time of the fathers of the church, running along down through the second, third, fourth, and fifth centuries, this idea is still prevalent. They seem to have had communion with other worlds. They were familiar with phenomena that we would call miracles. They saw strange

sights and had wondrous visions. The Emperor Constantine was urged on to victory by the sign of the cross in the heaven, on which was written, "By this sign conquer." Let us look at the opinions of some other parties, still in the line of religious teachers.

[Dr. Thomas now read an account of the wonderful phenomena at the parsonage at Epworth, the home of the father of John Wesley, which could not be accounted for on any theory of natural or human agency. He also read extracts from the writings of John Wesley, Dr. Adam Clarke, Mrs. Fletcher, Bishop Watson, Dr. Wilbur Fiske, Dr. Barnes, Bishop McKendry, and Henry Ward Beecher—all inculcating the theory of intercourse between this and the spirit-world.] Then, taking up the general line of argument, he said:—

Let me now ask your attention to this subject in the light of reason. Here is the great material school denying mind, denying spirit, almost ruling God himself out of the universe, and relegating everything to law, taking away the possibility of prayer, and denying everything in the line of spirit-manifestations. I affirm that it is not competent for any man claiming to be a philosopher to deny the fact of spirit, nor to deny the possibility of intercourse between the spirits that have left this body and the spirits that remain on earth. He may say that it cannot be, but how is he going to prove that? I affirm, on the other hand, as general reasoning from analogy, all the parts of God's universe seeming to be dependent and inter-dependent, the one upon the other, all co-operating to the accomplishment of one great end, death itself, as we call it, being the complement of life, the human mind, love, reason, memory, remaining untouched by it, the spirits in each state having the strongest desire to come into communion with the spirits in the other. Reason, I say, stands by the Bible on this subject in teaching the communion and intercourse of thought and feeling between the two worlds. How fondly do we bend down the ear to the lips, almost closed in death, if possible to get one more word of the dying; and how we treasure that word, never forgetting it while life lasts. How we linger over the bier of the departed, and go in the eventide to their graves, and sit down in the stillness there, hoping in some way to come into communion with them. They carry their loves over to the other side, and is it unreasonable to suppose that a mother who has passed from these shores should still seek to be the guardian angel of the children she watched over in this life? Is it unreasonable that the great hosts of life, column on column, world on world, that have gone out from this state, should seek to come with their higher wisdom and tenderer sympathy to minister to those they loved in this life, and help them to cling to the truth that saves?

But, say you, there is so much evil about this thing that we cannot accept it. So far from that disproving the theory, it is an argument in its favour. Do we not know that evil lives are ever passing over into the other state? And believing that no change is wrought in character by the mere fact of death, we might reasonably suppose that such lives do not at once rise to a higher order of being. We might well, therefore, expect to see falsehood taught, to see evil taught, and destructive agencies set in force. You ask what then are we to do? Take the words of the text, "Beloved, believe not every spirit, but try the spirits, whether they are of God." I would not trust the guidance of my life to a spirit that came to me with evil promptings any more than I would to a man who came to me with curses on his lips and lust in his heart. We must discriminate between the good and the bad. Because wicked and lying spirits possess the nervous organism of some persons, to the perversion of the sexual relations, I am not ready to cast away the whole blessed doctrine that the great universe of thought and feeling is in sympathy with our poor world and wants to help us. Any impression that comes to me that is not in accordance with the teachings of Jesus Christ, I turn my back upon. I have accepted those teachings to live by and die by. I would not turn a listening ear to any spirit that takes me away from those teachings. The safe thing to do is this: first and foremost give yourself to God. Seek inspiration first from the Father of Spirits, and then you will be able to withstand the influence of evil spirits.

To me this doctrine of the spirit-life, the imminence and presence of helping and guiding spirits is a comforting thought. It brings me into the presence of the innumerable host that people the spirit-land. It gives me somehow a consciousness of the great fact of immortality. It gives me a sweet consciousness that my friends live on the other shore, and that to me they will come as ministering angels in the dying hour to receive the spirit, tired by work, weakened by sickness, wearied with years, pale from death, and bear it to the love and life above.

[The *Religio-Philosophical Journal of Chicago* is an anti-Christian weekly newspaper. Lately its articles have a manly breadth. We have copied the foregoing from it. It contains also a *second* article by Dr. Thomas, which, if we can spare space, will be inserted in the September number, as its vein of thought and the facts produced make it valuable as a part of spiritualistic literature, now in the time of our national excitement as to the verity of ghost-life and power. As the *Religio Journal* has freely copied, for its American readers, from the *Spiritual Magazine*, we play "tit for tat" for our British readers.—ED.]

OBSESSION.

By C. CARTER BLAKE, Doct. Sci. Lect. on Comparative Anatomy,
Westminster Hospital.

“ Ἀλλὰ καὶ εἰ ἡμεῖς ἡ ἀγγελὸς ἐξ οὐρανοῦ εὐαγγελιζέται ὑμῖν παρ’ οὗ
εὐηγγελισαμεθα ὑμῖν, ἀνάθεμα ἐστω.”—*St. Paul, Galatians, i. 8.*

OUT of the most fruitful sources of discussion and controversy among those who accept the genuineness of spirit-communications, has been the frequency with which messages are given which convey doctrines contrary to the essentials of faith and morals. There has been often a tendency, among those who believe in the trance addresses of mediums, to regard the utterances of the person under control to be inspired, and to shape the course of their own lives and morals by the teaching of what they consider to be necessarily a supernatural revelation, and consequently, as such, worthy of obedience. They accept an untruthful statement with regard to religion or morals, and after they have considered it, they guide themselves by the teachings of the control. In fact, they reason thus:—A spirit communication is supernatural, therefore it is heavenly, therefore we should obey it.

There are others, chiefly amongst the ranks of those who on what they conceive to be religious grounds are opposed to Spiritualism, who perceive in the teachings of some of the spirits a tendency to heresy and immorality. They hear audiences, chiefly derived from the lower and middle classes, listening with all ears open to any declaration that the medium through whose lips the trance communication comes, is of himself infinitely superior in morals and manners to the Saviour of the world. They hear a mass of persons of various mental faculties, of various critical qualifications and diversified abilities to comprehend theological problems, all united in one sentiment of admiration for the medium, who in the course of his hour's address may spice his narrative with a comic reference or two to an Apostle, or a sneer at the customs of those who prefer to say their own family form of prayer to God. And if there should happen to be any popular cry against any (no doubt erroneous) body of men, who in good faith, and “singleness of heart,” are working out what seems to them to be the way of God as applied to their individual lives, and a sufficient majority can be reckoned on before hand, amongst the audience, then the spirit will utter a violent tirade against the minority. The outsider therefore sees the spirit, even in the midst of the most sacred subjects, alternate between the functions of the

sharp election agent and the cheap Jack. When the spirits themselves play tricks, it cannot be wondered at that the outside public may consider some of them to be devilish. The popular demand for a little pocket family blasphemy will be greedily supplied by the medium who trades on the mere credulity of his audience, or who gives as a genuine trance address extracts from the daily newspapers of last week. The inquirer, honest though he may be, prejudiced though he doubtless is against modern Spiritualism, is often compelled to take up an adverse side, to reject what he had much rather believe, and to find in a shallow materialism a series of propositions which culminate either in the assertion of the non-existence of God or of himself.

With these two parties the scientific inquirer has but little to do. If he has tempered the solely materialistic method, in which he would perhaps naturally pursue the investigation, by a careful consideration of the thoughts and creeds of Christendom, he will not be under the disadvantage under which we have often lately seen the materialist, when combatting the religious thoughts of others on their own ground, without the advantages of a previous acquaintance with their tenets and writings.

When Robespierre, at the end of his sanguinary career, had undergone the fearful penalty which his crimes had provoked, and when his head rolled on the scaffold, a little old man, in a blouse, who was quietly regarding the horrible spectacle, made a sensible remark: "Vraiment, Monsieur de Robespierre, il y a un Dieu; vous en savez déjà." This appears to contain within itself the real answer to Agnosticism. We have rarely heard an expression which could be so well applied to the countless millions who are hurried to physical and eternal destruction by violent deaths. We wish that those who echo the arguments of Messrs. Frederic Harrison and Clifford, and the plaintive platitudes of Edith Simcox, would be so good as to read and consider for themselves that, at one time at least of their lives, they will be brought face to face with the problem which metaphysicians and theologians may, but which the materialist cannot solve.

But they will reply that there is no evidence of the continuity of life after death. If they are blind to the operation of Groves' law of continuity, if they are merely seeking for the outward aspects of surface phenomena, we must tell them that all the revelations which God might have given them are of no value. They will know as much about them as a pig does of a new shilling. An untempered and unattuned mind, not qualified to pronounce a conclusive opinion respecting the most simple phenomena of daily life existence, on the commonest fossil, or the vulgar weed, will often despise metaphysics, as something which is above his comprehension and therefore false. It is the

Teutonic mind, which when seen at its worst, in the lower middle classes of Englishmen, which is the great antagonist we have to encounter. It prefers a coarse *genre* picture of the style of Frith, with a Nell Gwynne (who will be sure to provoke attention and laughter from the *female* side at least of the house) holding an orange in her hand to the most exquisite symbolism of form in a really good picture. It prefers the most solid and dyspepsia-producing food to the most nutritious or the most elegant. With such a mass around us, Spiritualism, religion and metaphysics, have not the chance of acquiring a numerous *clientèle*. The difficulty under which the careful investigator of the subject suffers is so great, that we feel inclined to frankly face it. Fraud on the part of mediums has undoubtedly been practised, a certain desire to cheat has been often developed in the medium. But it would not be fair thence to assert that all the phenomena are false, merely because a share of those which the recorder of fact has observed may be false. It is untrue to the principles of logical induction, to dismiss cases which the observer has not seen with the contemptuous observation "Of course they are fraudulent." Any one who has ever seen or felt a genuine manifestation, feels a difficulty in offering to give a verdict respecting cases which he has not seen. Anyone who wishes to investigate the matter calmly and sincerely, has need, not only to investigate the character of the mediums (which has little to do with the matter), but also the conditions under which the manifestations were given and received. An imputation of fraud against a medium (or, as might generally be more probable), against some person present in the circle, is comparatively easy. It involves no social or legal punishment. In the absurd old days, when men were ready to justify their words at the point of a rapier, or the minute agitation of a hair-trigger, there were many persons, who either from physical or moral considerations were not willing to tell any other man that he had been guilty of a lie. A similar spirit should control those, who have within the last few months, persecuted mediums by bringing them within reach of a law framed to punish others. Strange, that our police authorities on the Derby-day, cannot, or do not attempt to keep a clear pavement at the corner of Wellington Street and the Strand, and that yet the "Majesty of the law" should be invoked to crush some one who either considers himself to be a medium, is considered by other persons to be a medium, or who possibly may be really an individual gifted with some powers and faculties not possessed by the majority of insensate persons. It is stranger still, that there should be a generation of people who are so uninterested in the production of curious and

abnormal phenomena that they feel no interest in anything. Clearly there is no remunerative aspect in Spiritualism. Whether its votaries have not the same interest in the subject as is felt by the geologist, the zoologist, or the astronomer,—or whether they fear that they will some day be brought into visual contact with some fresh devil, or infernal spirit, which they do not already possess in their own hearts, may perhaps account for their apparent neglect. The ordinary faculties of sight, hearing and touch, will serve to solve many, in fact, most manifestations, but they prefer rather to allow their faculties to be blunted for want of exercise, than to allow them to perceive anything contrary to the common-sense of the unthoughtful masses. This common-sense has often before now led the British commercial world into uncommon blunders. It has led us to patronize the limited liability company, to float our iron trade (on which the prosperity of the North of England once depended) through fraud to beggary, to keep a large portion of our population in the condition of drunken paupers, and to make any hope of Parliamentary improvement of our present wretched condition impossible. Will Spiritualism help us out of the difficulty? Undoubtedly. For, if we only regard our Materialistic prejudices of the past as a thing of the past;—if we try to forget the teachings with which every thinker since the time of Hobbes has been more or less imbued, we may have a chance of receiving such impressions as may correct our own tendency to deviate from the path of accuracy and truth. From the lowest spirit-form that may appear, through the most worthless medium, may be learnt the lesson that perfection in man is an impossibility, and that as Mephistopheles says in Faust, the world goes on, but its progress is merely spiral and always returns to a point parallel to that whence it set out. In our next, we shall speak a little on the subject of particular evil influences and their mode of operation.

GOVERNMENT HELP TO SCIENTIFIC RESEARCH.

THE accompanying is a list of the sums to be paid by the Government, on the recommendation of the Royal Society, during the present year in aid of Scientific Research.

We might well leave the list to speak for itself, but it would be ungrateful not to point out that the Duke of Richmond and Lord Sandon have by their action, beyond all doubt, inaugurated a new era in the scientific activity of our country, and one which is sure to be fostered by corporate bodies and individuals now that the Government has set so noteworthy an example.

PERSONAL PAYMENTS.

Mr. J. A. Broun.—For Correction of the Errors in the published Observations of the Colonial Magnetic Observatories £150

Dr. Joule.—For Experimental Investigations into the Mechanical Equivalent of Heat ... £200

Prof. Parker.—For Assistance in Researches on the Morphology of the Vertebrate Skeleton and the Relations of the Nervous to the Skeletal Structure, chiefly in the Head £300

Rev. W. H. Dallinger.—For Microscopic Investigations of Monads, Bacteria, and other Low Forms of Life ... £100

Rev. F. J. Blake.—For Compiling and Publishing a "Synopsis of the British Fossil Cephalopoda" ... £100

Prof. A. H. Garrod.—For Aid in preparing for Publication an Exhaustive Treatise on the Anatomy of Birds ... £100

Dr. Murie.—For Completing and Publishing three Memoirs: "Anatomy of the Kingfisher," 4to., with five plates; on "Extinct Sirenia," 4to., with six plates; "Osteology of the Birds of Paradise," folio, three plates ... £150

Mr. H. Woodward.—For Continuation of Work on the Fossil Crustacea, especially with reference to the Trilobita and other Extinct Forms, and their Publication in the Volumes of the Palæontographical Society ... £100

Prof. Schorlemmer.—For Continuation of Researches into (1) the Normal Paraffins, (2) Suberone, (3) Aurin ... £200

Dr. H. E. Armstrong.—For Continuation of Researches into the Phenol Series, and into the Effect of Nitric Acid on Metals £300

Profs. King and Rowney.—For Researches to Determine the Structural, Chemical, and Mineralogical Characters of a Certain Group of Crystalline Rocks represented by Ophite ... £60

Mr. W. J. Harrison.—Towards the Expense of Collecting and Describing Specimens of the Rocks of Charnwood Forest £50

NON-PERSONAL PAYMENTS.

In aid of Apparatus, Materials, and Assistance.

Dr. J. Kerr.—For Aid in Electro-Optic and Magneto-Optic Researches ... £200

Mr. J. E. H. Gordon.—For Experimental Measurements of the Specific Inductive Capacity of Dielectrics ... £50

Prof. Guthrie.—For Apparatus and Assistance in (1) the Determination of the Latent Heats of the Cryohydrates and the Vapour Tensions of Colloids; and (2) the Examination of Heat Spectra and Radiant Heat by means of varying Electrical Resistance in Thin Wires ... £150

Mr. J. T. Bottomley.—To aid in carrying out a Series of

Experiments for determining the Conductivity for Heat of Various Liquids and Solutions of Salts £100

Sir William Thomson.—For Assistance and Materials for a Continuation of Experiments on the Effects of Stress in Magnetism £100

Mr. W. Crookes.—For Assistance in continuing his Researches connected with "Repulsion resulting from Radiation" £300

Messrs. Rücker and Thorpe.—For a Comparison of the Air and Mercurial Thermometers £50

Mr. F. D. Brown.—For an Investigation of the Physical Properties, the Specific Gravity, Expansion by Heat, and Vapour Tension, of the Homologous and Isomeric Liquids of the C_nH_{2n+1} Series £100

Prof. Roscoe.—For Continuation and Extension of the Experiments on the Self-registering Method of Measuring the Chemical Action of Light £100

Sir William Thomson.—For Investigation and Analysis of Tidal Observations and Periodic Changes of Sea Level ... £200

Dr. J. B. Balfour.—For the Expense of Illustrations for a "Monograph of the Pandanaceæ" £50

Mr. H. T. Stainton.—For Aid in Publishing the *Zoological Record* £100

Dr. J. G. M'Kendrick.—For Apparatus for a Research into the Respiration of Fishes £75

Prof. Gamgee.—For a more Complete Survey than has yet been made of the Physiological Action of the Chemical Elements and their more simple Compounds, with the Object in the first instance of establishing a Physiological Classification of the Elementary Bodies £50

Dr. Brunton.—For Researches into the Physiological Action of the most important Compounds of Nitrogen, and into the Action of certain Poisons, and for Apparatus £80

Mr. E. A. Schäfer.—To pay the Wages of an Assistant to give Mechanical Aid in Histological and Embryological Research £50

Dr. Burdon Sanderson.—For an Investigation of the Normal Relation between the Activity of the Heat-producing Processes, and the Temperature of the Body £70

Prof. Schorlemmer.—For Continuation of Researches into (1) the Normal Paraffins, (2) Suberone, (3) Aurin ... £100

Mr. W. N. Hartley.—For Researches into the Photographic Spectra of Organic Substances, into the Phosphates of Cerium, the Conditions under which Liquid Carbonic Acid is found in Rocks and Minerals, the Double Salts of Cobalt and Nickel, and for other Investigations, and for Assistance ... £100

Dr. Burghardt.—For a Research into the Origin of the Ores of Copper and (if possible) of Lead, their Mode of Formation, and the Chemical Connection (if any) between the Ore and its Matrix £50

Prof. Church.—For a Research into the Colouring Matters of Colein, of Red Beet, and for the Study of Plant Chemistry £50
—*Nature*.

[This important document was in type for July Magazine, but had to be withdrawn for want of room. Many of the researches are to be in the *Ethereal* of the world's forces, and therefore allied to the Spiritual.]

D. D. HOME'S NEW BOOK.

"LIGHTS AND SHADOWS OF SPIRITUALISM."

[It is right and our bounden duty to uphold Mr. Home. He deserves all the kindness and affection we can give him. Therefore, it is, we copy the American review as under. The more so, as our own review was short but declarative. We avoided giving extracts, preferring that the book be bought and carefully read.—ED.]

His unsparing exposures of follies and frauds may at times shock the charity of the devout. Yet he will pardon when he recognizes that Mr. Home is as devoted a believer as himself, and that his unsparingness is the result of his sincerity.

A medium himself who has hardly a peer, he may well be pardoned if he speak as one having authority. Spiritualism is as dear to him as to the most zealous. He says: "I cannot too strongly reiterate my conviction that between Spiritualism and the majority of abuses by which it is disgraced, there is just as little in common as between the precious stone and the mud which may happen to cling to it. Perceiving this, and guided by promptings altogether apart from my own mind, I determined to write a work in which, whilst the beauty and radiance of the truth were sufficiently dwelt upon, the corruptions ever striving to darken and degrade it were in the interests of that truth analyzed and exposed. . . . As a duty I accepted the task, and as a duty I shall endeavour to dispassionately and unshrinkingly fulfil it."

When Mr. Home comes to the Kardec Spiritualism which has taken wide hold in France, he is more severe in his language, yet still no more so than the case demands. While Spear, Scott, Harris and their like grovelled on the earth, and sought only to apply their partial theories, Kardec sought to found a system of

philosophy, and as he soared to greater heights, he becomes a more conspicuous mark. He did not understand the first principles of clairvoyance, and hence Mr. Home justly says:

"Under the influence of his energetic will, his clairvoyants were simply so many writing-machines, that gave his ideas as he desired to have them." He was not a medium, he only psychologized sensitive subjects. The doctrine of re-incarnation receives thorough refutation.

The fraud and rascality practised in dark circles, calls forth strong denunciation, and the "Punch and Judy" shows of "materialization" are dissected with unsparing hand.

For all of this Mr. Home merits the thanks of every lover of genuine Spiritualism. The true medium will thank him for his urgent demand for light instead of darkness, and test conditions at every *séance*. But there is a large class of them who play the confidence game with their gifts, or live by foulest imposture, who will cry persecution. Mr. Home has undertaken no enviable task. It is more pleasing to speak in glowing adjectives of the beauties and grandeur of the new philosophy. Yet some one must present its other side. The shadows are deep, but they will disappear when the light streams on them.

We are standing at the dawn of a new era in Spiritualism. The day of the wonder-worker, of credulity, and rascality is fast closing, and Spiritualism will take its place as the Science of Life, to be investigated with calm deliberation.

The wandering medium, who insists on his own conditions, and *those* of fraud, who objects to anything having the least value as a test will be discarded. The cause has been dragged down to the dust by these, and their gross impositions have made even the name of Spiritualism a reproach.

Mr. Home has sounded the key-note in this new advance. He speaks, and with unmistakable emphasis, the demands of the best thinkers in the cause; as a basis for our religion we are to have a science, and not the bungling tricks of mountebanks.

We cannot understand how any genuine medium can complain against Mr. Home or his methods. If genuine, the more complete the test conditions, the more valuable the result. Their objections cast doubt on their mediumship.

Our author by no means forgot the Lights of Spiritualism. The pages he devotes to this phase are pleasant reading, and replete with instruction. Especially is the closing chapter of great interest, being the narrative of a *séance* with Mr. Home, written by Madame La Comtesse Caterina Lugano-di Pagigai, of Florence, Italy. While Mr. Home himself is too self-conscious, and sometimes offends by his extreme egotism, he yet impresses the reader with his integrity as a Spiritualist. No

reflections upon the author can lessen the force of the truth he tells, or blunt the scalpel he so unsparingly applies to festering corruption.

The book is an exhaustless magazine whence friend and foe will draw material for offence and defence. Had we not implicit confidence in the power of truth, we should hesitate, as so many have done, before pronouncing it best to publish many of its chapters. Our faith, however, in truth is supreme, and therefore we regard the book as a purifying force which comes in season of great peril, like a thunderstorm in the sultry heat of a summer day to burn up the foul exhalations with lightning, and blow them away with fierce tempest.—*R. P. Journal.*

RABBI ISHMAEL THE HIGH PRIEST.

(THE TALMUD.)

RABBI ISHMAEL was one of the most prominent and excellent among the fathers of the Talmudical literature. His doctrines are pure, his ideas sublime, and his explanations clear and concise. He died a martyr to Roman persecution, and this end has set the seal of truth and conviction on all the actions and sayings of his life.

There is an historical immortality as well as a spiritual immortality; Rabbi Ishmael has attained the former, and he was a firm believer in the latter. They who imagine the doctrine of immortality to be an outgrowth of man's vanity, claiming for himself an imaginary preference over other creatures; they who believe it an ancient fiction, without which no courts of law would be able to check the natural proneness of man towards evil doing, could never rise to the courage and sublimity of martyrdom. To Ishmael, common observation as well as innate principles proved the truth of his belief.

First, no atom of matter, in the whole vastness of the universe, is lost; how then can man's soul, which comprises the whole world in one idea, be lost?

Secondly, in all nature, death is but a transformation; with the soul it is the portal to a new and higher realm.

Thirdly, our thoughts and feelings, emanating from the soul, are not of an earthly nature.

Rabbi Ishmael also advocated with energy the doctrine of man's free agency.

"When a man enters upon the path of truth and justice," said he, "God helps him forward, but when he chooses the way of sin, God says, 'I gave thee reason and free will, go thy way.'"

Even as the trader will wait upon the customer who purchases a good, a pleasant article, while to one who desires pitch or sulphur he says, 'Go, wait upon thyself.'"

Many ask, "Why doth God permit so much corruption and evil?" Rabbi Ishmael answers "Not God, but ye yourselves, are the creators and supporters of moral evils. When a field is covered by weeds, shall a farmer complain to God? No; let him blame himself for his carelessness and neglect. Noble, indeed, is the feeling of the man who reflects that his virtue is his own work; and truly woeful is the profligate who cannot but know that his guilt is his alone. 'To the pure help cometh from on high' was the sentence which cheered our pious forefathers, and which should encourage us."

His definition of sin, too, is far beyond and above the confused ideas of many theologians. "Sin is an obstruction in the heart; an inability to feel and comprehend all that is noble, true and great, and to take part in the good." If man is to be freed from sin, his mind and heart must be opened to the influence of enlightenment. The power of the passions must be subdued, and all prejudice, selfishness, and self-complacency be removed.

THUNDER REVEALED AT MECCA.

(AL KORAN AL M. R.)

THESE are the signs of the book of the Koran, and that which hath been sent down unto thee from thy God is the truth; but the greater part of men will not believe. It is God who hath raised the heavens without visible pillars, and then ascended His throne, and compelled the sun and the moon to perform their services: every of the heavenly bodies runneth an appointed course. He ordereth all things. He showeth His signs distinctly, that ye may be assured ye must meet your Lord at the last day. It is He who has stretched forth the earth, and placed therein steadfast mountains and rivers, and hath ordained therein of every fruit two different kinds. He causeth the night to cover the day. Herein are certain signs unto people who consider. And in the earth are tracts of land of different natures, though bordering on each other, and also vineyards and seeds and palm-trees springing, several from the root, and singly from distinct roots. They are watered with the same water, yet we render some of them more excellent than others to eat. Herein are surely signs unto people who understand. If thou dost wonder at the infidels denying the Resurrection, surely wonderful is their saying, After we shall have been

reduced to dust, shall we be restored in a new creation? These are they who believe not in the Lord; these shall have collars on their necks, and these shall be the inhabitants of hell fire; therein shall they abide for ever. They will ask of thee to hasten evil rather than good, although there have been already examples of the divine vengeance before them. The Lord is surely endued with indulgence towards men, notwithstanding their iniquity, but thy Lord is also severe in punishing. The infidel says, Unless a sign be sent down from the Lord unto him he will not believe. Thou art commissioned to be a preacher only, and not a worker of miracles, and unto every people hath a director been appointed. God knoweth what every female beareth in her womb, and what the wombs want or exceed of their due time or number of young. With Him is everything regulated according to a determined measure. He knoweth that which is hidden and that which is revealed. He is great—the Most High. He among you who concealeth his words, and he who proclaimeth them in public; he also who seeketh to hide himself in the night, and he who goeth forth openly in the day, is equal in respect to the knowledge of God. Each of them hath angels mutually succeeding each other before him and behind him; they watch him by the command of God. Verily God will not change His grace which is in men until they change the disposition in their souls by sin. When God willeth evil on a people there shall be none to avert it; neither shall they have any protector beside Him. It is He who causeth the lightning to appear unto you, to strike fear, and to raise hope, and who formeth the pregnant clouds. The thunder celebrateth His praise, and the angels also for fear of Him. He sendeth also His thunder-bolts, and striketh therewith whom He pleaseth while they dispute concerning God, for He is mighty in power. It is He who ought of right to be invoked; and the idols which they invoke besides Him shall not hear them at all otherwise than as he is heard who stretcheth forth his hand to the water that it may ascend to his mouth when it cannot ascend thither; the supplication of the unbelievers is utterly erroneous. Whatsoever is in heaven and on earth worshippeth God voluntarily or of force, and their shadows also morning and evening. Say, Who is the LORD of heaven and earth? Answer, GOD.

MYSTERIES.

The Mystery of our personality.	The Mystery of our reason.
The Mystery of our vitality.	The Mystery of our conscience.
The Mystery of our immortal spirit.	The Mystery of our memory.

D. D. HOME IN THE PAST IN ENGLAND.

IN years gone by Mr. Home used to pass a few days at the residence of each of those persons he esteemed, and in the quiet of domestic life, sometimes, generally after tea, sittings by the members of the family took place, at which often phenomena happened so simple in mannerism, yet so astonishing in incidents, that sight, sound, and feeling were satisfied.

The mannerism of the phenomena was, as a rule, first physical, and when the mind was impressed by the incidents, there would often arise the condition of trance; and in that state Mr. Home would vividly see and converse with spiritual beings, and also when in that condition would often unveil incidents that occurred in years gone by between one or other of the sitters, and the leading spirit who was exerting his influence in the room—obviously the communications were private, not for public use. Therefore it is that publicity is incompatible with domestic privacy. Therefore it is that on the vivid portions of the physical phenomena only can witnesses give details, but stripped of their uniqueness as when associated with the other phenomena transpiring at the time.

We wrote to a lady, who had seen much, desiring extracts from her memorandums. The reply was:—"The task of selection was a hard one—all my best cases were given to convince me of the *identity* of my communicants, therefore of too personal a character; but I shall be glad if the enclosed prove of any use."

January, 1868.—Medium Mr. D. D. Home, &c.; present Mrs. H. and friends. Questions during the *séance* by S——n:—

Q. How or from whence do you see us?

A. We stand above you.

Q. Are your bodies perfect?

A. We only wish we were as perfect in goodness as in form.

Q. Can you read our thoughts?

A. We are perfectly aware of your thoughts, and will aid you in your investigations. Be patient, we have many atmospheric difficulties to contend against; we are also students; there are obstacles in both atmospheres.

Appearances in the Crystal:—Mr. Home, after holding up the crystal some minutes before him, said, in trance, "I see a female form, with beautiful hair, expression of the eye peculiar; it makes a movement with the hand, lifts a finger. I see a long corridor, like an aisle of columns, and flashes of light from the crystal." Responding to questions put mentally by S——n, whether his wife were present—three flashes in affirmation.

Mr. Home then took S—n's hand, who then said, "I see a landscape in the crystal, an open sea from a height; to my right, halo from a setting sun; light on the left from a moon, then one star." (Mr. Home holding S—n's hand all the time).

S—n afterwards said he was out with his late wife, at Beachy Head, and the scene was as represented. Home's body afterwards became elongated, the crystal in one hand, an accordion in the other (not in trance). Then again he sank into trance, and was compelled to play on the piano with great execution.

August, 1868.—Mr. Home, medium; present Mrs. H—gs and friends.

Mr. Home passed into trance, and spoke as follows:—

Mr. H. Your father and Dr. Eliotson met to-day for the first time; the latter had erred and doubted, but is now an enthusiastic student of nature.

Dr. E. (through Mr. Home): Cold material philosophy said, "No future, no God," then some one came to my aid, and the scales fell from my eyes, and the broad light of immortality shone upon me; I felt I was immortal, and that from a few gentle raps—which all the theologians on earth could not teach me.

Dr. E. then addressed Mrs. H—gs: "Do you remember, many years ago, you brought a little girl to me, and I did not behave well, was not satisfied with the tests of clairvoyance, &c. You were angry, but you were right, and I was wrong—misled by the Okey girls, who were jealous; but you are not angry now. I name this to prove to you my identity, but you have many proofs besides this.—DR. ELIOTSON."

Mr. Home became cateleptic from Dr. Eliotson's violence, who did not *yet know* how to manage his power.

1868.—At the house of Mr. Enmore Jones, Mr. D. D. Home, the celebrated medium, then on a visit, one evening proposed a *séance*. I believe it happened to be the anniversary of his late wife's decease, which may account for some of the most striking phenomena. The young ladies prepared a basket of flowers from the garden, also arranged a pretty floral wreath, placed the filled basket under the table which was covered with a cloth, and the garland upon the upper surface in full view in so far as the modified light permitted. Soon after the party were seated, raps were heard, and a gentle cool breeze played over the hands extended round the surface of the table. Mr. Home became entranced, his *hands* remaining on the table. He said the shadowy form of his wife was opposite to him near Mr. Jones, this was only visible to himself. Several then put their hands under the table and received flowers from the basket, supposed to be given by the above-named spirit. I as a kind of test, kept my own

hands extended *on the surface*, and soon felt something branch-like spread over the back of my hand (this proved to be a spray of rose buds and leaves, still in my possession); on asking Mr. Home who placed this, he replied, "George" (my nephew).

Next were heard sounds from an accordion, held with one hand by the valve-end by Mr. Home, who said the following musical strains, were descriptive of his late wife's illness, passing away, and subsequent glorious reception in the spirit-land. At first a feeble wail, then a discordant struggle, and lastly a full triumphant burst of tone, symbolized as it were the victory of the spirit over the flesh in the summer-land. The *wreath*, which had remained untouched upon the surface of the table in front of the sitters, whose hands were on the table, as also those of Mr. Home, then rose up, as though wafted by a gentle current of air, in passing touched my forehead, and moving up Mr. Home's arm, floated past his body and face upwards, and then settled on his brow. He then rose from his chair and walked round the sitters at the table; as he proceeded, the wreath became more and more *luminous*, emitting a soft but bright phosphorescent light by which we could distinctly perceive all that took place.

Some other incidents occurred relative to members of Mr. Jones's family, but the impressions have not remained sufficiently clear to justify narration.

Present, were Mr. Jones, his aged mother, three daughters, Mr. H. D. Jencken, Mrs. H—, and the medium, D. D. Home.

Physical Phenomena.

AN Italian optician established in Paris has constructed a very sensitive metallic thermometer on a new principle. The dilations of a small sheet of platinised silver are amplified by means of a system of levers, and the motion is communicated to a needle on a dial, on which degrees are marked. The motion of the needle is almost instantaneous. The apparatus has been tested in the "Ville de Paris," a new balloon sent up on June 3 at Paris.

A NEW AND USEFUL SEASIDE SENSATION.—Paddling with the hands and treading with the feet require no prior instruction, and in the great majority of cases would save life. In swimming the mouth is on a level with the water in the intervals of the strokes; in paddling, the head is well elevated, the individual is able to look about, he can deliberate as to what is

best to be done, and he is much less liable to take water into the larynx or glottis, a casualty which I am persuaded causes the destruction of many. Without prejudice to the art of swimming, I would have children exercised in household tanks, from the tenderest age, in the act of paddling and treading water, so as to impart the confidence which unreasoning dread tends to lessen or take away when one is suddenly immersed in an unusual medium. The animal, the quadruped, begins to paddle at once when cast into water.

COLOUR BLINDNESS.—The Minister of Ways and Communications at St. Petersburg has directed that all persons connected with Russian railroads shall undergo an optical examination in order that their power of distinguishing colours may be determined. This measure has been agreed upon in consequence of a recent examination of railway *employés* in Finland, where no less than 43 persons, including a stationmaster and a signalman, were found to be affected.

HUMAN BATTERIES—EXPERIMENTS THAT GIVE REMARKABLE RESULTS.—It has been known for some time that the human body becomes much charged with electricity in the altitudes and exceedingly dry atmosphere of the high plateau between the Sierra Nevada and Rocky Mountains, but it has heretofore been unknown that such accumulated electricity is a cause of great danger to persons handling exploders. Two very serious and sad accidents have happened within a few months at the mouth of the Sutro Tunnel, both through the sudden and apparently unaccountable discharge of a number of exploders in the exploder house. In the first case, Henry L. Foreman, formerly connected with the Signal Service Bureau at Washington, a gentleman of scholarly attainments, a good mathematician and astronomer, was engaged in examining some of these exploders when two hundred went off, completely destroying his eyesight and otherwise injuring him. These exploders are large copper gun caps, an inch and a sixteenth in length and three-sixteenths of an inch in diameter, and most kinds are charged with fulminate of mercury.

Two insulated gutta-percha wires connect with each cap, through which the electric spark is sent (after they are placed in cartridges of the different combinations of nitro-glycerine) which sets off the cap, and the concussion caused thereby explodes the powder. The second accident referred to happened but a few weeks ago, in the same place and probably in the same manner by which Thomas Coombs lost his left hand and part of his arm. He was engaged in forming ten exploders into a coil around his hand, when suddenly they went off, shat-

tering that member in so fearful a manner that it had to be amputated. These sad occurrences led Mr. Sutro to at once institute some careful experiments, for he was strongly impressed with the belief that it was body electricity, and not concussion, which had caused these explosions. Electric exploders made by different parties were taken, one after the other, and placed in a strong wooden box, which was again placed in another box in Mr. Sutro's parlour. This room is covered with a heavy Brussels carpet, walking over which causes the human body to be speedily charged with electricity. Mr. Hancock, the chief blaster, assisted in the experiments, and held the wires while Mr. Sutro walked round the room three times, with slippers, sliding his feet gently over the carpet. After doing this he approached the end of the wires with his forefinger, and instantaneously a loud report was heard, the exploder having been discharged.—*Sutro (Nevada) Independent.*

ELEMENTARY INSTRUCTION IN PHYSIOLOGY (Professor Huxley).—It is important that the hygienist and the physician should find something in the public mind to which they can appeal; some little stock of universally acknowledged truths, which may serve as a foundation for their warnings, and predispose towards an intelligent obedience to their recommendations. Listening to ordinary talk about health, disease, and death, one is often led to entertain a doubt whether the speakers believe that the course of natural causation runs as smoothly in the human body as elsewhere. To know the anatomy of the human body with even an approximation to thoroughness is the work of a life; but as much as is needed for a sound comprehension of elementary physiological truths may be learnt in a week. A knowledge of the elements of physiology is not only easy of acquirement, but it may be made a real and practical acquaintance with the facts, as far as it goes. The subject of study is always at hand in oneself. The principal constituents of the skeleton and the changes of form of contracting muscles may be felt through one's own skin. The beating of one's heart and its connexion with the pulse may be noted; the influence of the valves of one's own veins may be shown; the movements of respiration may be observed; while the wonderful phenomena of sensation afford an endless field for curious and interesting self-study. The prick of a needle will yield, in a drop of one's own blood, material for microscopic observation of phenomena which lie at the foundation of all biological conceptions; and a cold, with its concomitant coughing and sneezing, may prove the sweet uses of adversity by helping one to a clear conception of what is meant by "reflex action."

THE very interesting discoveries in prehistoric archæology made by M. Kibalchich at Kief, were the subject of his last communication at the Russian Archæological Society. The numerous caves in the limestone on the banks of the Dnieper seem to have been a favourite haunt of men, even during the first ten centuries of our era. Very important objects have been found in these caves dating from the time of the introduction of Christianity in Russia, showing a remarkable mixture of articles used in Pagan and in Christian worship, establishing a link between Christian and Indian religious symbols. We notice especially those caves at Kief which date from the earliest stone period. They are very long, sinuous, but narrow, and contain great quantities of the plainest stone weapons and stone pearls, together with burned bones of various animals. Some facts lead us to infer the existence of lake-dwellings in the vicinity. Close to these oldest dwelling-places there exists a profusion of conic mounds of boulders and *koorganes* (high mounds of earth), or burial places, coming from times anterior to the introduction of Christianity in Russia. They contain two skeletons, often without skulls, which are buried separately, and a variety of weapons and utensils. The number of such burial-places at Kief and in its neighbourhood is very large. One cemetery of that epoch occupies twenty-three acres in the Fundukely Street, without reckoning the numerous "kitchen-mounds." The objects excavated by M. Kibalchich will form, it is hoped, the nucleus of an archæological museum to be opened at Kief. The excavations are to be continued.

Ethereal Phenomena.

A THUNDERSTORM IN LONDON.—During the storm which burst over London on the 6th of July, 1877, a very peculiar phenomena was witnessed at Kilburn. Three peals of thunder were heard in quick succession, and with the last a sheet of fire seemed to fall into Bridge Street. The thoroughfare for some distance seemed to be completely in flames, and a material similar to molten metal descended, which, on reaching the ground, coagulated, leaving behind clinkers from an inch in circumference to six or seven inches. The street for a distance of 50 yards was covered, something like a couple of bushels were picked up by persons in the neighbourhood. The fire-ball then struck the telegraph wire which passes over the street, completely burning it up for a distance of 500 yards. The shock broke a number of windows in the house adjoining the post-office to

which the wire was attached. For something like ten minutes after the fall of the thunderbolt, the whole neighbourhood was enveloped in a thick blue and yellow fog. The occurrence took place at five minutes past eight. The bolt was picked up by one of the Fire Brigade, and has been photographed. For many years interested in the wherefrom of thunderbolts, we purchased a photograph for one of our albums. The unseen that was is visible.

COMING to the large and important question of the *Conjugation of Infusoria*, its nature and bearing upon the life-history of the forms, we are bound to state at once our conviction of the inefficiency of the observations recorded on account of the discontinuity. Nothing but a close and continuous observation of the same forms extending over an entire life-cycle, repeated again and again, can lead to absolute results. Errors fatal to the interests of truth inevitably arise, when minute organic forms are studied, not by continuous watching, but from inferences made from the phenomena manifest at different periods, the intervals between which are blank. Further, whilst the use of re-agents on the dead forms taken at various stages is of the utmost value when they are examined side by side with continuous observation on the living form, these may be not only not instructive, but misleading when taken by themselves.—*Nature*.

COLOURS.—The following will be found a correct summary of Professor Rood's results:—

Let the colours of the spectrum be arranged, not in a line, but in a circle, and the gap between red and violet be filled up with purple. Each colour will then be opposite to its complementary colour. Greenish yellow and violet, which are mutually complementary, are the opposite poles, and the succession will be as follows:—

	Greenish yellow.	
Yellow.		Yellowish green.
Orange.		Green.
Vermilion.		Cyanogen blue.
Purple.		Cobalt blue.
		Ultramarine.

Violet.

The addition of violet to any one of the colours except those at the two poles will bring that colour nearer to the violet pole; the same addition to either of the polar colours will leave them unchanged as to their position in the circle. *The addition of white will have the same effect.*

PLANET MARS.—This month and September, it will blaze

more fiercely than it has for upwards of thirty years and more fiercely than he will for the next 47 years. Recent discoveries in Nineveh have revealed cruciform inscriptions relating to the celestial bodies, and, among others, to the planet Mars. It would appear that a treatise, in sixty books, called *The Observations of Bel*, belonged formerly to the public library of Nineveh. Its date cannot have been later than 3,500 years ago, and the observations recorded in it extend over more than 500 years, so that the earliest bore date about 4411. One of the books was devoted to the polestar—not our present polestar, but the star Alpha of the Dragon, at that time the bright star which lay nearest the pole of the heavens. Another book was devoted to Venus, a third to Mars.

Spiritual Phenomena.

DREAMS.—James Monroe says:—"I have frequently heard persons relate cases in their personal experience, and otherwise, which proved the reality of prophetic dreams. What most astonishes me is the fact that those who experience or observe these things treat the matter lightly and consider one who feels interested in the subject as possessing a weak mind. I consider this field of investigation the most fruitful source of evidence of man's immortality which is before the world. I believe it to be a very important part of the spiritual philosophy, and therefore a proper subject for discussion in the JOURNALS. The Israelites, Jews, Gentiles and heathens of Bible ages, were believers in the truthfulness and importance of prophetic dreams, and both Jews and Christians of the present day regard those ancient dreams and visions as true revelations, but they make an inconsistent and unreasonable distinction between the ancient and modern ones, by denying the truthfulness and importance of the latter. The historical evidence in Scripture proves that prophetic dreaming was not confined to any age or nation, or to those professing extreme purity, but it came alike truthful to the heathens, to Pharaoh, his butler and baker, and to King Nebuchadnezzar, as well as to the pious Joseph, Daniel or John, who belonged to a race claiming to be especially favoured of God; therefore we must suppose that dreams and visions are governed by the laws of mental philosophy, which reach up into the principles which control the relations existing between the human and angel worlds, and consequently they are just as truthful and important in one age of the world as in another. We believe, in fact *know*, that there are prophetic

dreams. 'They generally emanate from spirits. As the psychologist can cause his subject to see anything he may desire, so can spirits when conditions are favourable cause a person in the hours of sleep to have certain dreams or visions. We believe that prophetic dreams present to the thinking mind the best of evidence that there is a power or intelligence outside of the mind itself that causes them.'

JESUS CHRIST. — "I know men, and I tell you Christ was not a man. Every thing about Christ astonishes me. His spirit overwhelms and confounds me. There is no comparison between Him and any other being. He stands single and alone. Alexander, Cæsar, Charlemagne, and I have founded empires. But on what rests the creation of our genius. On force. Jesus alone founded His kingdom on love; and at this hour millions of men would die for Him!" — *Napoleon at St. Helena, with General Bertrand.*

THE DEPARTURE.

As a fond mother, when the day is o'er,
 Leads by the hand her little child to bed,
 Half-willing, half-reluctant to be led,
 And leave his broken playthings on the floor,
 Still gazing at them through the open door,
 Nor wholly reassured and comforted
 By promises of others in their stead,
 Which, though more splendid, may not please him more;
 So nature deals with us, and takes away
 Our playthings one by one, and by the hand
 Leads us to rest so gently, that we go
 Scarce knowing if we wish to go or stay,
 Being too full of sleep to understand
 How far the unknown transcends the what we know.

Henry W. Longfellow, in "Atlantic Magazine."

SPIRITUAL PHENOMENA.—THE LATE LORD LYTTON.—"He (Lord L.) soon discovered that I believed to a certain extent in the physical phenomena of Animal Magnetism, and that I utterly disbelieved in the alleged phenomena of Clairvoyance and Spiritualism. He, on the contrary, appeared to have faith in the truth of the manifestations, and though admitting that Clairvoyance and Spiritualism might be traded in by impostors, as religion might, he was inclined to accept as a fact that departed spirits were permitted to revisit the earth, and to make their presence known to mankind by some magnetic, electrical, or other agency, which, within our limited sphere of knowledge, it was impossible to explain. I could recount as many conversations that passed between us upon these subjects as would fill a volume—he supporting, I denouncing the pretensions, or, as I called them, the delusions and the impostures of the Spiritualists; but I refrain, and merely record my conviction that in reality,

after long study and investigation, Sir Edward Lytton became an unbeliever also, and had only toyed with Spiritualism in the interest of his art as a novelist, in order that he might thereby fathom, or attempt to fathom, some of the depths of that deepest of deep seas—the human character—and turn his knowledge, or, may be, his half knowledge, to account in some new and more marvellous novel than he had ever before produced.”—*From “Mackay’s Recollections,”* vol. ii., pp. 221-2.

INSPIRATION AND VISION.—“Burke’s treatise *On the Sublime and Beautiful* is founded on the opinions of Newton and Locke. On this treatise Sir Joshua Reynolds has grounded many of his assertions in all his discourses. I read Burke’s treatise when very young; at the same time, I read Locke on *Human Understanding*, and Bacon’s *Advancement of Learning*. On every one of these books I wrote my opinions, and, on looking them over, find that my notes on Sir Joshua Reynolds in this book are exactly similar. I felt the same contempt and abhorrence then that I do now. They mock inspiration and vision. Inspiration and vision was then, and now is, and I hope will always remain my element, my eternal dwelling-place. How can I hear it condemned without returning scorn for scorn?”—*William Blake*.

A DREAM.—In November, 1783, a Miss Clancy, daughter of Mr. William Clancy, Merchant, of Dublin, died suddenly. On the morning of her decease she informed her family that she had dreamed on the preceding night that her eldest sister, a widow lady resident in France, had died, and that her ghost had appeared to her to warn her of an immediate dissolution. She doubted the assertion, but the apparition persevered in its assertion that she had only a few hours to live. This dream much affected this lady, but she was reasoned out of her fears. Having paid some morning visits, she retired to her devotions. At dinner she was cheerful; but, having dropped her knife and fork, she complained of a violent pain in her head, and instantly expired.—*Gentleman’s Magazine*, vol. xxvi., p. 222.

PASSING EVENTS.

THE Rev. Dr. Potter, of Sheffield, discharged a broadside at *The Priest in Absolution*. That delectable work, he said, had not been at all sufficiently condemned. It was an infernal catechism of impurity—a sink of iniquity. Some of our rulers in the Church he believed to be terribly responsible for a great deal of what they affected to condemn, but really winked at and advanced. He urged Englishmen to keep from their doors

those nasty men (*brothel priests*) who crept into houses, laden with lust, leading captive silly women.

FROM the instructions as to confession in the work named the following is an extract:—"Enumerate singly, distinctly, and fully all the sins which weigh on your conscience, telling their number and their character. . . . Distinguish what is certain from what is doubtful, grave from venial . . . purposed from inadvertent; fully consented to from half consented to; also sin from temptation to it." After the confession is over the penitent does "most humbly ask pardon of God, and of you my spiritual father penance, counsel, and absolution."

IN a letter to the Council of the Church Association, the Archbishop of Canterbury writes that he feels assured that, in every legitimate way, the bishops of the Church of England will show their determination to discountenance lawlessness, and that each step which they are called upon to take according to the constitution of the Church will be guided by a solemn sense of the responsibility which rests upon them to maintain the pure and simple truths which the leaders of our Church, vindicated at the Reformation.

SCHOOL BOARD EDUCATIONAL STATISTICS.—150,000 children in and round London are in training. The parents of 149,000 gladly accept the Bible as the morality code for them. Of the 1,000 remaining a considerable portion are Jewish children; but as they accept the *Old Testament* as the rule of faith and works, the tuition for the youngsters of our era may practically be considered uniform. As the Queen is the *finite* head of the empire politically: God—the same God—is the Infinite Head and Father of the empire religiously. In him we live, move, and have our being. The quart jug of water cannot understand the descriptions of sailors as to the size, power, and life-forms in and of the ocean. "Impossible; only hysteria and cerebral disturbance," snarls the jug.

SILVER THREADS FOR SKILFUL WEAVERS.

ALWAYS direct the energies of your being in seeking the Good, maintaining and defending the Truth, and loving the Beautiful.

A tremendous revolution is coming all over the earth—in politics, in religion, in morals—which will force mankind to wheel into line to do right. Tribulation is to be Commander-in-chief.

The phenomenon of the ancient tripod, and the modern table, has a right, like every other, to observation. Physical science undoubtedly would gain by it; and let me add, that to abandon these phenomena to credulity is to commit treason against human reason.—*Victor Hugo.*

The May of life only blooms once.

Opposition inflames the enthusiast, never converts him.

It is not flesh and blood, it is the heart that makes us fathers and sons.

Be noble-minded! Our own heart, and not other men's opinions of us, forms our true honour.

Happy child! The cradle is still to thee a vast space; become a man and the boundless world will be too small to thee.—*Schiller.*

No mere misfortune can ever call for exceeding bitter sorrow. Man uncontaminated with that which is foul cannot reach any very low depth of woe. By his own act and desertion of the true aim of life, and only by that, is it possible that a man should drink his cup of misery to the dregs.—*Juvenal.*

"Humboldt's last words, as the sunlight streamed into his room, were, "How grand these rays! They seem to beckon me to heaven."

An old black woman reciting her experience, said she had been to heaven. "Did you see any of de colored ladies dar?" asked a younger one. "Oh, you git out, you 'spose I went in de kitchen when I was dar?"

Pestilential backbiters are the most infamous smiters. They steal the livery of heaven to serve the devil in—the devil of selfishness. Beware of them.

"I say, Paddy, that is the worst looking horse you drive I ever saw. Why don't you fatten him up?" "Fat him up, is it? Faix, the poor baste can hardly carry the little mate that's on him," replied Paddy.

When death, the great reconciler, has come, it is never of our tenderness that we repent, but our severity.—*George Eliot.*

WISDOM THOUGHTS.

IN vain does man try to content himself with material enjoyment; the soul recoils dissatisfied with its own pride, self-love, and ambition. But on the other hand what a miserable existence is that of cold calculating men who deceive themselves nearly as much as others, and who repel the generous inspira-

tions which may be born in the hearts as a disease of imagination which needs to be dissipated to the air ! What a poor existence also is that of men who, not satisfied with doing evil, treat as folly the source of those beautiful actions, those great thoughts ! They confine themselves in a tenacious mediocrity ; they condemn themselves to that monotony of ideas, to that coldness of sentiment, which lets the days go by without drawing from them either fruit, progress, or remembrances ; and if time did not wrinkle their features what marks would they retain from its passages ? If they had not to grow old and die, what serious reflections would ever enter their minds ?

NATURALNESS OF CHARACTER.—Plenty of people are transparent—we can read their motives at a glance—whom yet we do not call natural, either because what nature reveals is not to our mind, or because there is nothing distinctive or forcible enough to attract our notice. Naturalness of character, to praise at all, must be superadded praise. Nor is it a quality to be consciously aimed at : we must lay ourselves out to be honest and true, but naturalness as a characteristic is not to be got by striving after. It is a gift as well as a grace—a gift, we might almost add, of fortune. For are not the people we single out as examples the favoured persons—favoured in circumstances ? Was not their youth a happy one ? Were they not, as children, tenderly treated, considered, listened to, encouraged to express thoughts ?

BLENDINGS.—Did you ever see, far, far away from you, the beautiful purple mountains, and set forth to seek them, with a vague feeling that upon them the world must seem more beautiful, more romantic than it does upon the plain ? But as you go on, though the roads are hilly and there is some climbing to be done, you discover that you never seem to reach those mountains—those wondrously beautiful mysteries that smile upon you from afar. You tread common earth and clamber over common rocks. The trees and bushes grow even less beautiful ; they are stunted and rough ; there is much that is troublesome in the path, and you cannot realize that you are higher above the earth than you were. Far away still lies the beauty and the mystery—far away, far away ; and about you only mire, and dust, and stones, and common herbage. Even should you mount to some highest peak and look back, you would find the beauty in the valley you left, not on the rugged mountain where you stand. And so in life. Climb where you may, to whatever pinnacle, you never reach your beautiful mountain. Where you stand, another's eyes may be fixed now. To him it has the beauty, the mystery, the charm it once had to you.

You have proven to yourself that the beautiful mountains are yet further away.

BEAUTIFUL SENTIMENTS.—Shortly before the departure of the lamented Heber to India, he preached a sermon which contained this beautiful illustration:—"Life bears us on like the stream of a mighty river. Our boat at first glides down the narrow channel—through the playful murmuring of the little brook, and the winding of its grassy borders. The trees shed their blossoms over our young heads, the flowers of the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us, but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wider and deeper flood, amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing us; we are excited by some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked, but we cannot be delayed—whether rough or smooth, the river hastens towards its home, till the roar of the ocean is in our ears, and the tossing of the waves beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal!"

LACK OF KNOWLEDGE: RESULT, VAGARIES OF BELIEF.

R. W. EMERSON ON DEMONOLOGY.—In the *North American Review* is an article on Demonology by R. W. Emerson, the concluding sentences of which I quote: "Mesmerism is high life below stairs, a Momus playing Jove in the kitchen of Olympus. 'Tis a low curiosity or lust of structure, and is separated by celestial diameters from the love of spiritual truth. It is a wholly false view to couple these things, in any manner, with the religious sentiment, and a most dangerous superstition to raise them to a lofty place of motives and sanctions. This is to prefer haloes and rainbows to the sun and moon. Demonology is the shadow of theology; the whole world is an omen and a sign. Why look so wistfully in a corner? Man is the image of God. These adepts have mistaken flatulency for inspiration. Were this drivel which they report as the voices of spirits really such, we must find out a more decisive suicide."

"I say to the table-rappers, . . . They are ignorant of all that is healthy and useful to know, and by a law of kind—dunces seeking dunces in the dark of what they call the spiritual world—preferring snores and gastric noises to the voices of any muse. 'Tis a lawless world. We have left the geometry, the compensation, and the conscience of the daily world, and come into the realm of a chaos of chance, and pretty or ugly confusion, no guilt and no virtue, but a droll bedlam, where everybody believes only his humour, and the actors and spectators have no conscience or reflection, no police or foot-rule, no sanity—nothing but whim and whim creative."

When names synonymous with poetic genius, wise thought, scientific research, mental power, moral heroism and clear-sightedness, are among his "actors and spectators" who "have no conscience, no reflection," and "only whim," paying heed to "dunces seeking dunces in the dark!" Can eminence of ability or high service in the realm of thought exempt one from fealty to common justice or decent manners? Narrow bigots, shallow pretenders, dealers in coarse, vulgar and ignorant abuse of Spiritualism and its friends, will get some poor aid and comfort from these pitiful words. They will act like the boomerang of the Australian, flying back into the face, and bruising the savage thrower. They verify anew the old saying, "No one can hurt us as we hurt ourselves." They reverse the old Hebrew story of Saul going up among the prophets, and show the prophet going down to shout with the blind and vulgar crowd.—*Banner of Light*.

GLEANNINGS.

DEATH.—The great difference between the happy and the unhappy is that the former are afraid to contemplate death, and the latter look forward to it as a release from suffering. I think of death as I believe do most people who are not happy, and view it as a refuge where the wicked cease from troubling, and the weary are at rest. There is something calm and soothing to me in the thought of death; and the only time that I feel repugnance to it is on a fine day, in solitude, in a beautiful country, where all nature seems rejoicing in light and life. The contrast then between the beautiful and animated world around me and the dark, narrow grave, gives a chill to the feelings, for with all the boasted philosophy of man, his physical being influences his notions of that state where they can be felt no more.—*Byron*.

THE PRIEST AND THE ATHEIST.—A Divine was asked by a decided Atheist, if he followed preaching to save souls? The priest answered in the affirmative. A. "Did you ever see a soul or hear a soul?" P. "No." A. "Did you ever taste a soul or smell a soul?" P. "No." A. "Did you ever feel a soul?" P. "Yes." "Then," said the Atheist, "there are four of the senses against one upon the question whether there is a soul." The Divine asked of the Atheist, "if he was a doctor of medicine?" A. "Yes." P. "Did you ever see or hear, or taste, or smell a pain?" A. "No." P. "Did you ever feel a pain?" A. "Yes." "Then," observed the priest, "there are four senses against one upon the question whether there be a pain; and you know there is a pain; and I know there is a soul."—A nice nut for a modern *savant* to crack.

THE HISTORICAL PERIOD OF JESUS.—What the beautiful ages of Greece were to the arts and profane literature, the age of Jesus was to religion. Jewish society presented the most extraordinary intellectual and moral condition through which the human species has ever passed. The world, freed from the petty tyranny of little municipal republics, enjoyed great liberty. Roman despotism did not make itself felt until much later, and it was always less burdensome in those distant provinces than at the centre of the empire. Our petty preventive annoyances, far more murderous than death to the things of the spirit, did not exist. Jesus for three years was able to lead a life which, in our state of society, would have brought him twenty times before the police courts. Laws concerning the illegal practice of medicine alone would have brought him twenty times before a police court.

THE GOSPELS.—Upon the whole I accept the four canonical gospels as authentic. All in my judgment date back to the first century, and they are substantially by the authors to whom they are attributed; but in historic value they are very unequal. Matthew clearly deserves unlimited confidence as regards the discourses: he gives the Logia—actual notes from a clear and living memory of the teaching of Jesus. He who attempts the task of forming a regular composition out of the Gospel history possesses in this respect an excellent touchstone. The real words of Jesus will not be concealed; as soon as we touch them in this chaos of traditions of unequal value, we feel them vibrate. They come spontaneously, and take their own place in the narration where they stand out in unparalleled relief.—*Ernest Rénan*.

PASSED THROUGH THE DOORWAY.

PASSED AWAY.—Robert Dale Owen, on the 24th of June, 1877, aged 76. Interested in the evidences of spirit-power witnessed by him in Italy, he entered heartily into the intricacies of the subject, and accustomed to literary duties, his memoranda became useful to him when he determined to publish those evidences in a methodical manner. We remember his standing at a desk in a large room at the West end of London, and reading to an audience consisting of Robert Chambers, William Howitt, W. M. Wilkinson, and others, selections from the manuscript of the *Footfalls on the Boundary of Another World*. We think it was about the year 1858. We were all profoundly interested. Some of his subsequent researches were also published, and are valuable additions to the store of Spiritualistic literature.

PASSED AWAY.—James Wason, of Liverpool. Convinced, through spirit-phenomena, of the truth that there is a hereafter, he frankly and continuously gave the weight of his name and influence to the verity of spirit-power phenomena.

PASSED AWAY.—Andrew Leighton, of Liverpool, aged about 62. He was one of the first who, in England, witnessed the phenomena, and by all means at his disposal published to the nation the living verity of spirit-life and action. Through him a valuable book was reprinted from an American edition—*Adin Ballou on Modern Spirit Manifestations*.

On the monument to Spiritualistic Worthies, who, through much public scorn, fearlessly declared that death was the doorway to a second life, ought to be inscribed—

ROBERT DALE OWEN.

JAMES WASON.

ANDREW LEIGHTON.

MANY scientists are energetic theory-mongers. Imagination works in them "spontaneous generation," bubble-thoughts—even Brixham cave-flints are not solid. If they are so *trained* to self-deception as to believe nonsense, surely we Spiritualists, who *know* that intelligent ghosts exist, have power, and use it—have a home as dear to them as our own fire-sides are to us—can joyously declare that we perceive the unseen, and can clothe our thoughts in the drapery of song; and in family circles, on the mountain, and on the sea cliff, give voice to—

Oh, to be over yonder, in that land of wonder,
Where the angel-voices mingle, and the angels' harps do ring!

We have no room for the "Editorial" we had prepared. It has gone in company with other rejected documents to the land of Beulah.

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OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

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1877.]

WHAT IS TRUTH? THAT WHICH IS.

[No.
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SPIRITUALISM AND ITS PHENOMENA.

By H. W. THOMAS, D.D., of *Aurora*, U.S.A.

"Prove all things; hold fast that which is good."—1 *Thessalonians*, v., 21.

WE are all of us learners in this world. The wisest really know but little. We begin without any knowledge, and we follow along the lines of thinking that others have followed. Each generation succeeds in pressing the lines of inquiry a little way beyond where their predecessors left off, and thus there is from generation to generation a slight advance in truth. The best that we can all do is to be in the fullest sense the disciples of truth, and to be so truly in love with truth that we prize it above everything else. Men should not belong to any party, but the party of truth and right. Whenever a party disregards the sentiment of patriotism, then be a patriot, and let the party go. And whenever any party interferes with truth, then follow truth, and let the party go. It is in deep loyalty to this spirit that I would speak to you to-night, as always. In our first discourse we laid down some general facts or propositions in reference to the world of matter and the world of spirit, and on last Sunday evening I attempted to bring out a general history of the thinking of mankind on the spiritual side of the subject, and I think we all of us saw with great plainness that there is a line of profane history bearing on the question of spirit and spirit manifestation, and also a line of sacred history, including the Old and New Testament, the early church fathers, and the most devout minds in the different Christian Churches.

I now come to ask your attention to some of the spiritual phenomena, and the first is what I may call the common belief in reference to the existence of spirits and the phenomena of the manifestation of spirits in this world.

BELIEF OF THE COMMON MIND.—There are certain broad truths that find a place in the common mind, that deserve a degree of weight even beyond the teachings of scholastic minds, or of the minds trained in the different schools of religion and philosophy—truths which seem to be common to the best minds throughout the world and which have prevailed all the way down through the different ages. If you will go to what I call the common devout mind—the mind that has not been trained one way or the other in the schools, you will find an almost universal belief in the existence of spirits and in the manifestation of spirits. I was talking the other day with one of the most devout women of this town, a woman lingering in the beautiful sunset scene near the close of life; one who has never given any thought or study to the philosophy of this question, and who is entirely foreign from the modern school of Spiritualism, and I asked how life looked to her, and if there was anything in her experience that seemed to assure her of the life to come, and if there was anything like the presence of angelic or spiritual beings along her way. She said: “If you only knew the experience I have had on that subject, you would not have any doubt.” Then she related a number of instances where warnings and impressions had come to her. One of the best women in the city of Chicago, one who was deeply imbued with piety, but free from the bias of the schools on this question, lost her husband, who died suddenly away from home. She was stricken with great sorrow, and she told me that she was lying in her bed one morning, she was fully awake, and was praying for relief, when all at once her husband stood before her, as he had looked in early manhood. She attempted no explanation of the fact. It simply *was* a fact, and with it there came to her rest. We know that the experience of the most prayerful people in the world records more or less of these things. Give them such weight as you think best.

DREAMS, IMPRESSIONS, &c.—SPIRITUAL MEDIUMSHIP.—Another class of phenomena is what may be called impressions, dreams, warnings. History and literature and experience are full of these things. There are persons in almost every community who tell us that they have had vivid impressions, so vivid as to cause them to alter their course of conduct—a certain presence or foreseeing of danger or trouble, which they have often avoided by heeding the warning of impression. Where do these things come from? What do you make of

them? Take the strange phenomena of dreams or the impressions that come through dreams. Dr. Bushnell in his work on *Nature and the Supernal*, relates a case that I will substantially repeat, as the work is not readily attainable. He tells us that while in California one evening, in conversation with a group of his friends, he noticed one white-haired, thoughtful man. The conversation at length turned upon dreams, and the attention of the company was directed to this gentleman and he was prevailed upon to relate to Dr. Bushnell what many of those present had heard before. He said that one night in the winter time he dreamed that he saw a company of travellers far up in the canons of the mountains. They had lost their way and were struggling with cold, and snow, and storm and night, trying to gather leaves to build a fire. He awoke, and thought it only a dream, and he went to sleep again. The dream came with increased force, and so deep was the impression that he got up and dressed himself. I believe he went to sleep, and again had the same dream; that night, or possibly the next night—it is a long while since I read this—the impression made was so deep that he sought out an old miner or traveller, who was familiar with the mountain region, and related his dream to him. The traveller said, “Why the description of the place is so minute and vivid that I can go directly to it; I know it well.” The dreamer was a man of wealth, and said, “I will fit out an expedition to go there and rescue any party that may be in distress.” People said he was crazy, but he said, “It is my money, and I am able to do it, and I will do it.” The expedition started under the guidance of the old mountaineer, and at the very place and under the very circumstances that the dreamer had seen in his dream, they found a suffering company and brought them into safety. Many of them were yet living in that community when Dr. Bushnell was there. What will you make of this?

Another class of phenomena that I may mention briefly is found in what is called spiritual mediumship in our day. There are different kinds of mediums. There are physical mediums, who exert their force upon matter, moving tables, pianos, and all that. Then there are writing mediums, who claim to be in some way influenced or controlled by a higher intelligence, and who will write what seems to be, or what purports to be, a communication from some mind that has passed from this world. Then there are those who are speaking mediums, who claim to be possessed by some intelligence disembodied—some one who has been a longer or a shorter time in the spirit life. There are those also who are healing mediums, who claim to have the power of healing the sick by the laying on of hands.

THE MATERIALISTS AND THE SPIRITUALISTS.—Now, my friends, I ask this practical question: What are we to do with all these things? It is useless to deny the existence of everything I read in sacred and profane history last Sunday evening. We can not deny the fact of such histories existing; nor can we deny the fact of men, along down from the past ages to our time, believing in the things that I read. There are two general ways, or three, of disposing of questions. The first is on the hypothesis of the Materialists. The Materialists represented by such men as Dr. Draper and Herbert Spencer and Dr. Hammond, have a very easy solution of all these things. I speak of them as Materialists on this side the question of philosophy. They say the early ages of the world were the ages of faith, and in those times the human mind found many strange and curious phenomena, and as by the law of its being it must seek causation, and not knowing the laws of nature, it placed that causation in outside or supernatural agencies. This they call the childhood age of the world, and they say that nations and individuals may have their age of childhood. It is the superstitious age, when credulity is larger, when people are easily imposed upon, and readily believe all kinds of statements and easily credit the supernatural. This same class of Materialists come along down and tell us of the age of reason, when men began to think—when men did not believe everything, but looked into it. It is a very easy thing for these philosophers and their disciples to dispose of everything that belongs to spiritual phenomena. Instead of a personal, living God, they give us the nature of nature. Instead of the living mind, they give us something that is evolved out of the brain, as the liver evolves bile, or the flower emits an odour. All this great world of phenomena they relegate to the unbreakable domain of fixed laws; and all these things that are reported in the Bible and everything that Spiritualists say come from above, they account for on the principle of superstition, on the principle of sleight of hand, and on the principle of nervous derangement or sensorial delusion. Looking at the matter from their stand-point it is really enjoyable to see how easily the writers of this school dispose of the question. Sleight of hand, they say, may account for almost anything. Look into this curious nervous system of ours and study the sensorial delusions to which it is subject, and all the phases of hysteria to which it is liable, and there you will find enough to account for the popular belief in spirits, in mind, in angels, and in God. That is substantially the materialistic answer to everything of this kind. Another way is to give it over to the hands of the Spiritualists, popularly so denominated. They belong to the superstitious.

and gullible class of people, who are foolish enough to believe that God can speak to man, that angels can come to our world, and that departed souls may in some way reach and influence human life. Doubtless there are many people of this class who are hysterical and superstitious and credulous, and easily deceived.

THE RELIGIONISTS.—Coming to the religious solution of the question in the broad sense of religion and you will find two or three schools here. All the schools, so far as I know, unite in the belief that in the Bible times and in the New Testament times there was such a thing as the manifestation of God, such a thing as the appearance of angels, such a thing as the coming to the world of the spirits of the departed. Thus they all believe that Samuel was raised from the dead; that they were angels that came to Abraham at his tent-door; that angels importuned Lot in Sodom; that Moses and Elias appeared on the mount of transfiguration and made themselves known to James and Peter and John. Now come in two classes of religionists. One is the credulous with the rest in reference to things accounted miraculous in the Old Bible Times, but incredulous in reference to the same kind of things in our own time. They will believe, easily enough, that angels walked on the earth and talked with men four thousand years ago, that angels sang in chorus at the birth of Christ, that the angel appeared at the sepulchre, that Peter was taught in a vision, that the apostles had power to cure disease and cast out evil spirits; but they are not willing to believe in any kind of Spiritual phenomena now. They seem to think that such things are credible just in the ratio of their distance from the present time. They would accuse a man of heresy and infidelity who questions any of these old Bible accounts, but they are unwilling to believe in the possibility of such phenomena at the present time. They do not want to receive them; they do not want to see them or hear of them; they will not believe in them.

Let it be reported that any man is cured by prayer, or by the laying on of hands, or that any one was warned in a dream of danger, or had heard from friends in the other life, and these people instantly cry it down, and they will bring on the doctors who will pronounce it another case of hysteria! Then there is a class of religionists who, holding to the doctrine of spirit and its manifestation in the old time, believing in the miracles of the Old and New Testaments, hold also to the possibility of spirit manifestation and of things in ordinary language accounted miraculous in our times. I belong to the latter class. I believe in spirit. I believe in angel-life and spirit-life. I believe in

the miracles related in the Old and New Testaments as things not wrought out by the breaking of any law, but by the coming down of a higher power—just as gas will give a balloon the power to rise, not by breaking the law of gravity, but simply by the exercise of another force. I believe in the possibility of these things occurring now. I believe in the possibility of manifestations and the reception of influences and impressions from above, and in the possibility even of the sound of voices and the appearance of forms from the other life.

TESTIMONY.—Take and read a book written by Dr. W. W. Patton, the Congregationalist—not the other Patton, for he wouldn't write such a book—on "Remarkable Answers to Prayer." He gives numbers of cases of the healing of disease in answer to prayer that are as thoroughly substantiated by testimony as any of the cases in the Old or New Testament. We take a case in the New Testament, say that of the man who was cured of lameness at the beautiful gate by Peter. We don't know how lame the man was, the event occurred two thousand years ago, and there is no concurrence of a number of living witnesses in the story; yet we believe it because it is recorded in this book. Yet here are cases where the parties have been examined by physicians still living, who have been under the care of the best physicians of the country for years, and who have finally been cured by the laying on of hands and by prayer. There are recorded in Dr. Patton's book the cases of cures in this manner of Methodist ministers' wives and Methodist ministers themselves, of Presbyterians, Congregationalists, and Baptists, one after another, authenticated by testimony that would not be questioned for a moment if any other subject were under consideration.

Thus are these different schools looking at the subject in the different ways indicated—the materialists relegating all the phenomena to superstition, hysteria, and sleight-of-hand; the spiritualistic school accepting them as facts; and of the religious school, one part accepting them as true way back yonder, but denying them as true now, and the other part holding to the truth of such things in Bible times and believing also that such things are possible now.

If you ask why these things are not more universally known, why more people are not cured by the laying on of hands, I can only answer that a cold materialism has silently stolen in upon the church. We have so accustomed ourselves to look at the material side of questions that the church has nearly lost its faith in such things. A man would be accounted little less than an idiot who should now attempt to get the elders of a church together, and propose to heal a sick person by the laying on of

hands. The church will believe in such things occurring two thousand years ago, but when we come down to our times it thinks there is no need of miracle or anything of this sort.

WHERE IS THE REAL TRUTH?—Let me ask this other question: Laying aside the different theories that have obtained, where does the real truth reside? I can only speak for myself here, and I can only say, as John Wesley wrote in the preface to his sermons, "I am only a learner." In the first place, I must accept these historic facts, and I must accept the common belief of mankind. In the next place I must confess that there has been and still is in the world a vast deal of superstition; that there are a great many deceivers; and that, as in the days of Moses, when the great necromancers met him in the field of necromancy, men by sleight-of-hand may be accounted for on the theory of nervous or sensorial derangement. But, my friends, giving the greatest credit to the age of reason and science, to the power of sleight-of-hand, and to sensorial illusion, and I cannot honestly account for all these strange phenomena on these grounds alone. There is such a thing as carrying scepticism to a point where it becomes as ridiculous as the greatest degree of credulity. Dr. Adam Clarke stands by me on this point. He says that to deny such things as the rappings and other strange manifestations at Epworth parsonage is to deny the senses of mankind and the testimony of some of the best men and women in the world, and would overturn every source of evidence on earth. Now, when I say this I am willing to admit an occult force, and in naming it I do not care for terms. There may be an undiscovered occult force that may explain everything that belongs to mediumistic phenomena. Prof. Huggins, after examining these things, admits that there is some occult force that we have not yet got hold of. But that does not account for all the phenomena that are manifested. Take some of the facts that belong to the realm of mind. How are you going to account for such a thing as that dream of the lost company in the mountains. It is not safe to deny it. You might as well deny any statement of fact in the New Testament. If we are to put any trust at all in human testimony, we must believe that fact occurred as related. When Bishop Lee of Iowa fell from the top of the stairs, his son, living in Missouri, was awoke as by a shock in the midst of a troubled dream, and he got up and told his companion, "My father has fallen and hurt himself," and the next morning he received a telegram announcing the fact. What are you going to do with these things? What explanation do you have when one mind somehow reads another mind? How is it that the spirit may seem to go out beyond ourselves? You are going to visit some

people, and when you get there they will say, "We were just thinking of you and expecting you." They had an impression of your coming through your mind going ahead of you. Is there not something in this that wants something more than an occult force to explain it? Can we account for it except on the theory of the mind travelling out of or beyond the body.

THE TRUE PHILOSOPHY.—I cannot myself, by any amount of scepticism—and I am credited with having enough for ordinary purposes—get rid of the fact that impressions come to influence candid men in the form of dreams and warnings. I cannot in that way get rid of the impression that many in this audience and thousands of people all over the land have experienced that there is a spirit presence about them. To explain that, I must call for more than superstition, more than hysteria, more than sleight-of-hand. Mere reason will not explain it all, and I love reason as much as anybody, but we must not let even reason run mad. On the other hand, I take my stand fairly and squarely as a philosopher with the great spiritual school of religion. As a philosopher, I must stand with the spiritual philosophy as against the material philosophy, and with the realistic school as against the ideal school. I must equally oppose that philosophy which says there is no such thing as spirit, and the philosophy which says there is no such thing as matter. I must believe I am not only a world of matter, but a world of spirit. I must believe that I am not only conscious of my own impressions of things, but that I know the things themselves outside of the mind. Facts that come to the human mind from without, I must refer to outside forces. If a thing is seen with the eye or a sound heard by the ear, I am conscious not only of the impression of what is transmitted to the mind through the eye or ear, but I actually see the object that produces impression; I actually hear the sound. I carry this philosophy into the spiritual world. Hence I believe in a great Spiritual Being, in whom is bound up every conception of power, of wisdom, of love, of sympathy, that I call God. I believe God spake to man. I believe in an immense world of spirits, and that these spirits may make themselves present to us; that they may influence our lives in impressions and in dreams; that their love has not grown cold, that their interest in this world has not died out in the years that have separated them from us. Say that these impressions are simply a sensorial delusion, and I am simple enough in my childhood age, if I may so call it, to believe on this subject with Dr. Clarke, and John Wesley, and Mrs. Fletcher, and Richard Watson, and Horace Bushnell, and Henry Ward Beecher, and all the great spiritual philosophers and thinkers of the world.

MODERN SPIRITUALISM.—If you ask me for my opinion of modern Spiritualism, I think there is both good and evil in it. I think that in so far as it helps to call attention to the immortality of the soul of man, in so far as it lifts up the thought of the spirit and the thought of the future, it is valuable. In so far as it makes the future life real to many minds that might not reach conviction in other ways, in so far as it has in it truth and goodness, it is good. On the other hand, in so far as Spiritualism would cast a cloud of infidelity on the Bible and inculcate irreligion, in so far as it tends to carnality and sensuousness, as it certainly does in many cases, so far it is an evil. There is in it both good and bad. In so far as it keeps free from carnality and lust, and teaches that man has soul, and that the whole air may be full of divine forms and voices, we have nothing to fear from it. Let us hold on to the good there is in it. I tell you, my friends, there is a great battle to be fought here. Take the philosophy of England to-day. The scientists as a class are drifting squarely into blank materialism, relegating this whole world to the domain of fixed material law. In so far as we come within the influence of this materialistic philosophy and lose our grasp on the idea of spirit on the thought of a personal God, we lose our power over ourselves and over others in religion.

I believe, then, in a vast realm of spirits—in a spirit-world as well as in spirit beings. Some may ask, "Do you mean to say that the world is in no sense material?" If you mean to have me say there is nothing material about it, I answer no. What do you call light, and heat, and electricity? What do you call it when one grain of musk will scent a room for a hundred years, and suffer no appreciable loss in all that time? There may be a world of matter so fine that we may call it spirit. Out of the coarse rock and the lifeless earth comes the flower; from the flower comes the odour. Thus the seen forces of the world are constantly producing the unseen. Take the light of the sun. What a vast proportion of the sun's rays are pouring into unseen space. There is this vast psychomaterial world if you want to call it so, a world whose material is that which is refined, carried to a point that our senses can perceive.

I believe that in all of us there is a spiritual being, and that when we die that spiritual being escapes from the body, and goes out into this spirit-world. It is a real person, endowed with feeling, volition, memory, affection, and all that belongs to being here. This spirit realm is not simply a projection of fancy, but a deep reality. I walk the earth from day to day with a feeling as near to me as my own nature, that this spirit

realm is near us. My dull eyes may not see them, but it is a deep conviction to me that not only is this spirit-world all about us, but that spirit forms are near us. They live their life, they sing their songs, and they have the same thoughts, memories, feelings and affections that we have. They are angels, ministers of mercy come back to help you, to help me, to help all of us.

CONCLUSION.—Thus, my friends, I have tried in these discourses to bring out these great facts, and I appreciate greatly the interest you have shown. I wish I could have gone into the subject more thoroughly. I shall some time take it up again, if not here, elsewhere, and try to group all its facts and bring out all its phenomena. I want to help to keep up the balance of spirit-life against this all-crushing materialism that is driving the thought of spirit and even of God out of the human mind. I believe the spirit-life is a real and actual life, and what we want is, that the churches and the people should hold on to the idea of God as a spirit, to the idea of angels as spirits; hold on to the doctrine that our friends who have passed from earth have not gone to some land unknown, never more to come back to these shores, but that they are still living to carry out God's purposes, and helping souls here on earth."

THREE ONE POWER.—SPIRIT, SOUL, BODY.

By J. ENMORE JONES.

To some persons, the human trinity illustrated in past sections, was as impossible and absurd, though true, as the Infinite Trinity to others is, humanized to our finite intellects by the comprehensive expressions of Father, Son and Holy Ghost; which embody attributes that give a basis for perceiving somewhat of the Lord God Almighty who *was* before we personally existed, who *is*, and who *will be* after our tiny brains are worm-eaten.

The oneness of action in the trinity of humanity is more apparent to our ordinary senses than the divisions are; but it was essential to our perception of the march of external powers in harmony with, and under the action of, the world's inherent forces, that the isolated characteristics of spirit, soul, and body should be understood.

The rainbow has its several parts clear and distinct; yet the point of union, one colour with another, is so attenuated, so blended with its neighbour colour, that we are foiled in the

attempt to fix the point of junction ; nor can we ; because they shed their powers, the one into the other, and create the phenomenon of another, a secondary colour. So is it with the Spiritual, Ethereal, Physical,—the three primary elements which constitute MAN. As they unite, or blend, the phenomena developed, make it a puzzle to determine which of the three produced the effect ; still the three are distinct when each is observed at its own centre.

If we take the three primary colours, red, blue, and yellow, they are one—white. If we take spirit, soul, and body, they are one—MAN. They can be separated the one from the other, and be three bodies, or substances ; and stand out each from the other, as three distinct beings, each possessing the form of Man, with limbs, body, and head. To the sensitive eye, they, if separated, would appear three men of the same size and shape, but differing in texture. On uniting again, they would appear to be one MAN. The knowledge of this fact ever present to the mind, will clear up many difficulties which may have crossed the path of the readers of supernatural incidents. Glass is a threefold compound of sand, pearl-ash, and borax ; but these simple elements give us no idea of a transparency like plate-glass ; combined, they are transparent, yet a substance. We can give credence to the properties of glass, and it may be used to enable us to see and perceive properties and powers beyond itself in the house we live in ; or by it we may see innumerable phenomena in the skies above, and innumerable animalcule in earth under us. So by man understanding the chemical properties of his body, and the affinities and repulsions those properties produce, he must understand, to a certain extent, the physical phenomena they produce ; and, as we have proved the existence of properties or principles in union with the body, which we call soul and spirit ; they may help us to examine and perceive the nature and powers of those essences, which are as existent and real as the invisible gas which pours in streams through pipes under our feet ; or the invisible electricity we condense and discharge through our batteries, for the purpose of conveying thought along our telegraphic wires. Sight is the result of the physical construction of matter in certain forms, and of certain substances ; and any infraction of the conditions, opaques the sight, and prevents the observance of that which exists, even though close at hand ; thus the ordinary physical eye of one who is near-sighted may see a solid piece of marble, or a human being, close at hand, but will fail to perceive a piece of semi-transparent glass of the same size, at a similar distance ; and of course fail to see glass of a yet finer quality ; but such failure of perception does not annihilate the fact of glass being there. Out of this

principle or law, springs the fact that soul and spirit as one, apart from the body of flesh, is seen by persons generally called sensitives or mediums—are seen those intelligent, living, moving beings called ghosts; and I may point-out this as the reason, a physical reason, why the singular fact has often upturned in spirit phenomena,—that spirits in the soul or ghost form but separated by death from the body, have denied the presence of a spirit, though standing near them, because the soul's visual powers have been too opaque to perceive the more refined essence of the spirit near them when separated from the soul. These phenomena will uprise in the facts hereafter to be produced.

I have endeavoured, in the former part of our investigations, to direct the mind of the reader to the separate and distinct existence of spirit, soul, and body; and the character that each appears to possess. In doing so, I have had to approach very near the blending point, and occasionally to blend, so as to illustrate the subject occupying our thoughts. Our occupation will now be to examine more minutely these blendings, and the phenomena they produce; so as to understand more clearly the wonderful, yet natural results produced by the chemical affinities of substances seen and unseen in MAN, as a threefold organization. We can observe and examine facts, and determine the results, because they are equal to ourselves; and in the case of inferior organizations, we can observe more dispassionately and collectedly, because they are below us; but when we have to examine facts superior to ourselves, thus—when soul and spirit are the only joint partners,—we have to trust to the weight of evidence produced of another character, in proof of the assertions made. We feel we are endeavouring to understand a subject, the laws of which we cannot fully understand till we are elevated to a like condition; and so placed in such a position as to observe the phenomena they produce, as we now are in a position to examine the results of some of the laws which govern us in this our threefold being.

The Spirit is like the master or principal of a commercial firm; he plans, throws his mind into his clerks' soul and body, they act like machines; he says go, and they go; come, and they come; they have each a power of their own, but they are subservient to the Mind which directs. Their united action in producing results we have now to examine; and the blending of powers in man will, doubtless, be to some persons a marvel of no ordinary kind; yet, as that phenomenon is not beyond them, as it is equal to the powers of observation possessed by everyone; no statement here made need be declared as impossible, or accepted with distrust, because by a due consumption of time in

the right direction, every reader may, *for himself*, practically produce, or see produced upon others, the same kind of facts I shall have to relate while leading them through the sanctuary of phenomena, to higher and mightier developments of divine constructiveness.

Principles first, and corroborative facts second, appear to me to be the most satisfactory method of proceeding; but the selection of facts appears the most difficult portion of the task. Shall I lay before you the facts I have witnessed, or the facts witnessed by others, and published in various ways? On a thoughtful consideration of the subject, I deem it advisable to proceed as I have begun; develope some of my own experiences, and the laws which appear to glimmer through them; occasionally producing evidence given by others, when that evidence will more clearly illustrate these laws. I am the more careful to bring personal evidence, because I have read many books, and nearly all of them are mere collections of other men's sayings; too frequently are they mere sections of hypotheses and arguments as to the results which must flow, *if* the hypothesis be true,—puppets put up to be beaten down, and so filling a volume with reasons why the hypothesis of some previous writer, or some chance expression of some famed writer on some subject must be wrong; a bushel of words to the grain of fact. Therefore it is that facts have been to me the sinews for thought; for these facts I have travelled hundreds of miles: have mixed with the high and the low, with the learned and unlearned; days, weeks, and years, have I been using the faculties God has given me, in observing the physical and mental marvels developed in Man. I have done so for my own pleasure and instruction; not once conceiving that ever the facts would be narrated through the press, or that I should have to show the laws which produce and govern them. I know of no study so interesting, so suggestive, so instructive, as Man: his nature, his powers, his destiny.

In the several arguments and facts produced in the former part of this work, I have avoided bringing evidence from the Scriptures. I believe the Bible to be true, its historical statements to be true, its predictions to be true, its declaration of supernatural or angelic appearances to be true; and that the more child-like we are in receiving its statements as verities, and the more earnestly and lovingly we carry out the Christian code of "doing to others as we would they should do to us," the more happy we would be in this world, and in the world we are going to. But as there are tens of thousands of persons who have not examined the evidences that the Bible *is* true, and that proofs founded on the statements therein contained, are to be received as evidence; I have for their sakes abstained from that

division of evidence: so that by evidence which cannot be honestly denied, the verity of Man's Immortality may stand out in bold relief; and the knowledge and principles given by inspiration from the Deity to seers, or sensitives, be accepted as truth. To the Christian is given proofs from nature, of the firmness of the rock on which his faith stands; so that with a calm eye and regular pulse, he may be unmoved, amidst the commotions of tempest minds who gust their passions and ignorances on him and his surroundings. It has been the fault of the "church" in its collective form, to look askance at nature and its phenomena, as the product of evil. Afraid that the tendency of its powers is to encourage infidelity, or disbelief of man's immortality — that it is antagonistic to "holiness," forgetting, that though Heaven is the creation of Deity, so is Earth. That though increased knowledge of the Divine mode of working may tear into shreds our scholastic and dogmatic mantle of *exclusive* divine regards; it will unfold the harmony of the universe, and the elements it is composed of. That neither the Jew nor the Gentile, the Earth nor Saturn, are favourites of Deity; but that they being His creations, have alike, by the existence of certain laws, the Divine care; and that each in its division, animate and inanimate, is working out the object that God had in its creation, whether mineral, vegetable, animal, or mental.

However the atoms of mental matter may be discontented with their position, and disturb their neighbour atom or atoms, and cause commotion in families, countries, or empires, by the laws of sympathy and repulsion; yet in the great operations of nature they produce as little effect upon the mind and plans of Deity; as on a gardener who, walking over the land he has laid out, and has caused to bud and blossom with beauty in all its variety; sees under the shadow of one of his flowers an ant-hill, alive with the doings and thinkings of the bustling population. Could they speak, doubtless their view of their mightiness, industry, and power, would be such as to make us perceive that their conceptions were that the garden was made for them, that the balsam that overshadows them, and its roots which give them protection, was made for them; and that they are the highest, mightiest, noblest creation the Deity has ever created; and their bodies the most curiously and elaborately made; and their instincts the most wonderful developments of mental power and special perfection in the universe of matter.

In the contemplation of the ponderous magnificence in the heavens above, in which our sun takes 24,000 years to roll once round its circle with others in space, and the wondrous wisdom unfolded in the elements, solid and ethereal, with which we are

more intimately connected, and which we partially understand ; and the ever recurrence of new discoveries which in our time are bursting upon our perceptions ; let us not think of ourselves more highly than we ought to think,—but think as children, when their teacher places a new mechanical toy before them, to illustrate a principle ;—instead of, it “ can’t be,” and “ the puzzle is confusion, and never was order,” let us have confidence in the Divine Teacher ; and trust that while we are earnestly pondering over that which at present we do not understand ; there will drop an idea ever and anon on the mind, which will lead us in the right direction towards mastering the difficulty then before us.

In the examination of phenomena in subsequent pages, I have in my mind, readers in different stages of knowledge ; some superior, and some inferior, to me. As I have often found pleasure in reading, and being reminded by such a process, of past knowledge, forgotten in the whirl of other engagements, or which was covered with the dust of everyday life ; so may it be with those superior to me in the subjects treated of in the past, and to be examined in future sections ; whilst to others, and those the more numerous class, the principle and facts will be a garden abounding with flowers of varied beauty, wherein they may roam in the happiness of a well-employed intellect, and intuitively be led onward to praise the Creator of the harmonies by which we are surrounded ; and while thanks to that Being uprises in our affections, be preparing for admittance to scenes of fresh beauty, governed by laws new to us, and be surrounded by old friends and relatives, who have passed through the portal called death, and who are ready and willing to give the hearty greeting of love, and direct attention to the wonders in the new existence they may be suddenly ushered into — Who knows how soon?

The active duties of life, and the extra exertions man has to make to retain “ caste ” among his fellows by the outward display of “ position ; ” so prostrate the physical powers and consume time, as to leave him indisposed to the task of a continuous and energetic examination of subjects beyond the mere routine of every-day life ; and little can be effected by such for individual or relative enjoyment, unless the phenomena can be shown to have an auriferous combination ; in that case, the man of business will be roused to action because “ It will pay.” Would that man’s mind were less intent upon social position, and more on those verities which would feed his intellect, and tone him for happiness that would continue to live, when the gratification of mere sensual happiness has withered like the leaf in autumn.

I have been much surprised at the want of zest, shown by

masses of professionally scientific men, in the discoveries of science which take place *beyond* the mere round of their own business engagements ; they seem afraid of examining for themselves. They have "walked the hospitals," and the pharmacopœia of the past is the only solvent they know, or seem disposed to understand. If they can "rub through" in the profession they have been tossed into, it is all they care about. What a pity ! what a spectacle ! men in possession of education and intellect, which would by the husbanding of time, open sources of enjoyment to themselves, and usefulness to their fellow-men ; not only refuse to open the door of knowledge to others, but too frequently stand in front, and, by their manner, and cold exterior, bar the ingress to the great temple of principles and facts.

Take all the leading discoveries of this century, and see the haughty, supercilious, dogmatic and headstrong opposition shown by the so-called learned of the schools of science—Vaccination—Gas—Steam—Electricity—Engineering—Education—Magnetism—Mesmerine—Clairvoyance—Spiritualism—all have had the lashings of the "learned." The greater portion have fought through : truth and profit have won the victory ; and the new editions of our encyclopædias gradually give them a place in recognised science. The three last are in the turmoil of the fight. Mesmerine will, on the death of its old opponents, stand out the victor. Deference to the grey hairs of older professors, causes the young of our medical establishments to avoid avowing in public the experience they have gained by experiments. Mesmerine, once the outcast of society, is now a household word, and an explanatory phrase for the orator in the House of Commons, and on the platform ; but still, it is as little understood by the masses, as the principles developed by the electric telegraph ;—the message comes, how they cannot tell. They who fought the battle of Mesmerine have passed on, and are now in the thick of warfare, in defence of Clairvoyance and Spiritualism. The chances of victory depend entirely on TRUTH. If Clairvoyance be a truth—if Spiritualism be a truth—then the embattled hosts opposed will be swept off—mowed down by the artillery of facts ; till they, like other truths, have gained ascendancy. If the last, "Spiritualism," be proved a truth ; it will be the greatest of all the re-discoveries of the age—a re-discovery that will open up to man the certainty of a future existence—the *certainty* of man's Immortality. If so, what a change—what a revolution in the thoughts and feelings of men. The Atheist, the Deist, will no longer trample under foot the experience of ages ; they will sit at the feet of past knowledge, and reverently receive with gratitude, knowledge as to their future when the physical body is skeletonized or worm-eaten.

Then, the nominal Christian will be roused out of his mere educational or conventional belief that he is after the resurrection to live on—live ever. The man whose faith in his immortality is grounded on his past knowledge, will be able to raise his eyes to the Sun of Deity, and as an eagle gaze on the bright radiance of Divine wisdom as streamed on him from the uplands of Heaven; feeling that God in power is the same yesterday, TO-DAY, and for EVER.

[The phenomenal developments that arise from the union of the 'Three-One Power will be somewhat illustrated hereafter. In October the Nerves and Phrenology will occupy thought.]

SPIRITUAL INFLUENCES.

By C. CARTER BLAKE, Doct. Sci. Lect. on Comparative Anatomy,
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“Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θελω ὑμᾶς ἀγνοεῖν.”—*St. Paul*,
1 *Corinthians* xii., 1.

IN the article last month on Obsession, I hinted that the spiritual beings sometimes called “controls” which act on the mediums are not necessarily always of a holy or divine character. Let us examine the tests, which that great mental giant and miracle-worker St. Paul gives to discern the spirits, to see whether they are really from a divine or an infernal source. St. Paul, we remember, was addressing the Corinthians, a nation specially existing on an isthmus, where they shared alike the treachery and untruth of the Laconians, and the debauchery of the Athenians. Sunk in every vice, they did not appreciate even at its highest the “fair humanities of old religion.” Physical depravity had with them taken the place of reverence for God, the All-seer and All-forgiver. A tendency to spend their lives between commerce and concupiscence had rendered the very name of Corinth an equivalent for an epithet implying moral corruption. The young Roman who sought to acquire new vices was told “Non cuivis Nomini contingit adire Corinthum,” and had to seek for fresh sources of guiltiness in his own city. But St. Paul, after the declaration which we have given, merely reminded the convert Christians of Corinth (who were bound to live a higher rule of faith and morals than their ancestors), of their previous condition. He says, “Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.” Here the delicacy of St. Paul’s character as a spiritual adviser is manifest. He does not explicitly refer to

the physical and moral depravity of the Corinthians, but to the idol-worship of which such physical depravity was the natural sequence, and he intimates a delicate compliment (as this great master of forensic debate was fond of doing), to hint that the Corinthians would not have gone after the gods of the heathen if they had not been led away thereto. But the softness and delicacy with which he pronates his exordium with mildness is converted into a sound like thunder when he goes on a few words further to proclaim "No man speaking by the Spirit of God calleth Jesus accursed." In these words lie the whole controversy with regard to the moral and religious aspect of Spiritualism.

We have heard before now blasphemous controls who have given vent to execrations against God, as in fact against themselves; we have heard other lips disgusting to society, but infinitely more dangerous, who have uttered sentiments contrary to those simple and original doctrines on which Christianity depends, and which every sect of Christians of every denomination whatever, professes at least to hold, and dares not deny. By the introduction of a few mild phrases, which are so framed as to catch the votes of the Nullifidians, a declaration is made the purport of which is to deny the Divinity of Jesus Christ. Now St. Paul was not the man to mince matters. He would not sacrifice one particle of the faith delivered to him at the bidding of any spirit-control whatever. He was not among those, unhappily too frequent at the present day, who strive to

Make matters pleasant, with a "hell" disguised,
And hawk about a Gospel compromised.

He tells them plainly that no man who calls Jesus accursed speaks by the Spirit of God. Further on, he explains more fully the variety of spiritual gifts, and their diversity of operations. He points out that to some persons are given words of wisdom, to others knowledge, to others faith, to others healing gifts, prophecy, discerning of spirits, the utterance, or the interpretation of languages; and concludes up his summary by the expression "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." This assertion is manifestly to be taken in connexion with the principle laid down that "no man can say that Jesus is the Lord, but by the Holy Ghost." We have thus two active personalities, the Spirit of God and the Holy Spirit, and one passive personality, Jesus, blessed for ever. Nothing can be more clear; firstly, that none who speak by the Spirit of God call Jesus accursed; secondly, that none who call Him accursed speak by the Spirit of God. The two propositions are relative and convertible. It is therefore clear that a control which

denies the Divinity of the Son of God must prove that the proposition *Æqualis Patri secundum divinitatum* regarding Him is false, and assume as a major premiss, or as an antecedent proposition which few would dare to put, that He told a lie. When St. Paul wrote to the Corinthians he had in view their luxury and their corruption by the sophistical schools. For when the Sophists rendered themselves tedious to the Athenians by reason of their absurd arguments, they went to Corinth, where the minds of the people *blasès* with dissipation, were more prepared to hire a race of philosophers to do the thinking for them. But when he spoke to the Galatians, a partly barbarous people, who had the tradition of a Celtic ancestry preserved in an obscure locality, and had not to dilute his thoughts with the milk-and-water phraseology of the sensual Greeks, he left them in no uncertainty as to what he meant. For he said, that if himself, or even an angel from heaven should preach any other gospel to them than that which the Apostles themselves handed down, "let him be accursed." These words were not meant to be polite, or to refrain from wounding the susceptibilities of the angel from heaven. For these angels know what is the Spirit of God which is present above and within them, and an evil spirit alone could blaspheme God. These pure spirits, free from the bonds of a mortal body, living images of the perfections of God; first fruits and most perfect of the creation; wise above all the knowledge of men; innocent, upright, inclining constantly for God,—so great a contrast to the Corinthians—dwelling in heaven; where they see their Lord face to face, and where their life is to think of Him and to love Him, neither would or could blaspheme their God. The conditions of such an angel would preclude the utterance of blasphemy. His own internal aspirations would render it not merely unlikely, but impossible, that an angel would utter a blasphemy against God. For blasphemy alike consists in denying what God has said of Himself, as in otherwise degrading His Name. Jesus has said of Himself, "I, and My Father are one," and no compromising form of loose expression will save the contradictor of the words of the Master from the full signification of the expression of St. Paul. We may therefore, lawfully assume that the denial of any essential point, either of faith or morals, is sufficient to show that we ought not to accept as infallible any teaching which such a control may give. But here another question arises, which is of greater consequence to ourselves than casual blasphemies through mediums. How many of the evil communications which are given to corrupt the good manners of the persons in the circle are mere re-echoes of our own bad thoughts? How

many there are among the sitters at circles, who when they have heard propositions enounced which are morally offensive, have had a gentle reminder from the still small voice within them (the real dæmon of Socrates), that they might themselves have given utterance to similar ideas? The distinction between potential and actual wrong doing is one for the minute theologian. If they did not do it, cases may be imagined in which they might have done it, and such cases have often been thought over in the mind to a greater extent than the lips would utter, or the hand execute. The spirit which controls therefore should not be necessarily blamed, as his evil utterances, though they may not be the echo, are at least the reflection of the bad thoughts of those in the circle. It is surely then necessary, even if the inharmonious conditions of the circle prevent an entire union of thought, for each man so to examine himself that he may be worthy to hear any communication which professes to come from a supernatural source. If he is unfit to carry on a mental dialogue with any supernal being, let him pray to one of the Three Persons indicated by St. Paul, for guidance, "No man can say that Jesus is the Lord, but by the Holy Ghost." None can deny that Jesus is God without the explicit assumption of the absence of the Holy Spirit, and the implicit assumption that the control is of a nature antagonistic to it.

But it is not alone the rebel angel of evil who communicates with us. The words of the Psalmist, *Angelis suis mandavit de te; ut custodiant te in omnibus viis tuis*, may indicate to us that the "all ways" indicated may imply the fact of a constant supervision of the words and works of man by a generation of beings who are as superior to man in their intelligence and perfections as man is to the coral insect. To be brought into communication with these is the highest object of the Spiritualist; but whether we can communicate with them, or not, they watch over and communicate with us. The "trouble" that walketh in darkness, or the assault of the noon-day devil (*dæmon meridianum*) in his "daylight manifestation" will not disturb the mind of the real Spiritualist who is confident that he is watched over by intelligences, inferior indeed to their Creator, but capable of guiding the footsteps of a being inferior to themselves. Such a confidence will lead us to avoid evil. The desire under which such communications as may be given to us should be received, is not that of the mere materialist, or the gaper who accepts everything abnormal as a message from on high. If we do not bring devils with us to the circle, we may attract them or find them there. To prevent the influence of what are called by many "elementary spirits," but which we prefer to denominate by the vigorous old word known to our

ancestors, "devils," a calm condition of mind with thorough knowledge of divine protection is necessary. "In quietness and in confidence shall be your strength."

A CASE OF EXTASIES.

BY A SCOTCH MINISTER.

My former communication on the subject of Dreams was simply a record of personal experiences. I have had no personal experience of extasies and can only relate what I have learned by observation. In order to give readers a full idea of the case which is the subject of this article, and to enable them to judge fully how far what is regarded as evidence is reliable, a lengthened and minute narrative would be necessary. I could not ask space for this; I am not at liberty to mention names. and there are various facts that I could not mention without having got the consent of those who are the subjects of them; I am, however, at liberty to mention what will tend to illustrate and establish some important general principles. I may premise that the phenomena with which I am concerned came under my notice years before I had heard of what is called Spiritualism—before the subject of Spiritualism had come into notice in this country. My previous knowledge made me be predisposed to believe in the possibility of Spiritualism, and, at the same time, more indifferent to its phenomena than I might otherwise have been. I believed that however interesting and important Spiritualism might be, I already knew of something more important and more interesting. Such were my impressions at that early date. I was not then aware that some Spiritualists had extatic experiences and that the latter might be considered a department of the former. I may also remark that the extatic in question has no mediumistic or clairvoyant experiences. There never were indications of spirits communicating through her. She has no power of seeing what is passing in other parts of the world. The whole case is, that when thrown into a mesmeric trance she seems to go in a body suited to that world, into the heavenly world, and to have full and free intercourse with its inhabitants, only she is not able to approach to where the Saviour's throne is—the glory there would blind and overpower her. While in the trance she is dead so far as we can test the matter to all things terrestrial. She can not be made to hear or feel whatever tests may be applied, but while in the heavenly body she is conversing with those around her in the heavenly world, the organs of voice in

the fleshy body correspond so that we hear her side of the conversation. This, of course, makes the hour or more during which at a time she is allowed to remain in the trance, very interesting to those who are present at what I may call the *séances*. The faculty she enjoys has been gradually developed. At first she kept her seat, saw only a limited portion of the spirit land, and had access to only a comparatively small number of the inhabitants who had to come near her. But subsequently she became able to move about at freedom, and with great agility, seemingly at times to traverse vast distances in order to reach parties with whom she had been asked to seek for an interview, and to see scene after scene of splendour, and company after company of the blest inhabitants. It is now necessary for those on earth who have charge of her when in the trance, to watch assiduously and prevent her from dashing against corners or into the fire, when the physical body is so far responding to the movements of the mind. The only known agency by which she can be brought out of the trance is by the power of will. The mesmerist takes hold of her hands and wills her return with all his might for a considerable time. She then begins to feel the influence, and begs those with whom she has been conversing to hold her that she may not be dragged back again to this cold dark world called earth. When at any time, immediately on entering the heavenly world, she meets with those who are strangers the interview is instantly endearing; and they, supposing that she has left earth altogether, purpose taking her immediately into the Saviour's presence. She has to explain that she could not yet bear it, that she is only mesmerised, and has to go back to earth again. This leads to a comparison of experiences as to leaving this world. She tells them how pleasant it was for her to fall asleep sweetly and all at once waken up in glory. They tell her it was exactly the same with them when they were leaving the world. All the inhabitants of heaven by her account wear white robes, are bare-footed, have crowns upon their heads, while those who have done much for Christ are distinguished by the number of diamonds in their crowns. She is herself barefooted, has a white robe, but no crown—understand she cannot have that until she has left this world for altogether; yet on any occasion, when she had been long in the trance and had, in search of a very highly exalted lady, been brought into a more glorious region than she had ever before been able to enter, she seemed to feel a crown upon her own head, and shouted for joy concluding she would never have to return to earth again. Although she cannot bear to approach where the Saviour's throne is, she is told that He knows she comes to the heavenly.

world, and that it is His power that brings her. But long ere now some readers will have been ready to ask, what is the proof that all this is real? May not the supposed extatic be pretending, or must there not be a mistake somewhere? These questions are in season, and I have no wish to baulk them, neither do I undertake to prove that the recorded phenomena are genuine; my object is to tell *what* is believed by many who have had ample opportunity of investigating, and why they believe. Some importance is attached to the fact that the extatic seems to be really for the time dead to this world. Various parties who beforehand supposed she might be shamming, have been allowed to test her by suddenly pricking with pins, tickling beneath the eye lids, causing sudden loud noise; but all such tests fail to afford any indication of conscious physical life. The individual is proved to be in an abnormal state, which fact may be regarded as furnishing a presumption. Again, the descriptions of the glory of the heavenly world given or responded to in conversation while in the trance are considered such as the party, an uneducated person, could not possibly have invented, and could only have been the result of sight and hearing. The appearance of the physical face at such time indicates an intensity and elevation of emotion that could not, it is thought, be possibly assumed for a purpose. But that which is regarded as undoubted evidence is the information she obtains regarding the past lives of the deceased, which it is considered she has no possible means of obtaining otherwise than by actual and very free intercourse with those who have left the world. It is here that want of space and want of liberty to mention names, etc., leaves me at disadvantage. It is otherwise impossible to give any adequate idea of the amount and often intricate character of the evidence supplied. What is believed by many is, that the evidence is of such a character and extent and so uniformly correct, as to put all idea of collusion, coincidence or chance, out of court. In order to give in short space some idea of how matters stand, I may suppose some candid sceptic about to be furnished with an opportunity of testing the matter for himself, who asks me beforehand what evidence he may expect to receive. I say to him, I wish you to be present at two *séances*. In the prospect of the first, think of some youthful companion, or parent, or friend, who left this world long ago. Give the name and place of death to the extatic before I put her into the trance; also your own name that she may be able to say on whose errand she has come. Tell her what information to ask for from your companion, or child or parent, if found. Let it be concerning some important matter which you believe the party to be enquired at cannot have forgotten, but

of which the extatic can have had no former knowledge, and I promise you the results will be all that it could have been on the supposition that the extatic has had free intercourse with your sainted friend. You will, moreover, likely be startled by finding that questions are put to the extatic about you that you will see to be clearly the result of an effort certainly to identify you, while collateral startling information will be obtained beyond what you sought for. All this you will gather from hearing the extatic's side of the conversation while yet in the trance, and after being brought out of the sleep, she will give you such a report of what was said by her and to her as will perfectly agree with what you heard, and clear up expressions and references that you might not have been able to see through. On the next occasion, let your friend be sought for again, and requested to introduce the extatic to a few of your youthful friends who are now inhabitants of the "better country." The names that will be brought you, the seeming ages of the parties, the manner of the death of this one and that, if any met death by drowning, burning, or other accident will be mentioned, all as might be expected on the supposition that the extatic was actually allowed to spend say a quarter of an hour in a circle of six or ten or more of those you knew and loved in youth, but who were removed from earth years ago, some or all of them many years. The results of being present at *séances* are such as many rejoice in and are devoutly thankful for. The tears of many mourners have been dried because they have come to believe that they were not parted far from those who have become for the time lost to sight—friends who perished by shipwreck and never heard of, are objects of painful doubt no longer. It has, in a word, become impossible for mourners to grieve as they had grieved before, and the thought of oneself leaving this world no longer produces the chill impression that it once produced. One says I ought to have derived all this comfort direct from the Bible, but did not. What I have learned by being present at the *séances* enables me to realise as undoubted and unmystified truth what the Bible tells me on these subjects, and that would be priceless gain even if I should regard the experiences of the extatic only as a dream. As I have indicated, the field gone over during hundreds of *séances* is vast; but I must not further enlarge. My object, as indicated, has simply been to give some idea of what is believed relative to the experiences of the extatic, and on what evidences the belief is grounded.

LESSONS BY A GHOST.

1.—PASSIONS might be termed habits of mind.

2.—They are the result of careless individuality.

3.—A misguided Reason, spurning help from above, and thus shutting off its regulating power, becomes easily swayed to and fro, settling on organs which in the mind are largest, and, as a result, Passions become fixed, and sway their habitual power over the minority.

4.—They are the resulting fruit of a mind but dimly lighted from above. In all well-balanced minds passions are strangers. In such minds an earnestness and strength are always visible, yet the blind and hasty passion is never seen.

5.—Passions, once formed, are hard to remove from the mind; they are almost a second nature, that is, their power is almost beyond all control in the mind where they have lived.

6.—Some rage only when the body is strong, and, as age advances, the spirit again resumes its sway; others leave only with the last ebb of life.

7.—Hatred being love's opposite, is darkest of the darkened group. It branches off Revenge, Envy, Jealousy, and forms part of every unholy passion distressing the mind of man.

8.—Light or intelligence, being pure, of necessity opposes all impure passions, and must blend with love in their destruction.

9.—Hatred, as a deadly serpent, hisses forth his malicious venom, and defies the mild tread of his opponent.

10.—His path is slimy; he lives in dark holes; eats unholy food in his own dark house, digests it in bitterness, and with its strength calls up new inventions to torture his victim.

11.—In deep dark dens his plots are laid, and in the midnight hour executed. Light to his view is hideous, and most unwelcome.

12.—He shuns the light, for its bright rays pierce his glaring eyeballs, and fill him with horror.

13.—To be seen is to be known as a hateful thing, worthy of being at all times shunned.

14.—Hatred, unholy thou art, and most degraded, yet thy very existence is bound by a perverted love, and the skill revealed in thy dark deep plotting, is but thy own perversion of God's pure light within thee!

15.—Thou dost plant the seed and eat the fruit of Remorse.

16.—Thou canst change love's holy joy into the suspicious stings of jealousy.

17.—Revenge sates thee, and offers thee abundantly of the richest fruits remorse can bring.

18.—Envy entices thee to the edge of the precipice, and along it thou dost crawl, an uncouth thing, never visible to the eyes of purity.

19.—Oh, thou dost torture the mind that lets thee in!

20.—Warmed and fed with new strength thy fiery tongue doth prick the bosom in which thou wert nestled!

21.—Oh, man, pause and reflect well ere thou dost degrade thyself in Heaven's sight by sway of unholy passions.

22.—Active perverted powers constantly plant in thy pathway pain and anguish in their bitterest forms.

23.—Shun them as thou wouldst annihilation.

24.—They retard thy steps, darken thy joys, make peace a stranger, and in all thy life torment thee.

25.—It requires no more energy to love than to hate most bitterly. It is easier and more pleasant to do good than to injure those among whom thou art placed.

Reviews.

The Reign of Law. By EDITH SIMCOX (Trübner).—Miss Simcox is one of those ladies who are like the cellar-man in Goëthe's *Faust*, and imagine that, precisely because their own cask of beer is at the dregs, therefore the whole world is certainly coming to an end. Her great point is that the present world we live in is very bad—she is quite certain of it—and that any hope for a better world is entirely impossible. It is difficult for a dispassionate Spiritualist to place himself in the position of the authoress. There certainly can be no doubt that she amply covers the evidence which would prove the world to be bad, or, at least, inconvenient to her; but she has utterly failed to prove that the consciousness of self—which she seems to consider as almost an innate faculty in man—is identical with a belief in a Deity. It is hard to criticise a work the object of which is merely to prove that every thing around the authoress is bad. When, however, the argument is extended to show there is no hope of a future life, we consider that Miss Edith Simcox has a little overstepped the limits of sound philosophy. For, if she has the patience to wait a few years, there may be a future life for her, though not perhaps of the character she expects. It is difficult to imagine that a woman, in whom the emotional faculties are more developed than in the coarser sex, should have modified her internal nature so far as to render the aspirations for a future life of rewards and punishments doubtful in the case of her sisterhood—impossible in the case of her

children. The mere desire for grief does not of itself actuate a desire for extinction. If Electra, like Miss Simcox, had thought it best to consent to a painless extinguishment of all her faculties, we might not have had anything like the adequate punishment of Clytemnestra. Miss Simcox, however, would obviously consider poetry beneath her, and would regard all aspirations for the merely beautiful as unutilitarian. We are thankful that there are few such ladies in England. We do not know what Dublin degrees may produce at a future time, as we see that some rather queer females are going up for them; but there can be but little doubt that the majority of females in the United Kingdom have a real conception of a Universal God, and that they reverence and serve him. We think they will continue to do so after the publication of Miss Simcox's book.

History of Materialism, and Criticism of its Present Importance. By FREDERICK ALBERT LANGE. Translated by E. C. Thomas (Trübner).—This work is of the greatest possible importance to Spiritualists, as giving a concise and lucid history of all the numerous opinions relating to matter and spirit which have been held by the ancient and modern philosophers since the time of Aristotle. The author is on the side of the Materialists, but this does not deprive his work of a certain amount of real weight. Just now, when scientific men have, with so few exceptions, rejected the testimony of witnesses in favour of Spiritualism, it is a comfort to see that men, two thousand years ago, did the very same thing, and that their schools have died out and not left a single survivor to transmit their thoughts. The author states that Galen elevated the brain to the seat of the soul and the functions of sensation. Sömmering, in the last century, found the theory of the brain almost where Galen had left it centuries ago, plus the Christian religion. The ancients were, it is said, acquainted with the importance of the spinal marrow, and thousands of years before Sir Charles Bell they had distinguished the nerves of sensibility and movement. Galen, it is said, always regarded ideas as results of bodily conditions. Epicurus, we are told, threw away the fetters of religion—that might be righteous and noble; his followers, Horace, Juvenal, and Petronius possibly thought lightly of the Mythology of the Romans, considered Jupiter and the lowest garden deity of like value, but nevertheless indicated that they wished to follow the Epicurean teachings. What those were, how pure, how dignified, the readers of Lucretius know well; how little deserving the charge of sensuality, the students of contemporary Greek literature are acquainted. But the hardest accusation which has ever been brought against the teachings of

the Epicureans is that which Professor Lange brings himself—that of identity with the pure Materialists. That Epicurus, who of himself regarded any sensation as incognisable (*ἀλογος*), should be charged with reversing his own principles and methods of thought, is hard; but Professor Lange had to fit his Modern Materialists, of the school of Gassendi, Hobbes, and Tyndal, on somewhere, and try to graft them on the decayed branch of Greek thought. To do this successfully he puts up a curtain—which curtain is that of the ideas of the Arabic scholar, in the early middle ages. While the eyes of the inquirer are directed towards Arabia, the pass is made, and the author triumphantly asserts the identity of thought between the ancient Epicureans and Toland the snuff-box-bearing blasphemer of Jesus Christ.* This is hard on the ancients. It only shows that the public are willing to lump all forms of Materialism together into one inchoate mass of confused dogma, before they accept such doctrines as infallible and undoubtedly correct. If any man wish to set up for individual infallibility in this country, he has merely to publish a work, the value of which need not be great; but, whatever is lacking in the excellence of the work itself, there is no hope whatever of entire success till it is well puffed. So Professor Lange sets to work to puff the blasphemers of the eighteenth century, of which he knows little, and consequently to envelop them in the same robe of uniform adulation as the Epicureans, of which he knows naught. We see that the great object of this work is to prove the following propositions:—1stly. Some persons in the nineteenth century believe in the existence of matter. 2ndly. None of these can assign any definition as to what they themselves understand by it. 3rdly. As they do not know what matter is, they are likewise ignorant what anything else really is. 4thly. The term “anything,” used as above, includes the term spirit. 5thly. Therefore there can be nothing which they do not understand; or, if there is, so much the worse for that thing. It is therefore abolished. 6thly. Some Greek authority must be found for all this; and Epicurus, who is chiefly known to us by the *Fragmenta* (which few read), and by the life in *Diogenes Laertius* (which everybody reads), may just as well be selected to be the prototype of the modern Materialist as any one else. We wonder if the shade of Epicurus should meet the shade of Professor Lange in the Elysian fields, who would laugh the first. But the real Spiritualist, as Epicurus was, would laugh the longest.

* Immortalised in Fielding's novel, under the title of “Philosopher Square.”

Life and Mind; on the Basis of Materialism. By ROBERT LEWINS, M.D. (G. P. Bacon, Lewes).—Dr. Lewins' pamphlet is one of the numerous diatribes against the existence of spiritual beings and of a future state, which seem to be published in shoals about the end of the London season. It is, however, better written than most others. The author sticks as a motto on his title page, the 18th and 19th verses of the 3rd chapter of the Book of Ecclesiastes, with a view to establish the identity of destination in man and beast. We fail to see how an author who vilifies the Bible can take up a scattered text in it whereon to engraft a theory. But even if the Spiritualists and Materialists were to abide by this text as a certain source of decision respecting the spiritual nature of man, we are satisfied with it; for we only see in it a statement that the modes of physical death are the same in man as in the beasts. "As the one dies, so does the other;" all are interred in the ground, and return to their inorganic constituents.

The author is peculiar in his ideas of philosophical writers. He disregards "all philosophical speculation or ideology, from Plato to Comte, as an *ignis fatuus* which has only served through years of misdirected activity to perplex and mislead the human mind." We here see poor Comte, who all his life was a Positivist, and who denied that a first or final cause could be assumed for anything in nature, of which we can only know the order and laws of phenomena, classed among the ideologists. This shows the accuracy by which the foundations are laid of what the author calls Hylozoism. He then formulates what he calls a consistent and rational theory of human existence, in which everything supernatural and exceptional to familiar everyday observation and experience is removed from the domain of sense and fact into that of fancy and fable. He considers that all supernaturalism, alike sacred and profane, is explicable by quite familiar phenomena of deranged cerebration and innervation; and that the "pretended" fundamental truths of Christianity, as forms of "animism" (Spiritualism), are palpable fallacies, ill-analysed and misinterpreted signs of disordered functions of the brain and cranial nerve-centres, of no more authority or claim to special sanctity than analogous pretensions in the case of the Koran, or "other extinct or extant idolatry."

Spiritualism and Christianity are, therefore, both condemned in the same breath. The author assumes, but nowhere attempts to prove, the all-sufficiency of matter to perform its own operations, and the consequent absurdity, uselessness, and non-necessity of any hypothesis which assumes that from outside the sphere of sensible, material phenomena, there intrudes an immaterial, spiritual, or supernatural factor to perform functions, "which

matter, *by virtue of its own indwelling energy*, really performs for and by itself." This is a step further in the dark than the most absurd Mediævalist could have imagined. We have matter containing an indwelling energy which common sense tells us is not a force. That matter, "the unknowable," should contain something within itself is a mere repetition of the old puzzle of the Chinese ivory balls. The author, who is apparently quite sure of all his facts, states that what has been mistaken for supernatural interference resolves itself into Hyperæsthesia—in other words, that the voice of God calling to St. Peter, "It is I, be not afraid," is to be interpreted that St. Peter suffered from tympanitis in the ear. He says that the exaltation of the faculty of speech, a parallel case to which is well known as the Irvingite epidemic of "unknown tongues," is also the external sign of excited function at the origin in the brain of the lingual, or motor nerve of the tongue. A more accurate anatomist would have traced back the organ of speech further, and taken as the true mechanical seat "Broca's convolution," as Ferrier has well pointed out. A more accurate thinker would have pointed out that the marvel in the Apostolic gift was the fact that each man spake with divers tongues; and we might hint that no excitement of a man's lingual nerve will put him otherwise than in the condition of Hotspur's wife, who "cannot utter what thou dost not know," or make him speak in a language of which he is ignorant. The author then attacks the prevalent belief in immortality possessed by most educated men, and declares that the so-called "Personal God" is merely an idol of the human brain. We are glad to see these statements in print. It is not every Materialist, who, like Dr. Lewins, has the courage of his convictions, and dares say out what he thinks. In the preface to Haeckel's book, edited by Professor Lankester, similar passages occur, but they are not so clearly expressed. Now, if we must read a percentage of Materialist books in the year, the concentrated dose is far less unpleasant than the diluted. Dr. Lewins has certainly given us his opinions, offensive as they are, without any softening or emasculation of his ideas.

A WARNING.—The Dean of Bangor, preaching on Sunday in the cathedral of that city, warned the nation against the spirit of indifference which was rampant in the present day, and predicted that if the country persisted in worshipping God's creatures in preference to the Creator himself, a time of drought would again inevitably come.

Editorial.

WHO REVEALS?—There is a weirdness about prophecies that rivet the eyes of perception; as we look we feel drawn on to ponder, and are under the spell of a law—an intelligence law, beyond the grasp of the ordinary. Now, recognising a law making us acquainted with facts hereafter to happen, with facts now transpiring, which were heralded in past generations, and we are led to perceive that mental beings do exist and have existed, who on many divisions of incidental life have knowledge of things future; and our consciousness also convinces us, that whatever may be the shape and the substance of the revealer, he lives, thinks, and knows free of the ordinary physical body. The conviction that such beings exist, opens up to the human perception questions as to who they are, where they live, their surroundings, their means of knowledge, their powers of offence and defence. We have mingling with men in scientific circles, divisional know-nothings beyond the structure of the petal of a flower, or of a beetle, or other trumpery auxiliary in the army of animated forces; who strut and act big in the high-heeled boots of a fellowship. Such five-foot-one-inch giants tell us prophecy is a myth, only practised by almanac makers and their compeers, because to such anti-rationalists and oblivionists hereafter is a myth—the one is impossible, because the other is. The importance of prophecy in proof of spirit-life has for a long time been evident to us. If prophecies in comparatively small affairs, as the rise and fall of families, are conclusively proved by a careful examination of historical evidences; our common-sense tells us the same power may unveil the rise and fall of nations, may reward or punish nations, and that destiny-men are laid hold of and used to produce the results. Nay, more, that in exceptional instances human instruments are moulded before birth with phrenological powers suited for the destiny duties they have to fulfil. Thus in French history we have the Cazotte predictions as to the individual mannerism of death of the leading characters connected with the ribald Court of Louis XVI: A perfect narrative of the personal hereafter—when a strumpet was nationally enthroned a goddess, and the Lord God Almighty ignored. Reckless Atheists rollicked in human blood. The French nation heaved, groaned, and quivered with physical and mental agony. Then was provided its scourge—Napoleon. The obvious practical fact in Atheism is the reign of lawlessness. Each mind is to be a law to itself. That law is, “What’s thine is mine, and what’s mine is my own.” The colley dog may mean right in his kennel-study, but the mastiff is

a dog also, and asserts his right to fight and worry even the colley. So it was in France—so it is now in England and America—only the Newfoundland dogs of humanity have at present the upper hand. Voltairic and Rousseauic utterances poisoned the mental blood of the Continental nations, and, to correct the poison, Napoleon was the European scourge. If he had not become too imperious, he would have died in a French bed, decorated with purple and violets, and swarming with bees; but, though warned by his destiny ghost, he refused to be controlled—he broke his chain—was captured, and left out of Europe, a vulture on a rock. The Divine law issued to and maintained by ghosts in power is, *Right is might!* Human beings are kept in ward, are educated, if they will, for useful action; if they refuse, because they ignore their unseen instructors, they get guillotined in time, and cashiered in eternity. That such is the law has often been revealed through prophecy; and in due course prophecy, as the evidence of ghost action—controlled by a mental power as superior to ordinary ghosts, as Napoleon was to some of the Frenchmen he ruled—will be unfolded through facts by-and-bye, when we, through other phenomena, reach that city set on a hill, which cannot be hid but from those who are so self-willed as to turn their backs to evidence, look up and see nothing in accord with human testimony opposite to the make and substance of their great grandmother's head gear.

D. D. HOME.—“Honour to whom honour is due.” We are living in, say, the third generation of Spiritualists. There are those now actively engaged for a living, in extending Spiritualism according to their knowledge, who know not “Joseph;”—know not what the pains and penalties were he had to endure to fulfil the mission given to him by a higher power. There was in August number a review of D. D. Home's book, *Lights and Shadows of Spiritualism*, by an American Spiritualist journalist. We have in D. D. Home a man of like passions, in his normal condition, as others around. When the power descends on him, the phenomena observed are unique—he has had no equal in England; therefore we gladly inserted, last month, that critique, endorsing its conformity with our thinkings and knowledge. Perhaps no one in England knew more of his inner life for many years than we did, and this we affirm—we never saw an action or heard any expression antagonistic to uprightness of character. As his assailants are not pure and perfect in thought and action, let not such lift and fling stones.

ARTICLES.—Are we to be responsible for all the pen-and-ink sketches of religious and scientific belief sent to us for

insertion in the *Spiritual Magazine*? If so, we would waste-basket several; but, as many of the writers are equal to us in literary and intellectual stamina, we prefer to select and insert what is sent, leaving all to accept or reject as knowledge guides. We dislike "the high eternal noon;" we enjoy the dawn and the sunset, the storm and the calm of thought. Spiritualists, as a rule, are *thinkers*—they get out of the take-for-granted groove; therefore it is we have in our ranks a curious collection of minds, as varied as the tints of the rainbow. Spiritualists adhere, like atoms of rock, to the fundamental facts enumerated on the cover of the Magazine, but in "belief" they are a mere tangled skein of silk—continuity without order. A long life of earnest thought, has settled us that the ethics and phenomena as registered in the New Testament are the rock substances on which all can stand. Any articles, therefore, on belief, that show the writers to be wordy, foolish, and unlearned, we must reject with kindness of thought. If the writers have a will of their own—so have we.

SPIRIT.—In August number, in an article on "Spirit," we had to individualise spirit as a "living principle," because those two words conveyed the life idea better than the use of the words "living power" or "living substance." Spirit, we consider, is a substance so infinitely refined, that neither the 18,000 diameter microscope of Dallinger nor the electric light beam of Tyndal can give the image—yet, that it exists is a fact. In May last there flashed on us the law of life and how developed in the germ; but, as life was before our birth, and will be after our death, and we would be badgered for revealing it, and possibly our usefulness as exponents of spirit-life and power to "a gain-saying and rebellious generation," in and out of the Churches, be mocked, we are at present silent.

BRITISH THOUGHT.

DEAN STANLEY, who is spending some holidays in Scotland, and who is now in excellent health, preached 19th August, 1877, in the parish church of Roseneath, his subject being suggested by the parable in St. Luke, "Two men went up into the Temple to pray, the one a Pharisee and the other a Publican." For nearly an hour he traced the Pharisee and the Publican of everyday life through their several disguises, and dwelt upon some of the terms in which they are perpetually reappearing in the world. He was not always a Jew who was one outwardly; he was not a Gentile who was one outwardly; neither was he

always orthodox or religious who was so outwardly ; nor was he always a heretic who was one outwardly. In the ancient Church there was a maxim that it was possible to hold orthodox truths in a heretical manner and heretical truths in an orthodox way. Old truths often became the mask of modern error, and modern error often became the mask of old truths. There was a secret Popery in the heart of many a rigid Protestant ; there was a secret Antinomianism in the midst of the most rigid Catholicism ; there was a secret rationalism in the midst of the most rigid dogmatism ; there was a truth which, being held in unrighteousness, was turned into positive error. There was, on the other hand, an error which, being held in an honest and good heart, ripened into positive truth. There was a humility and reverence about sacred things which, while fearing to approach them, was itself religious. There was a sincere belief in the midst of unbelief. There was the belief of Job, "Though he slay me, yet will I trust in Him." There was a faith intense in proportion to its scantiness ; there was a prayer fervent in proportion to its misgivings. There was a grasp on divine truth firmer and stronger by far than the intolerant acquiescence of hereditary belief. There was a sense of the exceeding sinfulness of sin deeper than to be expressed in any fixed form of words. Of all prayers there were few more sacred and comprehensible than the single agonised, almost inaudible murmur of the half heathen, half outcast Publican, "God be merciful to me a sinner." That was the litany of the universal Church. It should be the prayer of all mankind.

AMERICAN 'THOUGHT.

THE SCIENCE OF IMMORTALITY.—The following suggestive thoughts are from an essay on "Religion and Science," by Professor H. B. Norton, read before the General Association of California, at its annual meeting at Redwood City, last October :—

"And, brethren, it seems to me that we may discern a promise, and a prophecy even, in the universal spirit of questioning and unrest. *God is arising to shake the earth, that the things which cannot be shaken may remain. We are on the threshold of a new era.* God gives to each age the gifts that it most needs. The child leans upon its parents, accepts their statements, reasons not, walks by implicit faith. *Humanity has lived as a child. But now period of the maturity is approaching when it must put away childish things.* We insist upon knowing ; we

demand proof of all things. And as God has provided an answer to every question, so I believe He has to this. *Thomas's doubts were as much honoured and as fully satisfied by our Lord as was John's unquestioning love.* I believe that out of this fierce doubting, questioning, praying for light, this restless striving, this heart-hunger that will not be appeased, this wrestling in the darkness with the Unknown One, whom we will not let go except He bless us, will arise a solution grander than we have power to believe. *First, that which is natural, and afterward that which is spiritual.* Modern science is laying a foundation of exact methods and infallible results, and these methods are being used in more and more subtle fields of research. *I believe that out of the border-land of dream, trance, seership, and the thaumaturgies of all ages, with their confused and baffling results, is yet to arise the Science of Immortality."*

Physical Phenomena.

GERM MINUTENESS.—Prof. Allen Thompson, states the first thing which strikes us as remarkable connected with the ovum is the very great variation in size as compared with the entire animal, while in all of them the same simple or elementary structure is maintained. The ovum of mammals is, for example, a comparatively small body, of which the average diameter is about 1-150th of an inch, and which consequently scarcely weighs more than a very minute fraction of a grain, which may be calculated perhaps only at the 1-12,000th part. And further, in two animals differing so widely in size as the elephant and the mouse, the weights of which may be held to stand towards each other in the proportion of 150,000 to one, there is scarcely any difference in the size of the mature ovum. On the other hand, if we compare this small ovum of the mammal with the yolk of the egg in the common fowl, the part to which it most nearly corresponds, it may be estimated that the latter body would contain above three millions of the smaller ova of a mammal. The attribute of size, however, in natural objects ceases to excite feelings of wonder or surprise as our knowledge of them increases, whether that be by familiar observation or by scientific research. We need not, at all events, on account of the apparent minuteness of the ovum of the mammifer or of any other animal, have any doubts as to the presence of a sufficient amount of germinal substance for explaining in the most materialistic fashion the transmission of the organic and other properties and resemblances between the parent and offspring. For we are led to believe, by those

who have recently given their attention to the size of molecules composing both living and dead matter, that in such a body as this minute ovum of the mammal there may be as many as five thousand billions of molecules; and even if we restrict ourselves to the smaller germinal vesicle, and, indeed, to the smallest germinal particle which might be made visible by the highest microscopic enlargement, there are still sufficient molecules for all the requirements of the most exacting materialist biologist.

CONVICTION OF AN ASTROLOGER.—Considerable excitement was manifested in the neighbourhood of South Molton, North Devon, recently, in consequence of an old man, aged 86, living at Westdown, near Barnstaple, being charged with "using certain subtle craft, means, or device by palmistry and otherwise, to deceive and impose on certain of her Majesty's subjects." For some time past a woman named Elizabeth Saunders, living at Bishopsnympton, has been ill. Doctors have been of no avail, and on Saturday, the 4th inst., her husband sent for a man named Harper, who is known by the name of "The White Witch," but who calls himself a herbalist. He went to the house of the deceased, felt her pulse, and said he did not know whether he could do her any good, as he was only a humble instrument in the hands of God. He gave her four or five iron rods in succession, with which she tapped a piece of iron held by her in the other hand, while lying in bed. At the ends of the rods were the names of different planets, such as Jupiter and Mercury. He also asked the age of the woman, and the hour she was born, saying he wanted to find out under what planet she was born. He gave her some bitters to take, but she died a few days afterwards. The defence was that the rods and piece of metal were a rude means of using electricity, by which means the defendant had made many cures, but no explanation was given as to the meaning of the names of the planets. It was stated that "The White Witch" charged the woman 25s. for his services, stayed in the house five hours, and had a glass of rum and some biscuits. Several witnesses were called, who said they had been cured of complaints in the legs and arms by the defendant's magic rods when nobody else could cure them. The Bench sentenced the defendant to a month's imprisonment. Notice was given of appeal, and he was admitted to bail. (Is it true that the medical men had given up the case? If so, what right has any police battery to prevent a sick man from employing any man he chooses to attempt his cure. If such an one did not cure no one had a right to interfere. Is it true that this man is noted for curing cases pronounced incurable by medical men? If so, it is an act of wrong to punish the healer by a month's imprisonment.)

ERUPTION OF MOUNT COTOPAXI.—The South American mails, which have just arrived, bring news of the second eruption during this century of Mount Cotopaxi, the largest volcano in the world. It is situated about 70 miles from Quito, in the Republic of Ecuador, and is nearly 19,000 feet above the level of the sea. On June 25th the eruption, which had been preceded by low rumblings and tremblings of the earth, took place. The flames ascended to a height of nearly 500 feet, and cinders and lava were thrown up in vast quantities, accompanied at intervals by shocks of earthquake. The steamer Islay, in the harbour of Guiquaquil, a distance of 150 miles, was covered by the particles of cinders supposed to have been carried that distance by the high winds. The town of Tacunga has been partially destroyed, and about a twentieth part of the population have perished. The country all around is flooded with the lava and cinders, which have in many places formed thick beds.

THE PROSPECTS OF ABYSSINIA.—The *Daily News* remarks that while our attention is absorbed in the fortunes of war in Bulgaria and Armenia, where the final result seems as yet to hang in uncertainty, news from Abyssinia has reached us of what seems to be one of the "Decisive Battles" of the world. Intelligence comes slowly from that distant region; but time brought us the fact that Kassa, the Prince of Tigre, had conquered Gobasie, and had assumed the triple crown, and with it the title of the King of the Kings of Ethiopia, and the new name of Yohannes, or John. After that he subdued Ras Warenia, who ruled Ambara; later still we had the news of the invasion of Abyssinia by the Egyptian troops, and the total defeat of the three attacking columns, and the complete extermination of at least one of them. Lastly, we hear of the victory of the Emperor Yohannes over Menelik, King of Shoa, who, according to the information, is himself a prisoner. The question naturally presents itself as to whether the new King of the Kings of Ethiopia will be able to maintain the title and power which he has won. If a hope is to be entertained for some chance of peace and rest to a long-troubled people, so that they may advance out of their present condition, it may, perhaps, be found in the character of the Emperor Yohannes. He is not a man of Theodore's mental power and energy, but he is, according to all accounts, a fairly good man, and he seems to be very far from deficient in ability. The fact that he has conquered all the enemies of his country in a short time seems satisfactory evidence on this point. If Yohannes, who is a comparatively young man, being under 40 years of age, can unite to the glory of military victory, which he has achieved, the still greater merit of conquest over the hearts

of the chiefs he has subdued, and can lead them into the more peaceful pursuits of industry and commerce, he may, before he ends his days, see a new era not only begun but well established. The Emperor claims his rights to the port of Massowah. Perhaps he may be able to add the taking of it from the Egyptians to the long list of his military exploits. This very desire for a port is an evidence of political sagacity; without it, Abyssinia is isolated from the world, and can make no progress in the peaceful arts. The Egyptians have knowingly encroached on Abyssinian territory on the west and the north; could they not be prevailed on to give up Massowah in return?—[In less than 20 years Abyssinia will be an ordinary route for Englishmen to reach the lake lands revealed to us by Livingstone and Stanley in Central Africa. Great Britain has earned the confidence and gratitude of Emperor John. Possibly by 1881 a new and mighty river will flow from Central Africa through Abyssinia.—ED.]

FREE MARRIAGES.—A great number of persons assembled yesterday morning, at the Church of St. James the Great, better known as the "Red Church," Bethnal Green Road, to witness a number of "free marriages," the usual fees not being demanded. As each couple entered the church they were hailed with alternate cheers and jeers. During the ceremony the crowd outside the church amused themselves by tossing to and fro the hassocks taken from the pews. Inside the building a disgraceful scene presented itself. Men wore their hats, smoked their pipes, and sat upon the backs of the seats. The centre aisle bore the appearance of a carpenter's shop, the hassocks having been torn open, and the shavings strewn about. Bills were distributed in the church announcing that no charge was made for seats, marriages, churchings, or baptisms (certificates free), and that on certain days in the week marriages could be performed separately, as the attendance was small. To avoid the unseemly behaviour of the crowd the married couples left the church either by the side doors or through the parsonage. They were, however, in many cases unable to escape without being followed by a crowd cheering and hooting, and ultimately took refuge in the neighbouring public houses.—12th August, 1877.

[Coddled British Roughs.]—Can it be right to teach them that they are to get everything but drink and "bacca" for nothing, from the hard-working middle classes who have to pay for everything they require?—ED.]

THE TELEPHONE.—Mr. Preece narrated the history of the telephone, and to Professor Graham Bell he accorded the distinction of having been the first to render possible the transmission of the human voice to a distance through a

telegraph wire. He first expounded the principle of the operation, and then opened communication by telephone between the platform and the Post Office of Exeter, and the operator at that distant city promptly and distinctly responded to the questions addressed to him. He described the state of the weather, declared he heard the applause of the audience, sang a line of a song, and when Professor Allen Thomson shouted "Hey diddle, diddle. Follow that up." The reply was immediately given, "The cat and the fiddle." The operator was also able to recognise the tones of Mr. Preece's voice when he spoke and to tell when a stranger to him used the telephone. In conclusion, Mr. Preece said that he should not be surprised if he was informed one day not far distant that Sir William Thomson had talked with Professor Graham Bell across the Atlantic ocean. Sir W. Thomson declared that merchants would be summoned to the telegraph office, and be able to have confidential conversation with a distant correspondent, and it would even be possible to utter a whisper which could be heard at the Land's End or the north of Scotland, and yet be unrecognized by a friend standing by the side of the speaker. Oral telegraphy he declared to be already an accomplished fact.

Several persons have been poisoned in this city and in New Haven by living near Ailanthus trees. The danger is most imminent when the tree is in blossom. The symptoms are headache, nausea, &c.

It is estimated that coffee is used by 60,000,000 of the human family, tea by 500,000,000, opium by 400,000,000, alcohol by 500,000,000, and tobacco by 700,000,000. A large proportion of the human family use substances that are either stimulants or narcotics.

Dr. George F. Waters, of Boston, claims to have discovered that bicarbonate of soda, or any other neutral alkali, is a very quick cure for burns or scalds; and he proved his faith by scalding his arm in the presence of a convention of surgeons, to test the cure.

Spiritual Phenomena.

AN AUTHENTIC APPARITION.—A writer in the current number of the *Church Quarterly Review* vouches for the following interesting incident:—"The fact is that this class of what are called 'ghost stories' are so numerous, and so thoroughly well authenticated, that the hesitation would rather be as to whether they be properly supernatural at all. We mean that

the question arises whether it may not be possible in the nature of things—under certain circumstances—for the departing spirit to manifest itself to distant friends at the instant, the fleeting moment of transition from this world to the other? If any one replies, if so, why is it not even more common? Our answer is easy. There are numbers of things quite natural which are much more uncommon than the well-ascertained instances of this class of events. In the house in which these pages are written a tall and wide staircase window, with a northern aspect, throws a strong side-light on the entrance into the chief living room, which stands at the end of a passage running nearly the length of the house. It was after mid-day, in mid-winter, many years since, that the writer left his study, which opens into the passage just mentioned, on his way to his early dinner. The day was rather foggy, but there was no density of vapour, yet the door at the end of the passage seemed obscured by mist. As he advanced the mist, so to call, gathered into one spot, deepened, and formed itself into the outline of a human figure, the head and shoulders becoming more and more distinct, while the rest of the body seemed enveloped in a gauzy, cloak-like vestment of many folds, reaching downwards so as to hide the feet, and from its width, as it rested on the flagged passage, giving a pyramidal outline. The full light of the window fell on the object, which was so thin and tenuous in its consistency that the light on the panels of a highly-varnished door was visible through the lower part of the dress. It was altogether colourless, a statue carved in mist. The writer was so startled that he is uncertain whether he moved forward or stood still. He was rather astonished than terrified, for his first notion was that he was witnessing some hitherto unnoticed effect of light and shade. He had no thought of anything supernatural, till, as he gazed, the head was turned toward him, and he at once recognized the features of a very dear friend. The expression of his countenance was that of holy, peaceful repose, and the gentle, kindly, aspect which it wore in daily life was intensified (so the writer, in recalling the sight, has ever since felt) into a parting glance of deep affection. And then, in an instant, all passed away. The writer can only compare the manner of the evanescence to the way in which a jet of steam is dissipated on exposure to cold air. Hardly, till then, did he realize that he had been brought into close communion with the supernatural. The result was great awe, but no terror, so that instead of retreating to his study, he went forward and opened the door close to which the apparition had stood. Of course he could not doubt the import of what he had seen, and the morrow's or the next day's post brought the tidings that his friend had tranquilly

passed out of this world at the time when he was seen by the writer. It must be stated that it was a sudden summons; that the writer had heard nothing of him for several weeks previously, and that nothing had brought him to his thoughts on the day of his decease."

WARNED BY A DREAM.—*The Wilmington (Ohio) Journal* says that Mrs. Alice Hegler, of Centerville, whose death from a coal oil explosion we recently noticed, dreamed the night before her death that she was to be burnt to death while kindling a fire with coal oil. Singular to relate, she was telling the dream to a neighbour who had dropped in, while she was in the very act of pouring the oil on the wood, and had just remarked that she put no faith in dreams, when the explosion occurred, and the next moment she was enveloped in the fatal flames.

STRANGE PHENOMENA.—Under the above heading we copy the following from the *Salem (Mass.) Gazette* of the 20th inst. :—

"The history of the past is filled with death-bed incidents of a wonderful nature. Newspapers often contain well-authenticated descriptions of death scenes in which the departing ones tell of seeing around them loved parents or children who have gone before, with outstretched arms to welcome them to their heavenly home. The following phenomena were witnessed at the death-bed of an old lady who recently died in this city, and were related to the writer by two members of the party present. Between the hours of four and five in the morning, while four women were watching in the chamber of death, loud knockings were heard by all of them on the head board of the bedstead. Soon beautiful music was heard outside of the back window, which approached nearer and nearer until it entered the room and filled it with melody. After these sweet sounds had entered the room, one of the ladies asked another if she heard anything. 'Yes,' said she, 'I hear beautiful music.' The two other watchers also heard it distinctly; so did the dying one, who feebly spoke and said, 'Sweet music; sweet, sweet music.' Query: Could these five women have deceived themselves, and merely imagined that they heard the angelic host? Would not a man be hung for murder on less positive evidence?

"The above communication comes to us (says the editor of the *Gazette*) with the authentication of a responsible name, and with the name of the dying woman referred to."

THE AKHALS OF MOUNT LEBANON.—Sheik Bechir has for some years devoted his time, singular as it may appear, to the cultivation of magic, and the stories he relates of his interviews with immaterial beings are novel and startling. At times he will

place a jug between the hands of two persons sitting opposite to each other, when, after the recital of certain passages, taken indiscriminately from the Koran and the Psalms of David, it will move spontaneously round, to the astonishment of the holders. A stick at his bidding will proceed, unaided, from one end of the room to the other. On two earthenware jars being placed in opposite corners of a room, one being empty, the other filled with water, the empty jar will, on the recital of certain passages, move across the room. The jar full of water will rise of itself on the approach of its companion, and empty its contents into it, the latter returning to its place in the same manner that it came. An egg boiling in a saucepan will be seen to spring suddenly out of the water, and be carried to a considerable distance. A double-locked door will unlock itself. There cannot be a doubt that an unseen influence of some kind is called into operation, but of what kind those may conjecture who like to speculate upon such matters.

But it is in the more serious cases of disease or lunacy that his powers are called into play. Previous to undertaking a cure he shuts himself up in a darkened room, and devotes his time to prayer and fasting. Fifteen, and sometimes thirty, days are thus passed in seclusion and fasting. At last, one of the genii, described by him to be much of the same appearance as human beings, will suddenly come before him and demand his bidding. He then states his position, and requires assistance in the case he is about to undertake. The genius replies at once that his request is granted, and encourages him to proceed. . . . That the Sheik stoutly maintains his intercourse with spiritual agents to be real and effective is unquestionable; and indeed the belief in magic, and in the interposition of an order of unseen creatures in worldly affairs, at the bidding of those who choose to devote themselves earnestly to such intercourse, is universal throughout the entire population. . . . There are priests who affirm that the Psalms of David contain an extensive series of necromatic passages, which, if thoroughly understood and properly treated, would place the world entirely at man's disposal, and invest him, through their medium, with miraculous powers.

Instances could be multiplied in which the most extraordinary and unaccountable results have been brought about by the intervention of individuals who make this communion the subject of their study and contemplation. But as the ears of Europeans could only be shocked by assertions and statements which they would not fail of holding to be utterly fabulous and ridiculous, the subject is merely alluded to in these pages to indicate the existence of a very prominent and prevalent belief in Lebanon. — *Churchill's Mount Lebanon.*

WAS IT SUPERSTITION OR KNOWLEDGE.—Louis Napoleon in his will emphasizes the solemn declaration, "With regard to my son, let him keep as a talisman the seal I used to wear attached to my watch." Wolsey was warned of his doom by a crozier head; Sejanus by a flight of crows. Dr. Johnson objected to going under a ladder. Montaigne avoided giving his left foot priority in putting on his stockings. Alexander was believed to have cut the Gordian knot with a slice of his sword. For good luck's sake, Augustus wore some portion of a sea-calf; Charlemagne, some trinket of unknown value. Mahomet was all fate, Bonaparte all star and destiny; Cromwell believed in September 3rd, and Louis Napoleon in December 2nd. Sylla called himself Felix—the child of fortune.

OHIO, U.S.A.—BUSY GHOSTS.—A very curious phenomenon has just occurred in this community. The scene of action is about five miles in the country back of the town, on a main road leading to Cadiz, at the house of Mr. William McComas, a wealthy farmer. The community around Mr. McComas are almost all Friends, Quakers, and are not in the habit of producing sudden excitements; hence their reports, together with those of well-known citizens of this place and Wheeling, stamp it with truth. About 9 o'clock on Monday morning Mrs. McComas heard a noise in the pantry, and on going in to learn the cause, was surprised to see almost everything there falling from the shelves on to the floor, and on replacing some cans of fruit, saw they would not stay, but reeled about and fell to the floor. Being alarmed, she at once went and called the men from the fields where they were at work. On coming into the house they were struck with amazement with what was going on. The neighbours were sent for, many of whom came at once and saw sights such as to throw the most advanced Spiritualistic medium far in the shade. The cooking stove moved from one side of the room to the other. A large piano, weighing about 800 pounds, moved out from the wall half way across the parlour. Two clocks, stationary upon mantels, fell off upon their faces on the floor. They were replaced and did not stop running, nor were they injured. A feather bed in one of the lower rooms raised itself high off the bedstead and rested on the floor, while a feather bed up stairs was carried from one room through another, down stairs, and rested on the hall floor. Pots filled with water were thrown off the stove. A sewing machine was thrown almost across the room and rested upside down. Several large jars, containing butter of different kinds, and weighing about 40 pounds, were turned upside down, and on being hastily filled by the almost frantic people, were placed in the

tub, where they remained but a moment, when they raised themselves out, emptying out their contents. A tea canister, filled with tea, moved across the room in such a position as to empty itself, and cover the floor with the tea as a farmer would cover the ground with grain; the drawers from the bureau would slowly move from their places out into the middle of the room; several large hams were repeatedly thrown from the hooks to the floor, books from the tables and book-case were thrown all about the room, and, in fact, everything movable was during the day thrown out of place. While the strange scene was transpiring the neighbours were flocking in, and passers-by were filling up the house. More than 100 saw the affair, and all speak of it as something unheard of before. A part of the things in the pantry had in the meantime been replaced by Mrs. Mc Comas, and while yet there explaining to a party of neighbours, everything she had replaced came tumbling down upon their heads. A batch of eight newly baked loaves of bread were torn into hundreds of pieces and cast about the room, several pieces of which were gathered up and sent to friends. The phenomenon lasted all day Monday until night, was quiet throughout the night, but commenced action again on Tuesday morning, and ceased about noon. Hundreds of people have and are still visiting the scene of excitement. Hacks are running from Bridport out to-day. The question in our excited community is, what is it? Dr. J. M. Todd, well-known in Pittsburg of Bridgeport, went out, and, "after a careful examination of all details and evidence," reports it as a mysterious and unaccountable truth.—*Pittsburgh Commercial*.

LACK OF KNOWLEDGE.

A MYSTERIOUS AFFAIR.—A sensation has been caused in the Parsee community by the disclosure of rumours which have been circulated in Bombay for the past three weeks with regard to certain mysterious circumstances that took place at the Towers of Silence on the 23rd of June. Early on the morning of the 23rd a Parsee died, and three hours afterwards his body was exposed to the vultures in Tower No. 1, locally known as Kapis Khao's Dokhina (a tower). In the afternoon another body was taken to the Towers, and it was decided to expose it in Kapis Khao's Tower also. The funeral procession proceeded thither, and had taken the formal farewell of the dead, which is customary, while the corpse bearers (nassasalars) were

opening the iron door of the tower. The nassasalars pushed the door open, looked in, saw something unusual, and then closed the door again. Descending the steps they told the mourners that the body could not be exposed there, but must be carried to another tower. They were questioned about their singular proceedings, but chose only to give evasive and rude answers. The procession was formed again, and moved on with the body to Tower No. 2, where it was duly exposed. One of the mourners suspected that all was not right, and he went to the sigree, or prayer-house, to watch the corpse bearers. He saw them re-enter Tower No. 1, where they remained for about half-an-hour. The suspicion dawned upon the watcher that the corpse bearers had observed some one alive (presumably the Parsee who had been exposed that morning in Tower No. 1), and had returned there to murder him in accordance with a well-known Zoroastrian superstition that no one should be allowed to return into the world from a Tower of Silence, otherwise he will be the cause of dreadful plagues.

NATIONAL PASSING EVENTS (SPIRITUAL).

THE PRIEST IN ABSOLUTION.—The following Address has been forwarded by Lord Abergavenny, on behalf of the Memorialists, to the Archbishop of Canterbury:—

“To the Most Reverend the Archbishops and Right Reverend the Bishops of the Church of England.

“We, the undersigned, lay members of the Church of England, beg to draw your Lordships’ attention to the late disclosures concerning the book entitled *The Priest in Absolution*, printed at the request of the clergy of the Church of England united in a Society called ‘The Holy Cross,’ and to express our great alarm at the introduction of the practice of Auricular Confession into the Church, and our sorrow and deep indignation at the extreme indelicacy and impropriety of the questions therein put to married and unmarried women and children.

“Believing, as we do, that the adoption of a system of Confession such as is set forth in the above-named book would be fraught with most fatal consequences to the Church, and would destroy all the friendly relations existing between clergy and laity, we would earnestly and respectfully urge upon your Lordships publicly to express your condemnation of such a system, and to withdraw all countenance from those who favour it, and

to urge upon your clergy the necessity of its disavowal and repudiation, especially with regard to all places of education."

The Address is signed by 96 peers, including The Duke of Westminster, Duke of Manchester, Earl of Redesdale, Marquis of Abergavenny, Viscount Hardinge, Earl of Jersey, Lord Sondes, Earl of Harrowby, Duke of Grafton, Earl Fortescue, Lord Henniker, Duke of St. Albans, Lord Leconfield, Earl of Cork, Earl of Morley, Viscount Middleton, Earl Fitzwilliam, Marquis of Bristol, and the Earl of Clancarty.

The Archbishop replied on Monday as follows:—

"Addington-park, August 13, 1877.

"My dear Lord,—I beg leave to acknowledge with thanks your letter of the 9th inst., which reached me two days ago, accompanied by an Address to the Archbishops and Bishops of the Church of England, signed by 96 Peers.

"I shall not fail, at the next meeting of the Bishops, to lay before my brethren this important document.

"Meanwhile I have no hesitation in assuring your Lordship, and those who have signed this Address, that nothing shall be wanting on my part to maintain, with God's blessing, the pure Scriptural character of our Reformed Church."

THE POPE'S JUBILEE.—The *Tablettes d'un Spectateur* says: "At the Vatican an account has been drawn up of the sums brought to the Pope by the pilgrims during the jubilee of Pius IX., and which amounts to 16,476,381*l*. Of that total 9,190,000*l*. was in gold, and the rest in paper. The money will be employed as follows, by order of his Holiness:—Four millions will be paid into the funds of the Holy See: four millions will be given to the present and former servants and soldiers who have remained faithful to the Pope and their families; four millions will be employed in restoring monumental churches, and in executing works of recognised utility, serving at the same time to encourage art and industry; the balance of 4,476,381*l*. will be distributed in subsidies to charitable institutions such as hospitals, asylums, &c., and to aid the clergy and religious orders in the poor parishes." [We presume wealth equal to the above amount was given in precious stones and jewellery. The wealth of his confidant Cardinal Antonelli at death, and with a lapsed moral character, show that poverty and purity are not always the sequence of personal clerical action;—show the non-safety of trusting in men spiritually, because they happen to hold office.]

SPARKLING THOUGHTS.

NARROW-MINDED men, who have not a thought beyond the sphere of their own outlook, remind one of the Hindoo maxim, "The snail sees nothing but its own shell, and thinks it the grandest palace in the universe."

Nothing is so dangerous as error—nothing so safe as truth.

The parent who sends his son into the world uneducated, defrauds the community of a useful citizen and bequeaths a nuisance.

Oh, rippling river of laughter! thou art the blessed boundary line between the beast and man, and every wayward wave of thine doth drown some fretful fiend of care.

Nothing is so uncertain as the minds of the multitude.

Beware of judging hastily; it is better to suspend an opinion than to retract an assertion.

There is a silken string connecting all virtue. It is called moderation.

"There is no secret about success in life," said Commodore Vanderbilt; "all you have got to do is to attend to your business and go ahead—except one thing," added the commodore, "and that is, never tell what you are going to do until you have done it."

There are no such things as trifles in the biography of man. Drops make up the sea. Acorns cover the earth with oaks, and the ocean with navies. Sands make up the bar in the harbour's mouth, on which vessels are wrecked; and the little things in youth accumulate into character in age.

We often omit the good we might do in consequence of thinking about that which is out of our power to do.

It would be a good thing if all our brave firemen were pianists. During a recent large fire an elegant piano was saved from the flames simply because a fireman was able to play upon it.

"Fellow-travellers," said a coloured preacher, "ef I had been eatin' dried apples for a week, and den took to drinkin' for a monf, I couldn't feel more swelled up dan I am dis minit with pride and vanity at seein' such a full attendance har."

I beleave in predestinashun. If a man *will* drink whisky and *won't* work, he iz predestined to bekum ragged, sore-eyed, and iz reeling on to the devil.

TRUST AND REST.

FADING, still fading, the last beam is shining :
 Father in heaven ! the day is declining ;
 Safety and Innocence leave not with light,
 We trust Thee in day, so we trust Thee in night ;
 From the fall of the shade till the morning bells chime,
 In Thy love resting, await we Thy time.

Thou art all goodness, turn we ever to Thee.

Father in heaven ! Thou hearest our call,
 Thou lovest and guidest and carest for all ;
 Feeble and fainting we trust in Thy might,
 In doubting and darkness Thy love is our light.
 We will sleep on Thy breast while the night taper burns,
 Wake in Thy arms when the morning returns.

Thou art all goodness, turn we ever to Thee.

THE WORKERS WIN.

THE seed which lies inert and cold,
 Will neither flower nor fruitage bear,
 Unless it struggles through the mould
 For light and air.

The soul that seeks for Freedom's prize
 Must Freedom's battle first begin—
 True effort never vainly dies.
 The workers win.

Through weary years of want and woe
 The soul irresolute must wait,
 While he who strikes the timely blow
 Will conquer fate.

The might that nerves the hero's arm
 Springs from the manly might within ;
 The coward *only* flies from harm.
 The workers win.

Yet Truth shall sound her bugle-call,
 And Justice draw her flaming sword—
 The spirit of the Lord on all
 Shall be outpoured.
 A countless host, unseen, but near,
 To hopeful human hearts akin,
 Repeat the words of lofty cheer :
 "The workers win."

Oh, fainting soul ! "take heart of grace !"
 Though dangers in thy pathway lie,
 Pursue thine heaven-appointed ways
 With courage high.
 One grand, eternal law, controls
 The life without—the life within,
 Heaven is no place for idle souls—
 The workers win.

LIZZIE DOTEY.

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WHAT IS TRUTH? THAT WHICH IS.

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NATURAL LAW AND NEW TESTAMENT SPIRITUALISM.

By A SCOTCH MINISTER.

It would possibly offend some worthy people to see Mesmerism and Apostolic gifts named in connection with each other, because the former term may suggest to their minds only something merely human, and possibly grovelling; but a name, although it might so far express the quality of an object or force, cannot determine its quality. Sir Isaac Newton did not create the law of gravitation; no more did Mesmer create the force that has been called by his name, because he was a discoverer. Both forces—like any other natural force—are from the great Creator, and therefore are in themselves holy. The questions of good and bad can have respect only to the purposes to which they are applied. The question to which we would at present invite attention is, how far may the natural law or force with which we connect the name of Mesmer have been involved in the bestowal of spiritual gifts in Apostolic times. The question may have important practical relationships for our day, and the discussion of it may help to a settlement of points that have been made the occasion of division amongst those who should have been united. It cannot be doubted that what we call nerve-force is a connecting link between mind and body; perhaps we should say between mind and matter. When serious injury is done to the spinal marrow, above the region whence issue the nerves that supply the lower extremities, complete paralysis takes place. The limbs cannot be made to

move at the bidding of the mind, however energetic the volition may be, nor does the mind experience any sensation whatever violence may be done to the limbs. But when the nervous system is perfect, when a due amount of nerve-force is being secreted by the centres, it can be made to travel instantly along the nerves to any point of the body supplied with nerves of voluntary motion. The doctrine that in conducting mesmeric process there is a transfer of force into the body of the party operated upon, or an abstraction of force, as the case may be, so fully accounts for a great variety of phenomena that we may warrantably assume its correctness. Those who are intimate with the facts of what is called electro-biology will not doubt that, as nerve-force is so closely related to mind, the mental impressions of the operator may along with the force be in some degree transferred to the mind of the party operated upon. We need only instance the elementary truth that the party operated upon feels the sensations, whether bitter or sweet, which the substances held in the mouth of the operator are fitted to produce. If sensations may be thus transferred, why not emotions, such as fear, joy, &c., as well? Such emotions are so transferred, and who can tell to what extent the spirit of one individual may for a time, at least, be the subject of the indwelling of another? That nerve-force is transferred in carrying on mesmeric processes may be inferred from the various forms of these processes. The modes of operation best adapted to gain the end may have been, one after another, discovered accidentally, but they are such as would have been selected had previous knowledge of natural law been made a guide to them. If any one were asked whether it be to their hands or their feet that people generally direct most mental attention, send most volition, the answer would of course be, to the hands. If similar questions were asked in reference to the eyes and the ears, the answer would be certainly to the eyes. We are almost always paying attention to what is directed to our eyes, but not to our ears. If the farther question were asked—To what other organs next to the hands and the eyes do we direct most attention—most frequently send volition? the answer must be, to the organs of voice and to the process of breathing as connected with these. If, after attention had been directed to these facts, while it was understood that in mesmerising there was a transference of nerve-force, we were requested to consider what modes of operation would be the fitter to employ—what organs we should use in mesmerising the hands, the eyes, and the organs of voice as concerned with breathing, would be readily named. All mesmerisers employ the hands in making passes, with or without contact; all employ

the eyes when not objectionable to the party acted upon, and all are aware that breathing upon is an effective mesmeric process. In mesmerising water for a patient to drink the fingers and eyes are intently directed to the liquid. Now, the deeply interesting fact is, that the very same processes are named in the New Testament in connection with the conferring of spiritual gifts and the employment of healing powers and other powers which many speak of as having been supernatural. Supernatural indeed, in one sense they may be said to have been, but not in the exclusive sense that many hold. The careful student of Scripture will ask—why was laying on of hands employed in giving of the Holy Ghost by one to another? Why did Jesus lay his hands upon the infants that he held in his arms when blessing them, in answer to the request of those that brought them to him that he might “touch them?” Why did merely touching the hem of Christ’s garment draw virtue out of him to heal the woman who had been so long a sufferer? Why did Paul, filled with the Holy Ghost, “set his eyes” on Elymas the sorcerer when about to strike him blind? Why did Peter, at the Gate of the Temple, when about to heal the impotent man, “fasten his eyes upon him,” and say, “Look on us?” Why did Jesus “breathe” upon the disciples, as well as say, “Receive ye the Holy Ghost?” In a word, were these processes merely significant symbols, or were they at the same time means to an end? We should say they certainly were the latter. Some may be ready to rejoin, Why then should not similar results follow similar processes in the present day? The question is quite a fair one. In answer we have, first, to say results in some respects do follow; as, for example, in healing by mesmeric forces and in producing changes of mental states by electro-biology. There may be a vast difference as respects degree, but in some respects there is a striking resemblance in kind, especially in the matter of healing. But, farther—it must be allowed that, in order that similar results may be fully secured, it is indispensable that the minds of those who are to produce them should get into a relation to the unseen *equal* to that occupied by the Apostles and others who exercised spiritual gifts. The special powers they exercised were avowedly not their own. In order to possess them they had to sustain a close relation to the Saviour; so close as that what might be called the contact of mind with mind would enable them to draw virtue from Him. The broad question of the influence of direct contact of mind with mind, and the pervading of one mind by another, that is possible in strict harmony with natural law, cannot be fully taken up at this time; but it is necessary to keep fully in view that such a pervading was held to be an essential condition of

spiritual gifts in Apostolic times. Did space allow we might now enter upon the consideration of how far and in what respect what are called miracles of healing in Apostolic and later times could be called "*supernatural*." It could easily be shown that miracle does not necessarily involve any suspension of natural law. It involves merely the common-place fact of the modification of one natural force by another. We should also be in a position to judge of the merits of what is claimed as "Apostolic Succession." The more that study is bestowed upon these topics the more will the New Testament and Christianity be magnified.

NERVES.

By J. ENMORE JONES.

DIVEST the human body of bone, muscle, flesh, and leave only the nerves, we have still the perfect form of man, consisting of thousands of threads woven throughout in mystic order. The nerves are physical wonders. To those who have not seen the originals nor any picture illustrations, we advise our sea-shore readers to pick up a bunch of minute seaweed, plunge it into water, and then transfer it on to a piece of white paper, and, where needed, with a needle spread out the fibres, and they will have the representation of the nerves; they are a marvel of beauty; join many together and arrange them into something like the human form, and a vivid idea is perceived of the powerful—the energetic machinery. Without it bone, muscle, and flesh could not act.

The nerves are the helm-power of the human body. Trace them to their roots in the brain, and the size of the root that controls the whole physical body is a mere point of substance, approaching somewhat to the original minuteness of the original germ-life substance, which by its inherent power projects, radiates, and so lays hold of those atmospheric and physical substances adapted to its requirements for growth and the developments natural to its life.

Nerve-power has been too much overlooked by all classes of thinkers. The nerves are all-powerful in governing the physical of man; and I am the more desirous to fix the attention of the reader on this fact, as it is the key to the greater portion of the human phenomena we ordinarily observe and of the extra phenomena which will in due course come under our observation. The power which *governs* the nerves, governs the body; for instance, if the body be dead, galvanic power directed by a

human spirit in another body can cause spasmodic action, can cause an arm to rise, can cause the dead body to sit up; showing that it is possible for a substance—*not solid*, and without seen shape—to act upon the body or frame of man and produce results after the life-principle has left, when the want of elasticity in the subject must necessarily present extra difficulties to be overcome. If we while alive can be quieted by sleep or by a narcotic, so as to stupify the mental organs of the brain, the operator with galvanic power will have an easier task—the tissues, muscles, nerves, &c., being flexible and in working order, the result will necessarily be more natural, and in accordance with the usual movements of the living mechanism while under the control of its own spirit; it will fight, kick, grin, laugh, or play any antic the operator wishes, dependant on the hold he has of the nerves. Again, if a living subject in his full consciousness places his hand on the mechanism of an electric machine, there is an instant thrill through the whole body; and the hand is by the will of the operator properly exerted, kept fast, so that he cannot remove it, although he may exert all the power his own life or spirit can bring to overcome the force. He is powerless, he is in the grasp of a power greater than his own—and yet that power is as *unseen* as the spirit-power wielded by a personal spirit. I wish these facts to be ever active in the memory of the reader, as they form important links to the understanding of the phenomena which arise under the phrase:—Spiritualism. Let us now examine carefully the nerves, their root, form, substance, and duties, as discovered by anatomists; for knowledge on these points will greatly facilitate our readiness to accept the facts to be hereafter advanced in proof that unseen power exists, governed by unseen life; and that that power can, under certain conditions, control or guide man while embedded in flesh, bones, and ligatures.

The nerves originate in the base of the brain; and only in this century has the examination of that part of man carefully occupied the thoughts of the student of anatomy. Sir Charles Bell led the way; he developed the mechanism, duties and powers of several branches or semi-roots, and resolved them into three great leading orders—Motion, Sensation, and Respiration:—That sets of nerves were allied together, but as independent in their position and duties as the hands and the feet:—That if near the root, the stem was cut, then all power of motion was gone:—Take another root, cut it in the same way, and all sensation was gone—thus proving the distinct function of each semi-root. These semi-roots are eleven; the duties of some are enveloped in mystery, but for the sake of

perspicuity they are here detailed : as by the detail, the mind more readily perceives how one set of nerves may be injured, paralyzed, or controlled, and the others still act with vigour.

Cerebral Nerves to the Organs of Sensation and Volition :—

- 1st pair. Olfactory.
- 2nd pair. Optic.
- 3rd pair. Motores Oculorum ; anomalous as to function.
- 4th pair. Pathetici.
- 5th pair. Trigemini.
- 6th pair. Abducentes.
- 7th pair. Portio Dura, or Facial Nerve.
- 8th pair. Portio Mollis, or Auditory Nerves.
- 9th pair. Glosso-pharyngeal.
- 10th pair. Par Vagum, or Pneumo-gastric Nerve.
- 11th pair. Hypo-glossal, or Lingual Nerves.

The *spinal* nerves consist of thirty-two pairs.

The systematic nerve divides itself into two leading branches.

These nerves are like grey and white threads ; they weave themselves through the bulk of the human body, laying hold of, and controlling the bones, muscles, and flesh of the whole man ; and each, according to its order, attending to its own duty.

These root-nerves are the staff-officers to the Spirit. They are ever-active, vigilant messengers from the seat of power ; and communicate with telegraphic speed to the extremities of his empire, and return information when required.

It is obvious from the foregoing list, how varied are the operations of the nerves, and how ill-informed men are as to the *duties* of some of these divisions of nerve ; and, therefore, how disqualified men of science are to decide authoritatively as to the nature of the phenomena which frequently appear in connection with the developments of Man, physically and mentally. To doubt is wise, to deny without knowledge, is folly. When scientific men know all the duties each pair of nerves has to perform, and they can clearly see the play of powers in the network of nerves, then will they be competent judges. In the meantime let all manifestations of power which appear, be treated as facts ; and when arranged, they will in due time develop the law which controls.

Originally my intention was to have entered fully into the nature and properties of the nerves, as far as their nature and properties were known ; but, as medical men need not the information, and the nature of our subject does not require minute explanations for the general reader, enough has been shown to illustrate *how* the body is moved, and to fully confirm the position taken at the commencement ; that the nerve-power

is the helm-power of the body ; and *any* influence, animate or inanimate, obtaining ascendancy, will disturb or destroy its action, and as a necessary consequence, produce a paralysis on the part or parts of the human body no longer subject to its influence. Taste, Smelling, Hearing, Feeling, and Sight, are all developments of nerve-power. Destroy any branch of any of these nerves, and the sensation is destroyed ; so far as the separated portion had power. These physical facts will unfold the laws which produce phenomena yet to be considered, more especially in the sections—Mesmerine and Biology.

I have called the roots of the several pairs of nerves—semi-roots, because they spring from a germ-root, or point. They are spokes from the centre of the circumference of the wheel of powers ; and that point is as fine, as microscopic, as the point of light concentrated in the eye, which has, in its excessive littleness all the extensive mileage of scenery portrayed, before it expands again to the size of the camera-disc in that eye.

So with the nerve-point, the germ-power of animal life. It has a minuteness, a distinctness which, as it radiates, expands, till we can see it in action controlling the substance which it comes in contact with ; first, through the semi-roots, and then through the ganglions, which ganglions appear to me to be the absorbents, the stomachs for foodjuices, to supply the waste of nerve-substance.

The point of the oak is *in* the acorn. The root-fibres contain the nerves, and the earth is the holding-ground, wherein the fibres run in all directions to lay hold of the food necessary to supply their wants and achieve their instinctive future. So it is with the nerves in the flesh of Man.

PHRENOLOGY.

THE brain of man plays an important part in his mental developments. Narrow the brain, and you narrow the thoughts, or the power of developing them ; injure the brain, and the continuity of mental operation is broken. On examining its structure, we find the nerves lacing the pulp of the brain, and running to a common centre ; that this centre is small, but that it radiates or shoots out fibres in all directions throughout the body ; that the pulp is irregular in its surface, yet the nerves run in, through and around it ; and, as we find that the same system is in the arm and the foot, and that in obedience to the spirit at the seat of power the foot and the hand has to perform certain duties adapted to its position ; so the brain has its duties

to perform, of working for the mind; and as in telegraphy, the divisions on the clock-face tell the letters of the alphabet, and the needle moves from one letter to another by the nerves of electricity, set in action by the will of the operator; so, the brain has been found to be a machine or index, or alphabet of thinking powers, put in motion by the nerve-wires under the control of the operator—the Spirit-man. The external formation of the brain of the fox, the cat, and the horse tribes has attracted the special attention of the naturalist, and I would also call attention to the brain of the Indian elephant; and state, that wherever a given form of brain or head develops itself in the animal, there is sure to be the result of a so-called instinctive peculiarity of “as cunning as a fox” individuality. “I don’t like that man, he is so fox-like,” is a common expression; and it is found, that whenever any human being has the form of his head, or a portion of his head and face like any given animal, there are the propensities of that animal largely developed.

By a careful investigation of these peculiarities, and by observing that all men with a certain natural unevenness on the scull or head, were alike possessed with a strong and almost over-ruling tendency to perform a certain class of actions; the science of Phrenology has proved itself true—as true as any other science. I remember, when studying it some years ago, a gentleman came into the room in which I was, to see a friend I had sitting by my side; as he sat and conversed, the light shone on his forehead—on that part of the head called “Time.” I saw the organ, or key, large and round like a ring, clear and distinct. After he left the room, I said to my friend, “Is that gentleman a Timeist—I mean one who is anxious to keep an appointment, or to keep time in music?” He looked at me with surprise, and said, “Yes, he is a perfect annoyance to his family and friends. If any one were to ask me what time it was in his presence, and I should say four minutes to three, he would take out his watch, and say, three and a-half minutes—when he and his family have to go anywhere, he teases and torments them as to the time; and how long it takes to go such a distance, to be at such a place by a given minute. He is a perfect *annoyance*.” I have tried the principle on others, I have seen it tried by others, and felt it tried on myself; and the organs, like keys in music, have given out their mental power clear and harmonious. Occasionally there has been an uncertain sound from one of the keys, but the cause of which I have found out through the means of “clairvoyance”—a power of seeing independently of the usual organs or powers of sight. Of clairvoyance—its existence and power—there is no

doubt on the mind of anyone who *has examined*—practically examined—the subject; in due course that power, with illustrations, will arise for consideration. In the meantime let the reader who does not believe, for want of evidence, take for granted its truth; as I wish the honour of the discoveries in phrenology to be given to those to whom honour is due.

On referring to the phrenological casts of heads sold, we find that the leading organs discovered and named are thirty-five. As the names almost, if not altogether, denote their capability, I need only direct attention to the list.

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|--------------------------|------------------------|------------------|
| 1. Amativeness. | 13. Benevolence. | 25. Weight. |
| 2. Philoprogenitiveness. | 14. Veneration. | 26. Colour. |
| 3. Concentrativeness. | 15. Firmness. | 27. Locality. |
| 4. Adhesiveness. | 16. Conscientiousness. | 28. Number. |
| 5. Combativeness. | 17. Hope. | 29. Order. |
| 6. Destructiveness. | 18. Wonder. | 30. Eventuality. |
| 7. Secretiveness. | 19. Ideality. | 31. Time. |
| 8. Acquisitiveness. | 20. Wit. | 32. Tune. |
| 9. Constructiveness. | 21. Imitation. | 33. Language. |
| 10. Self-esteem. | 22. Individuality. | 34. Comparison. |
| 11. Love of Approbation. | 23. Form. | 35. Causality. |
| 12. Cautiousness. | 24. Size. | |

Alimentiveness and Interrogation are down, but not numbered; and according to the relative unevenness of the surface of the head locally, so is the character of the brain portrayed. My reason for being so minute on this division of our investigation is because it is the key-stone of the arch of man's physical nature—the grand entrance to the chambers of mental phenomena, as photographed in man's life. We before hinted that the brain is like an organ; the spirit touches the keys, and the nerves, as the octaves in music, produce an infinite diversity of modifications; irritating, soothing, and melting the listeners, which way soever the musician chooses; so the thirty-seven notes or keys of power in man's brain produce the infinite variety of passions, powers, and knowledges, which make life, domestic, relative, or national, a happiness or a misery. These keys will explain how the spirit in the body converses and reasons with spirits in other bodies, and spirits out of physical bodies—how spirits not in the body, ethereal but powerful, may, with the permission of the organist, be permitted to play on those keys—and the keys, being endowed with sensibility, would be as conscious of another operator at work, as our musical instruments would be if possessed of life—as sensible of the change as a horse is of a fresh rider. The proofs will hereafter arise.

Some few years ago, when examining the phenomena of Clairvoyance and Mesmerism, I had heard of a girl who had been “put to sleep”—as it is called, by her female cousin in

fun ; that in her fright the cousin, not knowing the way to demesmerise made cross passes ; that when in the sleep she stated she saw her father's house, and what he was doing—that when at last she was restored to her natural or normal state, she suffered much from that foolish action of her cousin. I at once went, saw her, and engaged her as a servant. She was about sixteen or seventeen years of age, a country girl, who could barely read or write. When she came into the parlour for the first time, she saw a phrenological bust on the sideboard, and on being told what it meant, said with earnestness to her companion, "I should like to know all about it, and will, too." On the following morning, I was surprised to learn that the girl had not been undressed, would not undress, and join her fellow-servant, because she saw a tall, stern man looking at her, and she ran and hid herself under the bed ; at the earnest solicitations of the other servant she at last came out, leaped into bed, and remained there till morning. I called her in ; and after refusing to let her leave the house, I calmed her by saying I had no doubt that the tall man had something to say to her—that if she would hear what it was, he would be satisfied, and go away. I said this, because I considered it a phantasy of the brain ; but I was curious to see the result. At night, therefore, the other servant retired to rest, while she sat up, wrapped in a shawl. The tall man came, seemed pleased, and pointed to a corner of the room ; and there she saw about sixty animals of various kinds, having "such strange heads." He pointed to each, and then named the instinct, and touched her head where the organ was placed in man. He then smiled on her, and bid her good-bye. She then went to bed and slept. In the morning, I heard this strange tale ; and, taking paper and pen, I said, "Can you tell me anything about these organs?" "Oh, yes, sir. He said that here was benevolence, here locality, here causality, and so she went on, accurately placing her finger on each portion of her head which was the locality of the organ. She also told me the name of the animal who was the representative of the power. When that was finished, she said, he told me there were UNDER ORGANS to all but four, and gave me the names of the greater portion (some three or four she had forgotten, and consented to sit up the following night to obtain the additional names ; but, in passing, I may say, without effect ; the tall man came not again). He showed her that each under-organ was situated *under* the other ; and as it were, formed the round, or sphere : that sometimes those under-organs were larger than the upper ones ; in that case they governed the upper. I then saw clearly how it was that occasionally the delineations of the Phrenologists were in parts wrong, they being ignorant of

the existence of these under, but controlling powers; and how it was that clairvoyants so accurately read off character, as they could, by a simple law, see through opaque bodies; could see through the brain, and so perceive the form of the organs. The simple law by which this is effected I will point out in the section on clairvoyance.

The under organs appear to be the principle, the upper merely the secondary development of faculties, and in proportion to the size, so is the primary or the secondary the apparent leading characteristic. I give the number of the organs (*see list*). The girl's statement was —

"2. Love. 5. Fighting. 6. Murder. 7. Deceit. 8. Covetousness. 10. Self-will and Pride. 12. Fear. 13. Contentment. 15. I will. 16. Justice. 17. Faith. 19. Beauty. 20. Mirth. 29. Comfort. 31. Punctuality. 32. Voice. 34. Art.

"Between self-esteem and firmness, there are two organs down in the brain, the one Prescriptive, the other Memory—memory is in the centre of the brain. There is a large under organ near memory, I do not know its function.

"There are two reflectives and three organs of sentiment not down on the bust."

Here was an astounding statement by a simple servant girl, who had been in my house only some two days. I found out afterwards that at the time, she was in an abnormal state—say semi-clairvoyant; and when reduced to her normal state had no knowledge of the house she was in, nor of the domestic duties she had been so actively engaged in.

The organ of Memory I have since often tested; it is in the brain under firmness and self-esteem; and by placing a finger on the division between these two organs, on the head of those suffering from weakness of memory by over-exertion of the faculty, a powerful current of heat will ascend, and continue till the inflammation is subdued; it will then change to a cool aura, like that issuing from the other organs of the head, and be restored to power. Many times after, I had pleasure in hearing her give off the delineations of nerve-action upon the different organs at the time most active in my brain; and her deductions of what I was mentally busy about, by the play of those organs, were correct. I will give one instance. One day, while in her clairvoyant state, she was examining my late wife, and explaining something; she suddenly stopped and said, "But I must give over; Mr. Jones is impatient to go." Surprised, as I had given no indication of my feelings, though she said truly: I inquired, "Why do you think so?" "Because I see the nerves in 'Caution' working with 'Time' and 'Number'; I therefore know you must have an engagement; and 'Caution'

tells you to go." I need not state how pleased I was to find in this answer an explanation of many things which had before appeared as if she were possessed of supernatural powers. A clairvoyant sees that we cannot see; she reads from a book we cannot read; and, but for questioning, would be supposed to have almost divine power. So thought the savage when the missionary wrote on a chip of wood an order to his wife to give the bearer an axe. The chip was delivered, and the axe given. The savage thought the wise man had put life into the chip, and that it talked to the lady; and in wonder and amazement his neighbours heard the tale of that chip;—so it is with many of the wonders emanating from powers in action under the skin of man. Credit is given either to the "devil" or to "imposture" for the mighty works performed by that body, which is "so fearfully and wonderfully made." A man will devote days or weeks to the consideration of metals, vegetables, scenery, music, and other points of enjoyment and interest; but will hardly devote one hour to an investigation of the powers and properties of his own body; yet will he leap into the chair of judgment, and off-hand pass sentence without hearing a tittle of evidence. I have thus devoted a short section to Phrenology, because of the important bearing it has on various phases of phenomena which have puzzled alike the learned and the ignorant. The law has been hidden, and the results have been as wonderful and mysterious as would the knowledge of a message coming ten thousand miles in a few seconds be, to the person who was unaware of the laws of electricity as manifested by the telegraphic wires.

The knowledge, or rather the conviction, that the intellectual, moral, and animal faculties and propensities of man, depend upon the physical formation of his brain; and that nerves, like hair threads, entwine and interlace the pulp of the brain-matter; and that they are dependant on their root, and have therefore to act in accordance with the will of the centre power or living principle; as the other nerves in the human body have, which move the arm, the hand, the leg, or the foot; and that those nerves may be excited, inflamed, or paralyzed; gives us the light,—the truth light, which rays in on the cause of the effects perceived in insanity, somnambulism, clairvoyance; and a host of other phenomena which science has been indisposed to probe, and Christians afraid to investigate for fear it would upset preconceived opinions; forgetting that man's powers during the past of his history have been finite, whilst the powers of nature have been all but infinite; and that this world is for man's comfort, intellectually as well as physically. Man's happiness almost invariably consists in

gaining fresh knowledge; as he acquires that knowledge, he must of necessity be relatively more wise than heretofore, whether personally or ancestrally; and that neither true science nor true theology can suffer by examining the phenomena of Nature—the product of INFINITE WISDOM.

There is an instrument—a tell-tale instrument—called the Magnetoscope, which I have seen, but not in action, which produces a *correct delineation of the character of every one who suffers himself to be examined*. By means of very delicate mechanism, when the operator places a finger of one hand on the machine, and a finger of the other hand on an organ of the head of the person to be examined, in proportion to the size and energy of the organ so does the machine pendulate; and when all the organs have been examined, and the numbers also examined, the organs which have registered the highest are the leading characteristics of the person. This instrument has been tried in our gaols and military stations, and found correct. The magnetoscopes show two things: 1st, the truth of phrenology; and 2nd, the existence of an emanation or mesmerine from the head of every man. I regret I have not seen the instrument in action, but I have heard the statement from several persons who have seen it in full operation, and read the characteristics as written at the time the machine was in action.

I have tested the verity of phrenology by a Soul process called mesmeric, when, by simply placing a finger over *not on* any given organ, and the heat descending on to that organ, and exciting the nerves in it, has produced clearly and distinctly its local capabilities.

[*Mesmerine and Biology will occupy our thoughts in November.*]

DARWIN SANDS.

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THE physical differences which exist between man and the animals immediately beneath him in the scale have often been cited as arguments which may be used in favour of the doctrine that man was originally created separately from the whole animal series. The physical resemblances which exist between man and the highest inferior animals have also been cited as arguments for the theory of the derivation of man from the apes. Two propositions which are mutually irreconcilable are each supported by the same argument. The supreme question of the origin of man has been brought face to face with

Spiritualists and Materialists so often during the last hundred years, that a few thoughts may be produced respecting the various theories which, partly supporting, partly undermining, and partly contradicting the Christian religion, have been promulgated.

On one fact, at least, all are agreed. There was a time in the geological history of our planet when man was not, when his very existence was not necessary to the happiness of the Creator, and when myriads of creatures existed of high physical organisation, each one of which might have been selected by God to be the recipient of the gifts and responsibilities now especially reserved and confided to man. The human race was created as the most noble of the creatures of the visible world, in the mental image of God ; and this creation is perpetual, as when, by the consumption or absorption of the animal tissues, death takes place in every separate fibre of the human body, the whole frame being susceptible of changes which preserve the life of the individual. The latest and most modern physiology confirms this fact, which is an ancient, eternal, and changeless truth. Man, therefore, exists composed of a physical structure, which, bone for bone, muscle for muscle, is identical with that of the howling baboon. It has therefore been attempted to show that a progress of ascent has taken place whereby the brutal characteristics have become obliterated, and the mental faculties of man have become so much improved that they have been developed into that entity which the Church terms "Soul" or "Spirit," and of which the sceptic denies the absolute existence. We must know that a large portion of eminent men, whose personal lives, unassisted by any spiritual insight or theological study, are paganly moral, are in favour of transmutation. This has been and is often, in the vulgar parlance of the day, termed "Darwinism." But the main ideas are as old as Empedocles and Lucretius. The writings of De Maillet and Lamarck familiarised scientific men with the main theory long before the complicated and unwieldy theory of Darwin was promulgated, and it is obviously wrong to apply to a general range of thinkers, some of whom may be Materialist and some not, the epithet which merely applies to one sect among them. Two questions therefore arise :—

Firstly, what does Christianity teach on the creation of man's body ?

Secondly, what does it teach on the creation of the Spirit ?

To the first question many answers may be given which may be said to centre in one, that the question of the origin of the human body, whether by development, or otherwise from pre-existing animal matter, or by a direct creation from nothing, is

absolutely and entirely undecided. It is obviously within the power of the Almighty to have produced man from absolute nothingness. The declaration, however, that he was created from dust gives us some possible insight as to his constitution, as it leads us to believe that the same inorganic materials which enter into the conformation of the human body formed integral portions of the frame of our first protoplast. St. Augustine insists strongly on the derivative sense in which God's creation of organic forms is to be understood when he says "God created them by conferring on the material world the power to evolve them under certain conditions." St. Thomas Aquinas points out that, in the first institution of nature, we do not look for the exceptional evidence of miracles, but for the laws of nature. "In prima institutione, naturæ non quæritur miraculum, sed quid natura rerum habeat." Cornelio à Lapide went still further to contend that at least certain animals were not absolutely, but only derivatively created, saying of them, "Non fuerunt creata formaliter, sed potentialiter." These quotations are sufficient to show that a belief in the operation of a law of "derivation," or, as Mr. Herbert Spencer perversely terms it, "evolution," with regard to the production of the human or other animal body, is not inconsistent with the teaching of the most precise Christians. As to its truth or falsehood, neither Christianity nor science says a word, excepting that, if it is an improved hypothesis, and must for ever remain so, like most of the popular scientific theories of the day, which are greedily caught up by the ignorant vulgar, it has its own amount of probability. The student of physical science is however rarely (in England, at least) of a precise and judicial mind. It is sufficient to promulgate a theory in favour of which a good deal may be alleged, to gain an enormous amount of disciples from those who are unable to estimate the differences between contingent and necessary truth. The derivative theory of the origin of the physical structure of cabbages or men (for to the scientific mind they must both be tested by the same method) is possible, probable, and plausible. So was the highly convenient system by which the planets were said to revolve in cycles and epicycles round the earth, a speculation which had its centuries of supporters, and which, being proved erroneous, has died out. Such, therefore, may be the case of the theory of the "derivation" of man's body by the slow process of descent by natural selection according to Mr. Darwin, or by the more rapid process of sudden change which appears to have been the rule in the evolution of some of the reptilian forms, whose origin has been detailed so well by Mr. St. George Mivart in his excellent little work on the *Genesis of Species*. It has been well shown that

there are forms of life which no gradual change produced by external circumstances could have attained, so as to evolve such a completely aberrant type as the pterodactyle. The plan of natural selection entirely fails when we apply it to the origin of many of the lower forms of life. But when we apply it to the origin of man, the problem is anatomically inconceivable how the brain of an ape could be converted into a complex structure like the brain of man. Taking the lowest argument, that of Professor Huxley, that the brain of man is absolutely distinguished from that of the highest apes by its large size, as compared with that of the cerebral nerves, by the existence of the lobule of the marginal convolution, and by the absence of the external perpendicular fissure, we see here differences which no process of slow change could evolve. But if we take the higher (and in spite of the needless controversies which have arisen, more accurate) statements of Professor Owen that the human brain is distinguished from that of the highest apes by the forward and backward development of the cerebral matter, so as to produce what has been termed a posterior lobe with internal cavities, which are called "posterior cornu" and "hippocampus minor," we see here a more complicated range of differences which place the human and ape's brain in quite different systems of classification. To avoid the tedious logomachy which has arisen on this subject, I would only remark that the human brain possesses structures which in their complication and development are not found answerable in form and contour in the brain of any known ape. But when we turn to the more grave subject of the derivation of the human soul or spirit from previously existing forms of embryonic mind, greater and more serious difficulties encounter us. Putting aside with one touch the vulgar errors and puerile metaphysics of the nineteenth century, I would merely remark that the Materialists of the present day have not reached a higher level than was attained by the Society of Freethinkers, which Pope ridiculed in his *Martinus Scriblerus*. I quote Bowler's edition, vol vi., p. 131. The following was their letter:—

"To the learned inquisitor into nature, *Martinus Scriblerus*, the Society of Freethinkers, greeting.

"Grecian Coffee House, May 7.

"It is with unspeakable joy we have heard of your inquisitive genius, and we think it great pity that it should not be better employed than in looking after that theological nonentity commonly called the *Soul*. Since, after all your inquiries, it will appear you have lost your labour in seeking the residence of such a chimera that never had being but in the brains of some dreaming philosophers, is it not demonstration to a person of your sense, that, since you cannot find it, there is no such thing."

The distinction between such soul or spirit that the inferior animals may possess, and which is associated in their case with a state of consciousness almost automatic, is marked by broad and patent lines of demarcation. We do not for a moment deny the existence of the lower description of soul, the *anima rationalis*, in such animals as dogs, which have been for centuries exposed to the influence of human education. But the differences between such immaterial entity which may exist in these lower forms and that of man is one of kind, not of degree, in like manner as the differences between the physical structure of man and that of the lower animals is one of degree not of kind. The appreciation of differences has always been a criterion of zoological sagacity. Edward Forbes used to say that there were some naturalists who could appreciate resemblances not differences, and they were very useful to stick beetles on a tray, if only one tray was given to them at a time. Then there were naturalists who could only see differences, and not resemblances. They were useful, too, though extravagant, in the use of separate pigeon-holes. Lastly, there were zoologists who could discern neither one nor the other. These would always form the majority in any Teutonic nation, and had better not be trusted either with trays or pigeon-holes. The simile was amusing, and the satire is too true. The above considerations will, apart from the eschatological argument, amply prove that the substance termed soul or spirit is something which exists *ab extra* of the conditioned body, through which it manifests. As Lawrence said, "It would be impossible to find the soul in the blood and filth of the dissecting room." And a modern physiologist, if he is foolish enough to look for it in Magendie's "cerebro-spinal" fluid, will scarcely find it there. The conception of an immaterial entity is germane to the natural thoughts of mankind. A perverted or an abortive organ of taste may consider that what cannot be seen must be non-existent. A piece of magnetic iron is not discriminable so far as regards its external predicaments from a piece of non-magnetic iron. Yet the one attracts and repels, whereas the other is as inert as the brain of the iron founder.

Man is essentially a moral animal. There is no animal which performs the daily actions of life from a sense of duty, understanding by this idea of duty a course of action independent from fear of punishment. The substance which thinks and controls the action of the body for a given purpose, independently of the physical desire, must be self-evident. That such thinking substance is not necessarily commensurate in dimension with the body, even an infidel physiologist like Dr. Richardson has successfully proven, That such "living

intelligent substance may be passed out of the body of man," is our third proposition, for which a careful consideration is requested.

AMERICAN PHENOMENAL SPIRITUALISM.

By THOMAS R. HAZARD.

FROM early youth my longings after some tangible proof of immortality, or at least of a continued existence of the soul after the death of the body, were intense until after I had passed my fiftieth year. To acquire this knowledge I had read and re-read almost every passage in the Bible, together with hundreds of other religious books; I had listened to countless inspirational sermons from Quaker preachers, many of which were no doubt as genuine inspirational utterances as those we now receive through the lips of the most gifted spirit mediums, and to the eloquent discourses of scores of eminent theologians and divines of other churches, without receiving the satisfaction I so much coveted. But just as hope seemed about to expire in my breast, and I was ready to conclude that all I had heard from fallible human lips was simply comparable to the "tinkling of cymbals and the sounding of brass," and that all I had read on religious subjects tended only to "vanity and vexation of spirit," it so chanced that my steps were guided to the door of an humble cottage in the suburbs of Providence, R. I., which was opened in answer to a *knock* by a little epileptic girl, with a dilapidated broom in her hand, who, in answer to the question from an accompanying friend, said she would give us a sitting just so soon as she had "swept out her kitchen." And what was the result? Why, within thirty minutes after my entrance into that lowly abode of the despised rapping medium I received through the tiny raps all that my soul had so long thirsted for in vain—an undoubted conviction of a continued existence after the death of the body.

This experience of mine I think may be analogous to that of thousands of others, and must suffice for a reason why I continue to devote what little power I possess to an exemplification of the phenomenal rather than that of the simply inspirational phase of Modern Spiritualism.

With this preface I wish to say that I have recently been present at three materializing *séances* given by Mrs. Robert I. Hull at Old Orchard Beach, State of Maine.

One manifestation I think was the most graphic and affecting that I ever witnessed at a spirit-circle. A poor, forlorn-looking girl, some twelve years of age, thinly clad in threadbare,

faded garments, presented her famished form and beckoned to Dr. W——h for recognition. The doctor could not identify her; but by pointing to her bare, emaciated ankles and feet, and the placing of her finger within her lips, and other most affecting pantomime, she succeeded in convincing (apparently) all present that she was one of those neglected, starving creatures that abound in our large cities, whose most pressing wants he had on some occasion in the past relieved by an act of charity. Placing her thin, pale hand on the doctor's head, she made him kneel with her on the floor, when she raised her eyes toward heaven and offered in his behalf a mental prayer, which, though unspoken, was so expressive that there was not a dry eye present. Upon the whole, this simple, silent manifestation embodied a more eloquent, *Christlike* sermon than I ever heard pronounced from a pulpit, or through the lips of the most gifted minister or inspirational medium.

After the poor creature retired, Mollie, the spirit-protector of Mrs. Hull, explained that the spirit that had just materialized died literally of starvation, in a cellar in the Bowery, New York, and that a short time before her death the doctor had given her enough money to relieve for a few days her pressing wants for food.

It was not, however, until the next morning, that Dr. W——h recollected an occasion on which he met a poor girl, resembling the one described some years ago in Nassau Street, New York, and gave her a trifling sum.

Some time previous to my going to Old Orchard, the spirit of my oldest daughter told me through a trance-medium that the next time I sat in Mrs. Hull's circles she and her two sisters would come out of the cabinet all at the same time. I never mentioned this circumstance to any one, but on this occasion two of my daughters presented themselves, both wrapped in the same white mantle, whilst the medium's guide said that still a third was present, but lacked the proper elements to materialize in full. [*Mr. Hazard is a painstaking, plodding Spiritualist of many years standing.*—ED.]

LAWFULNESS OF SPIRIT COMMUNION.

STARTLED by the accumulation of facts narrated by credible witnesses,—that spiritual beings are exercising power over organic and inorganic substances, and that they commune with human beings and give advice and warning; and that those ethereal beings are disembodied men and women,—apparently there has arisen a deep-seated fear in the minds of some Christians that the proceedings of Spiritualists in publishing such knowledge, in witnessing spirit-power phenomena, and in communing with those spirits, are contrary to the Divine Will; that they are "forbidden," and *therefore* it is clear that, as God

will not co-operate with those who act contrary to His laws, it is certain that the signs and wonders now taking place are by "The Devil," or more elegantly, by "Satanic agency."

It is our duty to prove from that standard guide-book the Bible, that such statements are untrue, and arise from completely losing sight of the fact that the commands were given to the Israelites to *avoid* intercourse with the Pagan witches and wizards, who, controlled by the "Gods" of the Moabites, the Ammonites, the Hittites, the Canaanites, &c., would give the Jews false information, and thwart, as far as in them lay, the Divine plans continually unfolding, to erect them as a *distinct nation*. This was to be done for ulterior objects connected with the civilisation and expansion of the human intellect in its future history throughout the world, and known so far to us through the second or "Messiah" dispensation. But, be it remembered, that in no one instance did Moses, did "the Lord," forbid conversing with and consulting Jewish seers, or through them with angels of the Lord, "from the Lord," and through them obtaining knowledge on spiritual and on business matters. We need not show the absurdity of taking a piece of the Mosaic work, and saying, "You and I are forbidden to consult witches on pain of death," and yet without stint, eat pork, which is equally forbidden.

That the permission to confer with Jewish spirits on religious and business questions was in accord with the Divine Will, we shall now prove—remembering these words are written, not for Atheists or for Deists, but for Christians, who take the Bible as their guide. So now we go to the law and the testimony, and ask you to ponder over the declaration made about 2,972 years ago. (1 Sam. ix. 9). "Beforetime, in Israel, when a man went to *inquire* of God, thus he spake:—"*Come, let us go to the seer*;" for he that is now called a Prophet was beforetime called "a Seer,"—in our day "a Medium;" and in Christian families the *enquiry* is principally through prayer to God, with the Bible on the table, in the presence of the seer, or Christian medium. It is therefore clear that while the Jews were, for the reasons assigned, forbidden to consult the pagan seers, it was their privilege to confer with the Jewish ones, and that it had the Divine sanction. Let us take the continuation of the commandments (Exodus xxii.) as narrated in the next chapter, verse 20: "Behold I send an Angel before thee, to keep thee in the way (*spirit guidance*), and to bring thee into the place which I have prepared (*spirit foreknowledge*). Beware of him, and obey his voice (*spirit speech*)."
Turn to 1 Sam. ix. 6—8. We find that Saul had lost his *asses*. He could not find them. His servant advised him, "Behold now, there is in this city a man of God; all that he (*the seer—the medium*) saith cometh surely to pass: now let us go thither; here is the fourth part of a shekel of silver (*threepence farthing*), that will I give to the man of God, to *tell us* the way (to the asses)." Samuel's "Satanic agency" powers, as they would now be called, were well known to the "maidens" of the district; for Saul was directed by them which way to go to find the seer. He went, but in the meantime, the Lord showed his approval of the incidents, by telling the medium, Samuel, "in his ear," that is by voice: "To-morrow I will send thee a man thou shalt anoint to be captain over my people." This shows that Saul gained his kingship while consulting a medium respecting the business question he was anxious to get answered.

The order for putting the heathen mediums to death was 3,390 years ago. Saul going to Samuel, the seer, with a threepence-farthing fee in his hand to know where his asses were, was 2,994 years ago, that is 396 years *after* the witch law was promulgated, which now-a-day Christians desire to lean on. If our modern Christians were right, we must call Samuel a wizard, consulted by the Jew Saul, who, for doing so, ought to have been put to death with Samuel, the appointed of the Lord, instead of being anointed the king of God's chosen people.

We pass on. By and by Samuel dies. Saul is king. He *neglects* God's commands, and is rejected; he *inquires* through God's seers, but could not get a response; not because it was forbidden, but because, when he *inquired* of the Lord, the Lord answered him not; neither "by dreams, nor by Urim, nor by *seers*," three modes of communion. Saul, therefore, restless and anxious, finding the communion through the Jewish seers and seeresses shut up, went

to a forbidden seeress—a witch, a pagan. Samuel *answered* the call or incantation, and conversed with Saul; and declared the sentence of death, as fixed as that of a soldier to be shot for transgressing military orders; and the witch prophesied—that is, *revealed* Samuel's statement—that "to-morrow thou and thy sons will be with me," showing that the heaven of Samuel was not far off, and that Saul and sons were to be in his company the next day.

The word "angel" signifies "messenger," or "bringer of tidings." When the Queen of England sends a message, or the statesman in power acts in her name, we sink the messenger, and say, "the Queen commands." So in Scripture, we have, "The word of the Lord came," the "angel from the Lord," or "of the Lord," or "the Lord appeared." Who were those angels? Evidently they were disembodied human beings. We so think, because Samuel was a human spirit, and appeared as a human being; the other messengers or angels who appeared to the seers *invariably* appeared in the shape of men, acted as men, spoke as men commissioned by God.

Abraham, Lot, Jacob, Manoah, and the Bethlehem Shepherds conversed with *spirit-men*. Christ, Paul, Peter, Philip, John, and others, did the same. The angels in the sepulchre and at the ascension appeared as *spirit-men*. To say they were not, is to *assert* that God was the sender of shams. To say that all intercourse with ethereal human beings has ceased since the Apostles' days, is to show gross ignorance of the ecclesiastical history of the Greek, the Roman, and the Protestant Churches.

The certainty that personal devils existed at the same time is abundantly declared in the New Testament, and amply proved in our days. We are not to refuse good because there are evils in this world.

THOUGHTS SUGGESTED BY THE TELEPHONE.

By JOHN BEATTIE.

"Just as every phenomenon, necessitating the idea of causation, carries us to God; so every attribute, necessitating the idea of substance, refers us to matter."

REV. JAMES MARTINEAU.

EVERY discovery made in physical science is a step, the importance of which cannot be measured at the time; such a step may lead into a pass which will open upon vast fields of undiscovered truth, and unveiling of principles of the greatest worth to the race.

For years back at short intervals have we been startled by scientific revelations, breaking up old ideas of material existence, and greatly shortening the distance between the "two worlds" of "matter and spirit," and rendering more clearly how much of the phenomena of existence is due to mere forms of motion.

If all the phenomena of electric, galvanic and magnetic science, involving electric and magnetic induction, with all their farther possibilities for human good, are but forms of motion; are but conditions, and not things. If light with all its effects of marvellous beauty be but varied motion; if heat and sound

in every variety are but motion; undulations, differing in speed and form, and by their impact upon mind producing sensation. Already are those waves sent through deep tracts of ocean, and registered by mechanism of such marvellous ingenuity and delicacy, the form of movement being exactly repeated and conveying intelligence to the eye with precision. Another long step has been taken; no sooner is one advance gained in science when some other mind exclaims, "That is a step which I must o'erleap." The Telephone is an arrangement by which the waves of sound are conveyed to a distance and registered with such exactness as to produce the perfect quality and character of the sound to the ear. The law which seems to have no end of application and upon which all the systems of telegraphy depend is at work in the telephone, that of magnetic induction. Here, then, we have speech, which is thought discreted, thought become tangible vibration and sent through space; there is the wire—a direct medium in one way, the earth in the other, as in telegraphy.

Now this leads me to what I have been trying to make out. Is it not highly probable from the above that nervous action, in fact the whole mechanism of mind, is vibratory in its mode? That the phenomena of both sensation and motion, from the centres to the surface, and inversely so, are but varied forms of motion along the nerve core? Now, in all this we have what the physicist would call centres and conductors of force. In the one case the centres would be in the galvanic and magnetic batteries, in the other in the vital or nervous centres.

Now look at the minute complexity of the highly organized brain, and for brevity only think of it both as a centre of force, giving material form and motion to all the emotions and perceptions of the mind, and as the immediate instrument or clothing of the inner spiritual brain; we have now to conceive of a conductor, a means of communication, and we have then at hand a key that may unlock many spiritual mysteries.

If the planetary system moves in an æther or substance of immense solidity, and of the most inconceivable elasticity, through which light in all its varied modes manifests, science reveals to us the intricate laws by which light is governed, and that every principle revealed is due to forms of motion purely. Its relation to heat—its analysis in the production of colour, and all the beautiful phenomena due to polarization. May not in a like manner be all the emotions of the mind forms of motion sent out as radiations, having their initial force in the individual Spirit? May not the fact revealed by the telephone then account for a great amount of phenomena hitherto mysterious? Look at the occurrences in mesmeric states. The action of one will,

induced upon another—the sympathy of feeling at great distances—clairvoyance, clairaudience; much but not all of phrenomesmerism, mesmeric states being induced at considerable distances. And so very many of the manifestations in Spiritualism, for instance, intimations being given in various ways at long distances when individuals are passing away; the mode of complete communication betwixt minds as centres of spiritual force either in or out of a physical body: and the communication need not be direct, it may radiate and be reflected or refracted, or absorbed, or neutralized, as the case might be. I think it is Mr. Davies who gives a case; he was present in the spiritual condition, unknown to an old lady engaged praying for a wandering boy, her longing for his return was intensely expressed. In the spiritual state he saw a line of light from the old lady's brain rise at an angle upwards, and was reflected and thrown down upon the wanderer far away, and immediately he made his way home.

A medium may possess some property that gives him the power to convey by echo or reflection the energetic rays of thought from the other world. Lastly think of prayer, the solace and healing balm of all minds in darkness and sorrow.

The vibrations of repentant sin, or those of deep thankfulness will be conveyed upwards by the spiritual telephone, and the response spoken and heard below.

To close this tentative paper, I will give a case or two from my own experience, first as to sympathy of taste and feeling:—A young man was placed at the inner end of a room about 70 feet long. I was in the *outer* vestibule with the door closed. In every case he indicated the effects produced on myself. Whatever was put in my mouth, if I was pricked with a pin or what else, the effect was registered in him. Another case, in York, a man I could influence in almost any way at considerable distances. Another, when fast asleep, I was suddenly awoke when my brother was passing away two hundred miles distant. I was similarly acted upon, when another near friend passed away. Of course these experiences are common; but as bodies cannot influence each other but by connection, the wonderful law of electric and magnetic induction gives the key. Let a person be placed in a completed circuit, and experience the effect of contact being broken and fulfilled—let him think of an electric current inducing magnetic currents at right angles to its own direction—let him think of all the phenomena of light revealed by science, and lastly of the mechanism of the telephone. A few steps beyond, and the influence of mind upon mind will be found to be due to forms of motion having their origin in the one universal force—Intelligent Mind.

BRITISH THOUGHT.

CONTINUOUS PROVIDENCE.—Dr. Guthrie has the following beautiful passage on Divine Providence:—" Providence has no Sabbath. No night suspends it; and from its labours God never rests. If I may compare small things with great, it is like the motion of the heart. Beating our march to the grave, since the day we began to live, the heart has never ceased to beat. Our limbs may grow weary; not it. We sleep; it never sleeps. Needing no period of repose to remit its strength, by night and day it throbs in every pulse; and constantly supplying nourishment to the meanest as well as the noblest organs of our frame, with measured, steady, untired stroke, it drives the blood along the bounding arteries, without any exercise of will on our part, and even when the consciousness of our own existence is lost in dreamless slumbers." If this be a just view of Divine Providence, may we not rest securely?

MUSICIANS singularly differ in their renderings of vocal and instrumental compositions. Thousands have a merely mechanical power. There is in their musical performances a flexibility, rapidity, accuracy, which astonish you. They seem to have acquired a perfect mastery over the tones of the voice, or the keys of the instrument. Others have what may be called an original power. There is in their performances a striking originality, a startling brilliancy, which proves a native, creative genius for music. Yet, a third class—and they are but few—possess a spiritual power. They may have neither the rapid and skilful mechanical execution of some, nor the brilliantly original style of others, but they have a marvellous, almost miraculous power of entering into the secret life of the composer, and interpreting to the hearer his musical idea or thought. For in every true musical composition there is an idea wrought into its very structure; and he is the finest musician who can, by instinct or study, discover that musical thought, and give it expression in the language of melody and harmony—who can sing out with the voice, or play out upon an instrument, the original conception of the composer. *He becomes an interpreter.*

AMERICAN THOUGHT.

HARD NAMES.—There is seldom, if ever, anything to be gained for the cause of truth by attaching reproachful or opprobrious epithets to its enemies. There are occasions, indeed, when the doings of bad men should be exposed, and they them-

selves denounced. But these are chiefly cases in which there is involved something of immorality or corruption, public or private; and where an evil aim or tendency appears in outward action. Erroneous religious beliefs may, and often do, involve, ultimately, the worst consequences of this sort. But they may also frequently have no such direct result, either in fact or by the purpose of those who hold them. These persons may be honest and well-meaning men and good citizens. Reproaches directed against such men will not appear to be just; and will miss their end and return upon the one who sends them forth. And what is more important, they will not be just in truth, since the man who is reproached has no such evil designs. The bad consequences of false belief we may freely point out, and its untruthfulness, especially, we should expose. We shall do both these things with the best effect when, along with our reasoning in behalf of the truth, we show the proper effect of the truth upon ourselves in fairness and charity.

MANY may vilify spirit-power and its believers and expose the unprincipled ones that attach themselves to it, but it nevertheless remains true that Modern Spiritualism is the great motor in the religio-scientific investigations and studies of the time, and will more and more make its stimulating power and its conserving tendencies felt as the years roll on. The absolute need of reconciling knowledge with faith, or science with religion, is increasingly felt by all persons with souls open on the side of the light; and the work to which they have devoted themselves will go on until a new and better civilization is developed, compared with which that of the past will be poor indeed. But it is strictly the religious element that still struggles for the mastery. It has to confront a vastly enlarged body of knowledge that has been rapidly accumulated through recent discovery, and the problem is how to reconcile them so that each shall sustain and be the natural handmaid of the other. It is the mission of Spiritualism to accomplish this great work. It is doing it by its phenomena and philosophy, at the same time that it stirs up thought still more, and deepens and strengthens faith correspondingly. This positive, open body of proof which Spiritualism furnishes of the truth of immortal life is the one thing that the Church needs in its conflicts with science; yet it is guilty of the folly of attacking its best friend, the one that alone could support it in everything but its superstition and authority, and throwing itself into the arms of its real foe, which is Materialism.—*Banner of Light, U.S.A.*

[To those who have not in their brain the "organ" of mirth, we advise that they pass this page without reading. This year we have not had time to sea-side ourselves. To make up for the want of the eccentricities there witnessed, we have improvised a wit column for self and companions in deprivation. It will suit young heads on old shoulders.—ED.]

AMERICAN HUMOUR.

WHENEVER i kum akrost a man with very marked excentricitys, i hav generally found out that the excentricitys waz all thare waz of him worth bragging about.

The wize men and the philosophers are the only ones who kan allwuss afford to kick up their heels and have phun; gravity was desighned for the phools, and iz their strongest holt.

Thare iz not, upon the whole earth, a more venerable sight than a very poor but very honest man.

Enny phool kan be sorry for a thing a minnit *after* it iz done, but to be sorry a minnit *before* it iz done iz the korrekt style.

One grate reazon whi thare iz so little happiness iz bekauze thare iz so little innosense.

The virteuous liv three distinkt lifes; the one they look back upon, the one they now enjoy, and the one that iz waiting for them.

The literati ov the world kan be divided into two piles; thoze who hav more larning than wisdum, and thoze who hav more wisdum than larning; the first kan prove more than they kno, and the seckond kno more than they kan prove.

It takes a lifetime to bekum perfekt in enny one thing; i hav known men who excelled all others in one thing, but i never knu one who excelled all others in two.

Thare never haz been enny race ov people we kno ov who hav lived without sum form ov religion, and i don't think enny could exist long without it.

I kno thare ain't a human being, nor never haz been, neither do i think there iz an angel in heaven, that it would do to trust with unlimited power. God alone can comprehend omnipotense.

Philosophy haz made but phew Christians, but Christianity haz made legions of philosophers.

No man can make a character for himself without opposing somebody or something; hence in making a character, one makes foes.

An orator declaring that fortune knocked at every man's door once, an old Irishman said, "When she knocked at mine I must have been out."

THE MODERN SCEPTIC.

[THIS playful skit is clever—is so like very many actual scenes we have witnessed at various times in the past, that their concentration to a focus will perhaps create a laugh.—ED.]

A medium subjected to the following “test conditions:”—

A plaster made of gutta percha and beeswax was placed over her mouth; a bandage of six handkerchiefs was put over her eyes, tied at the back and sealed, and her ears were filled with cotton wool soaked in mucilage. Both hands were filled with flour. One of them was fastened to the top of her head with fine cambric thread; the other was firmly bound to her side with tarred rope. Her feet were secured to a block of oak wood twelve inches long, eight wide and three thick, with a strongly-riveted, hardened steel chain. She was then completely enveloped with forty-two yards of cotton drilling, which was sewed at every crevice with a patent noiseless, double back action sewing machine. After that she was put in a strong coffee-bag, which was tied at its mouth with three hundred yards of shoe-thread. The bag was then put in a chest, and the chest lid fastened with six padlocks, every key different, and rendered doubly secure by strips of leather glued upon the outside lengthways, breadthways and sideways. It was then suspended by wires in a copper-fastened cabinet lined with corrugated sheet iron, and the cabinet deposited on a high shelf in a recess of the stone wall of a room that had been unoccupied for twenty years. In front of this recess was drawn a gauze screen, which was glued, tacked, sealed with red wax and marked with a No. 1 Faber lead pencil belonging to the sceptic, which he knew to be free from fraud, and which he brought with him so that he might be protected at all points from deception. A number of the sceptic's friends were posted in various places to prevent collusion between the medium and confederates. One was at the back area concealed behind an ash barrel, one stood at each window, one sat on the top of the chimney and one held his hand over the keyhole of the front door. Thus all things were ready, and the careful investigator took a position where the least indication of imposition could be instantly detected. He held one hand ready to grasp the medium should she walk out and assume the guise of an angel, and with the other he held a note-book in which to record in detail the last “great exposure of Spiritualism.” Suddenly a strong unseen hand clenched as a vice his outstretched digit. The note-book took to itself wings and flew away. Voices were heard, half a dozen forms as natural as life walked around

him, and one whom he afterwards admitted to be "a pretty good imitation of his mother" came and laid a hand on his head. These vanished. Then up he rose to the ceiling, till with his nose he could write his name on the plaster, then down to the floor with double the speed he went up. A broad hand which he could not see dealt him a rather smart blow on one side of his face, then on the other. Some power then stood him on his feet and marched him around the room at a speed which "Goldsmith Maid" never thought of attaining, and the perspiration poured from every pore until he was as wet as a No. 1 mackerel in the home of its childhood. But all this did not convince him! He went home declaring that the medium did it all, that he should prosecute her for assault and battery (with intent to kill), and that she ought to be indicted for "obtaining money under false pretences." His wife wrote to a friend the day following relating the circumstances, and added, "I don't think my dear, kind husband would believe even if one rose from the dead."—*Banner of Light*.

Physical Phenomena.

HEREDITARY CRIMINALITY.—In the department of Anthropology, Mr. Francis Galton, F.R.S., delivered an address which contained a record of part of his study of those groups of men who are sufficiently similar in their mental characters, or in their physiognomy, or in both, to admit one classification, as types of character such as are universally recognised as being exceedingly true to nature. He suggested various methods by which drawings or photographs of several persons alike in some respects, but differing in minor details, could be obtained, and then asked what sure method is there of abstracting the typical characteristics from them? A plan had occurred both to Mr. Herbert Spencer and himself, the principle of which is to superimpose optically the various drawings, and to accept the aggregate result. He proceeded to allude to some recent experiences of his own in a previous publication. He had read of men who have been the glory of mankind; and he now called attention to those who are its disgrace. The ideal criminal, he remarked, has three peculiarities of character; his instincts are vicious, and his power of self-control is very weak. The perpetuation of the criminal class by hereditary descent is a question that deserves more careful consideration than it has received; but it is on many accounts more difficult to grapple with than it may at first sight appear. The vagrant habits of

the criminal classes, their illegitimate unions, and extreme untruthfulness, are among the difficulties. It is, however, easy to show that the criminal nature tends to be inherited, while, on the other hand, it is impossible that women who spend a large portion of the best years of their lives in prison can contribute many children to the population. The true state of the case appears to be that the criminal population receives steady accessions from classes who, without having strongly marked criminal natures, do nevertheless belong to the type of humanity that is exceedingly ill suited to play a respectable part in our modern civilisation, though well suited to flourish under half-savage conditions, being naturally both healthy and prolific. These persons are apt to go to the bad; their daughters consort with criminals, and become the parents of criminals. Mr. Galton believed that the differences of mental power might be submitted to measurement as we now measured heat with the thermometer. Mr. Galton suggested photography with the view of obtaining accurate measurements and manifestations of human heads. He was at present engaged in classifying a large number of photographs furnished him by the Home Office, with results of a very remarkable character. Passing to his own favourite subject of heredity, he instanced the well-known case of the Jukes family, of America, to prove that criminality was hereditary.

HEREDITARY GENIUS.—The whole question of hereditary transmission is at present beyond the scope of science. We know that form, feature, temperament, idiosyncrasy, acquired habit, diseases, anomalies of structure, and duration of life, are transmitted to offspring; but the *law of transmission* is still hidden from us. Certain qualities are transmitted from parents to children in so direct a manner as to strike the least observant eye; on the other hand, it often happens that the transmitted quality is *masked* by the presence of some different quality, and only reappears in the second or third generation. New combinations also take place. Still, we can say with safety that whenever a child exhibits any remarkable aptitude, we may detect that aptitude in one or both of his parents or grandparents. Thus it is that observation detects families illustrious through several generations; and families also which, through many generations, transmit idiocy and imbecility. That "talent runs in families" we are taught by examples, such as the "wit of the Sheridans," and the "esprit des Mortemarts." Nor am I aware of any musical genius springing from a family in which, during two generations, musical aptitude was not remarkable. It is necessary to include two generations, because among the curious

phenomena of hereditariness there is the phenomena of *atavism*, in which children resemble their ancestors, but do not resemble their progenitors.—“*Life of Goethe.*”

BRITISH ASSOCIATION.—Professor Houghton read a Paper on what he called “Transcendental Anatomy,” or a geometrical investigation of the best possible number of limbs for terrestrial and aquatic animals. The professor started with a circle, and 360 fringing cilia. Then he reduced the cilia, and provided it with side processes, wings or fins. Next he gave it a third limb in the rear, and showed how greatly that improved its powers of locomotion; and so, mathematically demonstrating every step of the process, he built up a mathematical fish, the only difference in which was, as Mr. Spence Bate pointed out, that it could not go backwards. However it is satisfactory to know that mathematics and nature agree, and the present number of limbs of terrestrial and aquatic animals is also the best possible. The Rev. W. H. Dallinger gave an admirable sketch of his researches on the life-history of the simplest organisms, to the study of which he has devoted years. He had published a life-history of six kinds of monads, some of which are so small that their spores or germs are absolutely invisible to the highest powers of the microscope. When they grew, however, they suddenly appeared in the field of the microscope like stars flashed out in the heavens as the gloaming deepened. Mr. Dallinger was listened to with great attention, and was heartily applauded. The Anthropologist Section had some interesting matter before it. The Rev. S. Beal made some remarks on a very curious figure, assumed to be of Buddha, which had been bought by Mr. Brunt of a dealer in Plymouth. The curious feature of the figure is that it has over its head the figure of a descending dove, with doves on each side, very curious emblems to find in a figure of Chinese origin. Mr. Beal traced the dove to the three rays symbolizing the sun with Eastern nations; to which also he traced the three feathers in the Prince of Wales’s plume, and the true lines of the trident in the Royal arms. “Ich Dien” was commonly interpreted “I serve;” but its Sanscrit derivation was “I shine,” which singularly bore out the hypothesis propounded.

AN APPARENT SATELLITE LAW.—Several years ago the known satellites of our solar system appeared to be as follows:

Earth.	Mars.	Jupiter.	Saturn.	Uranus.	Neptune.
1	0	4	8	4	1

This series of terms looked like an imperfectly developed law of geometrical progression in which the constant multiplier was two. Two small moons (as it is a small planet) should be

attending on Mars, 12 more circulating about Uranus, and 31 more around Neptune. The satellites of our system would then appear thus:—

Earth.	Mars.	Jupiter.	Saturn.	Uranus.	Neptune.
1	2	4	8	16	32

Two small moons attending on Mars have just been discovered by Professor Asaph Hall, of Washington. This discovery makes the law completely verified up to Saturn inclusive. We have now to look diligently for the remaining 12 moons of the planet Uranus.

AFRICA.—Africa is unsealed. 5,000 to 6,000 miles of river traversed by Henry Stanley, from East to West, traversed from the mighty Livingstone inland seas, bordering on Abyssinia, to the Atlantic. Tens of thousands of human beings previously unknown to civilisation, bordering the banks of the mighty Congo. 1,400 miles of unbroken waterway. Tribes by scores inhabiting the fertile lands watered by that river. What a vision of surmises as to their manners and customs, their religions, their instruments of offence and defence! The problems of happiness, of purity, and equity through unchristian primitive life, before touched by the finger of northern and southern perceptions of the Deity. What a panorama of future probabilities pass in vision as to the teeming millions who will occupy the Continent! The rise and fall of families and nations pass before us—

ALL HONOUR TO THE OPENER, HENRY STANLEY.

WE SUGGEST.—As the discoveries have been through British and American dash and cash, we suggest that Britain take the North side of the river, and the American the South. Let them with the right hand take Christianity, and the left hand Trade, and conquer the inland savages by the majesty of Fair Play.—ED.

STAR OR NEBULA?—The extreme interest which attaches to the new star which was discovered by Professor Schmidt at Athens, on the 24th of November, 1876, induces me to trouble you with this letter. At that time it shone as a 3rd magnitude star, but its light gradually decreased. At the end of the year it was of the 7th magnitude; it is now rather less than the 10th magnitude. Since its discovery many observations of its spectrum have been made both in this country and on the Continent, which showed that in addition to the faint continuous spectrum there were certain bright lines, which proved that the star was in a state of *incandescence*. Notice of this peculiarity was first received at my observatory on the 2nd January, 1877, and good measures of the spectrum were obtained on that and

succeeding night. The interesting point now comes. In 1872 D'Arrest published at Copenhagen a Paper containing a *résumé* of all the measures of the spectra of Nebulæ which were thoroughly well determined, giving the wave lengths of the bright lines in millionths of a millimetre as follows:—Line I., W.L. 500·4, II. 495·66, and line III. W.L. 486·06÷. It will be seen at once that the light of this remarkable star (?) is most probably identical with one or both of the nebula lines 500·4 or 496·66, or, possibly, with the nitrogen line 498·7. This being so, we have the extraordinary case of a star appearing suddenly in the heavens, giving a bright line spectrum, proving incandescence, and in the course of a few months its light becoming purely monochromatic. *There is little doubt but that this star has changed into a planetary nebula of small angular diameter*, though such a result is in direct opposition to the nebula hypothesis. For the benefit of some of your readers who might take an interest in this extraordinary case, I may say that the position of the star for 1877 is R.A. 21h. 36m. 52s., and Decl. North 42deg, 16min. 53secs., it is a star of magnitude 10·5, is of a faint blue colour, and near another star of the same size, rather red. It will certainly be visible with a 5-inch telescope, and the spectrum can be seen by applying a small direct vision prism outside the eye-piece, as proposed by Professor Zollner.—*Lord Lindsey.*

THE CATALPA.—This tree is now in full flower in the London parks, and even in some of the squares. In the distance it resembles a cloud of flowers; closely examined it is a lovely object, and its form and stature fit it well for town and city gardens; its shade is also dense and long-enduring. It might with great advantage be planted near houses in town gardens, and in streets for which the plane is too large and the leaves of the lime too short-lived. It also deserves attention on account of its season of flowering, inasmuch as a tree full of blossom early in August is not a common sight. We want more trees that flower in Summer and Autumn, most of our wealth being in Spring-flowering trees.—*Garden.*

A SANDSTORM AT ADEN.—A Correspondent writing from Aden on the 7th says:—"About 5.30 p.m. the sky being overcast, a mist or cloud of smoke, as it were, rose from the opposite shore of the creek, which for some minutes I was unable to account for, until growing denser and expanding more and more, I concluded it must be the commencement of a sandstorm. With an experience of more than five years of those in Egypt, I had never beheld anything so remarkable and grand. The mass, taking the shape of the surrounding hills,

and growing larger and larger, till low in the clouds, began to move seawards, enveloping everything in its course in a thick black cloud. The reflection from the crescent side caused the shipping and every surrounding object to assume an unnatural hue, the sea changing to a dull green and brown. Whilst gazing on this moving panorama a slight breeze and wavering of the immense mass made me think of the open windows and doors, and not a moment too soon. Scarcely had I with difficulty put the last bolt in position, when the whole mass was scattered over the crescent and bazaar. For a period of eight to ten minutes the place was in total darkness, and the sand flying in all directions, and penetrating the minutest crevice. The scampering of natives for a place of shelter, their shouting and general excitement, together with the noise of bolting windows and doors, and the immense force with which the sand was dashed against windows and shutters, caused no little alarm. As the air gradually grew clearer, surrounding objects could once more be distinguished. Towards 6 p.m. the air became much cooler, and the sky clear again. Then followed the usual sheet lightning, peculiar to and at times very grand in Aden.

OLD TROY.—Dr. Schlieman states: In spite of the masonry of unburnt bricks, the houses of Troy must have presented a much better appearance than those of Thebes, Memphis, and other Egyptian cities, because, there being no wood in Egypt, all the houses necessarily were but one story high. Here in Troy, on the contrary, as is proved by the gigantic masses of wood-ashes, only the first story, or mere substructions, were of unburnt bricks, and upon them stood immensely high wooden houses. Had it not been so we could not find in Troy thousands of well-preserved vases; also the great wall of Troy, of which several parts consist of really large blocks—so, *e.g.*, on the north and north-east side—has necessarily been surmounted by enormously high wooden walls and towers. In fact, an excellent picture of Troy Divine the reader will find in the description Diodorus Siculus (XIV. 30) gives us of the capital of the Mossinœci, on the shore of the Black Sea, which consisted of wooden towers, seven stories high, and which Xenophon, with his 10,000 men, was forced to storm and destroy (*see also Xenophon, V. 4*). According to Strabo (549) and Dionysius Halicarnassus (I. 26), even the name of the Mossinœci is derived from “mossyn,” which signified a wooden tower.

An American farmer says:—My experience has been that a potato of the size of a common walnut, cut into three or four pieces lengthwise, furnishes the just means of economy of seed, and productiveness of crop. The sole end of the planted frag-

ment is to furnish aliment to the sprout until the latter attaches itself to the soil.—[This is in accord with our assertion last month, that the so-called seed is only the pulp food of the germ point.]

Professor Max Müller has returned to Oxford very much benefited by his year's sojourn abroad, and will now, says the *Academy*, devote himself to the editing of the translations of the Sacred Books of the world which he has undertaken.

CLASSIFICATION OF SPIRIT-POWER PHENOMENA.

It is well that knowledge be given, which can be verified by living witnesses, as to the leading characteristics of power produced by disembodied human persons. 1855 in England may be considered the vital year for physical evidences of human beings acting on animate and inanimate substances after their physical death.

Next month we intend to publish a list of living witnesses to the phenomena during the first ten years, namely, from 1855 to end of 1864; the following month a list of living witnesses during the second ten years, namely, from 1865 to end of 1874, and perhaps we may, in January, 1878, give a selected list for 1875, 1876 and 1877. It may be there are many who would gladly desire that their names be in that list; if so, kindly give the year the evidences of spirit-life and power were first witnessed:—

Accordions played, no one touching them.

Accordion supported without human hands.

Arrow brought through the air.

Alphabet drawn and decorated.

Clairvoyance of the medium in a trance.

Diseases cured by seen spirit hands.

Flowers, scent withdrawn from.

Flowers brought through the air and given to persons.

Fluids: Essences extracted and fluids removed and replaced.

Fire test.

Harp, chords of, played.

Human body raised and floated in the air.

Identity tests.

Lights visible.

Music heard.

Objects made luminous.

Objects moving by themselves.

Pentecost phenomena imitated.

Prophetic utterances confirmed by future events.

Pencil writing by itself.

Piano raised off the ground.

Raps: Stream like electric sparks.

Second sight.

Special helps in moments of danger.

Heart agony. Prayer answered.

Spirit-forms visible.

Spirit-hands visible.

Spirit-hands seen touching persons.

Spirit-laughter.

Spirit-voices.

Spirit-writing.

Tables and other solid substances raised in the air.

THE JEWISH DAY OF ATONEMENT.—September 17th being the Jewish month Tishri 10th, 5638, the Hebrew race throughout

the world celebrate their Day of Atonement or Forgiveness. The Great Day has been observed by the Jews for thousands of years, and it is the practice for men who ordinarily deny themselves no luxury, to observe that day as a solemn fast. Shortly after sunrise the Synagogues in every part of London were resorted to by the Jews for the purpose of observing the sacred service of Zom Kippir. It was remarkable to see the earnestness with which the people took part in the proceedings, and the members attending showed the strong hold which the day has on the reverence and faith of the Hebrew race.

HUMAN GHOST-POWER *SEANCES*.

(*The Witnesses are living, 1877.*)

SOME 50 copies, for private circulation, were printed of a series of *séances* held in the presence of Lord Adair, now Earl Dunraven, recorded by him, and sent one by one to his father, the late Earl Dunraven; and also a series of *séances* afterwards held in the presence of the late Earl,—*séances* so interesting, so full of incident, and involving so many evidences of ghost action by their relatives who have passed away from sight, that he determined the record should live in the circle of his private friendships.

Believing the narratives would be of national value, I asked the present Earl to allow me to publish the volume, as a collection of proofs of the continued life of human beings after their severance from the physical body by death; but as there were family reasons against it being done, I could not obtain his consent. As that argument cannot arise in the matter of a *séance* held at my house, and recorded as one of the cluster, I, as under, give only that narrative, simply declaring its accuracy.—J. E. J.

Séance at Enmore Park, S.E.—Having missed the last train to London, I was very glad to accept Mr. Jones's kind offer to remain all night at his house. D. D. Home and I carried a sofa upstairs to his (Home's) room for me to sleep on. I did not leave the room after bringing in the sofa. My clothes I placed upon a small round table near the foot of the bed.

On a chair by the sofa I placed a pocket-handkerchief, two eye-glasses and a snuff-box. During the *séance* in the evening it was said that I should hear music without any instrument that night. Home turned off the gas previous to going to bed. A certain amount of light entered the room from the lamp in the road, so that it was not perfectly dark. I could easily distinguish Home when he sat up in bed, and could have seen

anyone moving about the room. We had not been in bed more than three minutes when both Home and myself heard simultaneously the music; it sounded like an harmonium; sometimes, as if played loudly at a great distance; at other times, as if very gently, close by. The music continued for some minutes, when Home got up to ask Mr. Jones if anyone was playing the accordion. Mr. Jones returned with him, and we all three then heard the music. The usual phenomena of raps, vibrations of the floor, &c., occurred frequently, and with very great power; the raps sounded all over the room, on the floor, walls, even on Home's bed, on, under, and in my sofa. My sofa occasionally vibrated very strongly; the bed clothes on Home's bed and on the sofa were frequently pulled and moved about. We both several times heard sounds such as would be caused by someone in a muslin dress moving about the room, although we could see nothing.

After a short time I heard the chair close to my sofa moving, and a finger touched one of my hands that was hanging over the side of the sofa; the next moment I felt the snuff-box on the chair touch me, and found that the chair was moving. I said that I thought someone had touched me, but that probably I had been mistaken, and that it was only the box; the spirits said, by the alphabet, that I had been touched. The chair then moved to the foot of the bed, and we heard the various articles upon it being stirred about. I was sitting upon the sofa with one hand resting on the edge, suddenly I felt something brush across my hand; this was repeated, and I became aware of something swinging in the air. I then heard some object brushing backwards and forwards against the back of the sofa, inside; on putting my hand to the spot my eye-glass was placed in it. I took the glass, and in drawing it away I felt, by the resistance offered, that the cord was attached to something; while feeling the resistance a hand and arm holding the end of the cord became visible. This I saw distinctly for a second or two, it then disappeared.

I now heard a sound near the foot of the bed, as if my double glasses were being opened and shut, and I distinctly saw a figure, apparently draped, standing over the foot of the bed; it held something, I believe the double glasses, and I could see the hand and arm waving backwards and forwards; I could hear the eye-glass swinging in the air, but could not see it; the figure stooped down towards Mr. Jones, and then disappeared. A message was then given: "The figure is not the same as the one that touched you."

About half a minute after I distinctly heard something moving along the side of the sofa, and immediately my double

eye-glass was placed upon the back of my hand; I felt the hand that held it push it on; and then stroke and pat my fingers; I took three fingers of the hand in mine and held them for some seconds; as I increased the pressure upon them, they appeared to withdraw themselves from me. I was again touched and my hand stroked and patted; the fingers were like a delicately formed human hand, the skin feeling perfectly natural to the touch.

A message was now given:—"We place it there to show you that we do not wish you to contract a habit, pernicious, and that can be of no possible use to you." While wondering what this could mean, my snuff-box came right across the room, through the air, falling against my leg, where it remained. Home saw it pass through the air in front of him. I asked who had thrown it, and was told "Grandfather Goold." Mr. Jones asked if the snuff had been taken out. "No" was immediately rapped out in various parts of the room. Mr. Jones wished that something might be done for him, and he was slightly touched. He asked also that the chair might be moved round to him. The chair began again to move, but there was no room for it to pass between the foot of the bed and the round table. The table was raised off the floor and moved out of the way, the top becoming slightly luminous. While moving, it suddenly fell to the floor and rolled over. My clothes tumbled over, the money in the pockets rolling on the floor. I said, "I wonder how it happened; it is so unusual for them to let anything fall." They answered, "It happened by mistake." I observed, "How kind it is of them to answer questions like this." They answered, "Would you not do the same for us?" Mr. Jones said that he supposed the spirits in the room were friends of mine. They answered "Yes" by tapping three times all over the room.

A message was now given: "We wish to give you the ——." Here it broke off, and though Home repeated the alphabet three or four times, nothing more would come. While we were wondering at the unfinished sentence, my pocket-handkerchief dropped through the air into my lap. I took it up and found there was something hard in it. It turned out to be my latch key that I had left in my trousers pocket, knotted into one corner of the handkerchief. The remainder of the unfinished sentence was *then* spelled out: "Key to the mystery," making altogether, "We wish to give you the *key* to the mystery." Mr. Jones had been telling me that the spirits were anxious to prove to me that there was an actual intelligence at work, and that the phenomena were not the result of mere animal magnetism.

After this "Good night" was spelled out. The last sound I heard was that of the jingling of the money while being picked up about the room. I put my eye-glass, pocket handkerchief and snuff-box on the floor. Mr. Jones left the room, and I very soon went to sleep. In the morning I found the things on the floor in the same position that I had left them in, the key being still knotted in the handkerchief. The chair was near the foot of the bed, a blanket that I had thrown off my sofa entangled round it. The table was lying on the floor, my clothes on the floor. All my silver I found in the pocket I had left it in; the gold, consisting of four pieces, I found on Home's counterpane. These phenomena could not have been caused by any mechanical contrivances. In order to produce the violent vibrations and the raps on the sofa, it would have been necessary to attach some complicated machinery to it; that was impossible, as I assisted to carry it up from the drawing-room, never left the room after we had brought it up, and was lying down upon it within three or four minutes after we had placed it in the room. It would also have been necessary to attach machinery to the chair and table. Articles were taken from the chair and conveyed to me without any human agency, for I must have seen anyone moving in the room, and the chair was too far removed from Mr. Jones and Home to have been reached by them by any means.—LORD ADAIR.

INDIAN MUSSULMANS.

[ARE all these undernamed Creedists, Spiritualists? if so, why need we be surprised that fragments in Great Britain hold *beliefs* not pleasing to each other? When humanity suffers, beliefs sink and Divine laws rise.]

The following appeal has been issued by some of the leading Mohammedan gentleman of Calcutta on behalf of the Turkish wounded:—

To the Humane of all Creeds, the Executive Committee for raising funds in aid of the Turkish wounded, and of the widows and orphans of those killed in war on the side of Turkey—appointed by the Mohammedans of Calcutta in public meeting assembled—make the following appeal.

Brethren! If we may be allowed to address you thus, in obliteration of all real or imagined uncharitableness of the past, we appeal to you in the interests of humanity to lend a helping hand to alleviate the misery and affliction which a war of continents entails on the combatants. Let us discard the arena

of politics, and unite in an errand of mercy amidst the embattled hosts.

Christians! Under the recent organisation of the Ottoman army your co-religionists will be in the battle front, and share the common danger and misery of warfare. Even if that were not the case, your charity has always been extended beyond the limits of your own communion, wherever there has been suffering or misery to be relieved; and it is to your co-religionists that the first movement in aid of the wounded of Turkey is due (the Duke of Sutherland's Committee).

Followers of Moses! You are bound by the holiest of ties to the sufferers whom we seek to relieve.

Hindoos! Your charity has ere this been extended to other creeds and races, over oceans which the orthodox amongst yourselves would not cross.

Followers of Buddha and Jaina! Your solicitude for the preservation of life emboldens us to appeal to you for aid.

Zoroastrians! Your mercantile enterprise unites you in close bonds with the subjects of the Ottoman Empire, who may claim a share of the munificence which is famous even in lands other than our own.

Christians, Jews, Hindoos, Buddhists, Jains, and Parsees! We appeal to you all in the sacred name of humanity to aid us in our cause to the best of your power.

ABDUL LUTEEF,
MAHOMED RAHIMOODDEEN (Mysore family),
JYHAN KUDDUR MIRZA (Oudh family),
NASEERODDEEN HYDER (Mysore family),
MIRZA MAHOMED BAKUR SHEERAZEE,
ABDOOR ROWOAF,
SYUD MAHOMED MEHDEE (Chitpore family),
SHAIKH MORAD ALI.

Calcutta, July 12.

LACK OF KNOWLEDGE.

THE ZAPORAS.—At the British Association, on behalf of Mr. Alfred Simpson, who had travelled through the land of the Zaporas in Ecuador, the Secretary read a paper containing a description of manners and customs of this little-known Indian tribe; the rare capacity of the Zaporas as hunters; the success with which they can track game through unknown forests, the skill they display in the training of dogs, their dexterity as fishermen, their bravery in war, and their extraordinary love for

bloodshed were noticed as distinguishing peculiarities of the race. In character they are very changeable, exhibiting every phase except servility and stinginess. Their matrimonial relations are somewhat loose and peculiar. Wives are frequently changed, being either stolen or discarded. Monogamy and polygamy alike prevail. Women are frequently run away with, but sometimes a form of courtship is gone through. The suitor proceeds to the woods to hunt; when he returns he lays his game at the feet of the woman he wishes to become his squaw. If she at once begins to cook the food, she signifies acceptance of the lover; but if she declines the task another more amorous lady may undertake the work and secure the young huntsman as her husband. The Zaporas are extremely superstitious, and from this weakness spring most of their quarrels and feuds. They believe in the evil spirit which haunts the woods, but whether or not they believe in a good spirit Mr. Simpson was unable definitely to ascertain.

INCIDENTAL EVENTS.

SARDOU, the French playwright, said :—" I admit that I believe I owe my best pieces to invisible and supernatural collaborators. I write in a state of hallucination; in it I see an imaginary theatre where the actors dictate the dialogue to me. Their acting gives me the plot, which I transplant from the imaginary stage to 'the boards that mean the world.' That is my whole secret—my entire art."

WAR! BY SHAM CHRISTIANS.—" My Turkish servant went down the well, and found that it was filled with the bodies of women, and he brought up a bundle of clothes which had been thrown down after their murdered owners. The bodies were in too advanced a state of decomposition to think of removing them, so, having again crept close to the mouth of the open grave, we looked down and saw the outlines of several bodies piled up together. We left the dreadful place, and followed our guide to another house, when before the door we found the body of a young and lovely girl, whose throat had been cut after she had been violated—she lay before us on the threshold of her father's house, naked and mutilated. She had only been dead about three days, and her features were still perfectly intact, and showed that she must have been extremely beautiful when alive. What made the sight more horrible still was the fact that, while the head and breast still remained as in life, the limbs and lower portion of the body had been completely

eaten by dogs, one of which lay dead beside her, killed by some one who had disturbed him at his unnatural repast. Throughout the village fiendish deeds like those above related were too common, but worse sights remained for us to witness. Outside the village, amid the giant oaks which I have already mentioned, we noticed a flock of birds of prey, and then a crowd of dogs, and next the most awful sight it has ever been my misfortune to witness. In a circle 10 yards square lay the decomposed corpses of 50 human beings, men and women indiscriminately mixed together; while dozens of dogs wandered among the bodies, portions of which they had devoured during the eight days they had lain where they had been murdered. There was nothing to tell the tale of how they had met their death, as all lay in similar positions, with their legs and arms stretched out, clearly showing that they had been neither shot nor hanged. The pestilential odour which hung around the place prevented us making a closer examination, but we saw enough to prove that a horrible tragedy had taken place. A hundred yards further on we came across a little group of seven corpses in the same condition and position as the others, while behind some bushes we found girls' clothes, evidently where the poor victims had been outraged and stripped previous to being assassinated."

GEORGE DAWSON.—The strength of his moral teaching was largely derived from the firmness of his own conviction that the laws which govern human life are not to be evaded; that they assert their authority with relentless severity; that it is of no use to try to cheat them; that they have no pity; that we must obey them or else suffer the consequences of our disobedience. He insisted, with a frequency, an earnestness, and an energy which showed the depth of his own sense of the importance of this part of his teaching, that what a man sows he must also reap—no matter though he has sown ignorantly or carelessly; that the facts of the physical and moral universe have a stern reality; and that, if we refuse to learn and to recognise the facts, the best intentions are unavailing. The iron girder must be strong enough to bear the weight that is put upon it, or else it will give way—no matter whether the girder is meant to support the roof of a railway station, or the floor of a church, or the gallery of a theatre. Hard work is necessary for success in business, and the man who works hardest—other things being equal—is most likely to succeed, whether he is a saint or a sinner. A lie, no matter whether a man has persuaded himself that he is doing right in telling it, is a lie still; and sooner or later a lie will come home to the man that tells it. The facts of the universe are steadfast, and not be changed by

human fancies or follies; the laws of the universe are relentless, and will not relax in the presence of human weakness or give way under the pressure of human passion and force.—*The Rev. R. W. Dale, in the "Nineteenth Century."*

THE amount recived at the Mansion House for the relief of the sufferers from the famine in India has reached already to the sum of £250,000.

THE obelisk called Cleopatra's Needle has been safely floated, and is being conveyed to England.

DOGS.—The "Blue Books" of 1877, as of every year, deal with so many subjects that it need cause no surprise to find something about dogs in them. The Postmaster-General, in his report laid before Parliament, has to say that the local postmaster in a large town in the north of England states that 20 per cent. of his men were bitten by dogs in the past year, 1876—one man in five.

COFFEE contains tannin, and this is an astringent poison, and tends to constipate the bowels. Boiling or over-steeping coffee brings this out. Hence the injunction never to boil coffee. If this rule is observed few people would be obliged to give up their favorite drink on account of its "not agreeing" with them.

THE WASTE BASKET.

ALAS! that such a cosy room,
A place should hold of fearful doom.
Alas! that Hope should here be torn,
That Fancy's heart should sink forlorn;
That midnight oil in gushes spilled,
Ambition's dream dies unfulfilled;
Alas! old basket, 'tis too true,
Much sweetness goes to waste for you.

PHASES OF BELIEF.

PRAYING FOR RAIN.—A scene occurred at Indore at the latter end of July which takes one back to the patriarchal ages. The season's rains were unusually late, and fears began to be entertained lest the drought which has desolated Southern India should be extending its ravages to Central India also. To avert this calamity Maharajah Holkar, accompanied by the Maharanee and all his household, proceeded early in the morning to a village about two miles distant from his capital. A vast crowd had assembled, and prayers and simple offerings of flowers, fruits, and water marked the humble faith of the worshippers.

Then the Maharajah took hold of a plough, and, himself guiding the yoke of oxen, turned more than one furrow. Meanwhile the Maharanee, acting as the wife of a peasant, waited upon the Maharajah, and at a proper time produced from the folds of her cloth his frugal meal for the day. Genial showers, it is added, at once descended upon the parched earth, and the people dispersed with shouts of gladness and much noise of tom-toms and shrill pipings.

At a meeting of the Glasgow Presbytery, yesterday, the Rev. Fergus Ferguson answered the questions regarding the Confession of Faith which he was asked to do at a previous meeting. He deeply deplored the occurrence of proceedings such as these, owing to the effect they were likely to have in chilling and repelling many earnest and able minds both within and without the Church, but he adhered to his statement that the Confession was not at this moment a perfect expression of the living faith of the Church, and therefore he thought it ought to be set aside and a confession put in its place, which was in a perfect sense the confession of the faith of the Church.

ZULU LAND.—One morning a short time since, the King was seated among his Councillors in the large cattle kraal at Ondine, when an eagle pursued by four hawks flew straight over the private huts, and when near where the King was seated was furiously attacked by his assailants, and driven out by the lower kraal into the veld. The King of course consulted the witch doctors, who said: "You are the eagle and the hawks are the neighbouring states, who have united and will destroy you."—1877.

NURSERY RHYMES OF THE FUTURE.—The learned Edinburgh professor who objected to Addison's Creation Hymn, "The spacious firmament on high," because it taught errors in science, will be pleased to hear that a new set of nursery rhymes are prepared, of which we give two specimen stanzas:—

Twinkle, twinkle, solar star,
Now we've found out what you are,
When unto the noonday sky,
We the spectroscope apply.

This is as good as the couplet of Tennyson in its improved form—

Every moment dies a man,
Every moment one is born,

which must be thus written, in order to bring the language into strict consistency with statistical science—

Every moment dies a man,
And one one-sixteenth is born.

GOD, GOD, GOD.—It was a beautiful sight to see 50 battalions marching in columns of double companies across the

plain which divides the Superior from the Lesser Balkans, with their bayonets flashing in the sunlight, and their red fezzes brightening the otherwise sombre masses of troops. The front was covered by endless bands of Circassians, in rear of which came 4,000 cavalry, who were deployed into line as they approached the Haien Pass. Directly after the cavalry, two batteries of Krupp field guns, supported by a brigade of infantry, advanced in line, ready at a moment's notice to unlimber the guns and enter action, should the enemy, as we expected, still occupy the mouth of the Pass. The dullest heart would have been stirred by the clatter of the cavalry, the rumbling of the gun carriages, and the loud prolonged cheers of the soldiers of all arms, who, while marching in perfect order, *kept up a continual half cheer, half prayer, of "ALLAH, ALLAH, ALLAH!"* repeating the word so quickly that it was almost impossible to understand that they were simply repeating the name of the CREATOR.

MAJESTY OF SECTIONAL CHRISTIANITY.

CHURCH ENDOWMENTS.—A Parliamentary return specifying the number and uses of the endowed charities of England and Wales has recently been issued, and the statistics which the document contains in reference to charitable foundations for educational purposes will be found peculiarly interesting. The aggregate endowments as classified consist of real and personal estate. The extent of landed property vested in the trustees of the multifarious charities in the list is given as 524,311½ acres—which in superficial area almost equals the entire county of Cambridge—and the rents and other payments derivable from these investments produce £1,558,251 per annum. The gross value of personalty of all descriptions amounts to £19,615,729; and the income from real and personal property together is stated to be £2,198,464. A considerable proportion of that sum is devoted to the maintenance of churches and chapels, lecturers and preachers in the Establishment and among various Dissenting sects. The total of £1,117,079, or more than half the gross annual proceeds, are applied to the support of almshouses and poor annuitants, the relief of casual distress, and the provision of medical aid to the destitute. The share appropriated to objects of a directly educational character is about £754,728, and it is with this item that we are at present more particularly concerned. In that sum is, of course, included the revenue realised by many wealthy

foundations willed by beneficent donors during past centuries. The aggregate income from these charities receives a large yearly increment in consequence of the advancing value of the tenements held in trust and bequests from new testators.

WESLEYANS' STATISTICS.—In the year 37 new books had been published; 34 books had been reprinted—making in all of works and books 71. Of the *Wesleyan Methodist Magazine* 162,000 numbers had been disposed of in the year; 264,000 of the *Christian Miscellany*; 540,000 of the *Sunday School Magazine*; 426,000 of *Early Days*; and 38,000 of *Our Boys and Girls*; which, together with copies of the *Pocket-book and Kalendar*, make a total of 1,857,000, exclusive of the 3,333,000 tracts. The return of the number of their Church members was read by the Rev. John Vaughan, the present membership being 382,289, showing an increase of 9,351 on the year. There had been 51,878 new members admitted, 5,461 deaths, 25,267 removals, and only 10,264 returned into the circuits. No less than 24,309 have ceased to be recognised as members, while there are 28,063 on trial for membership.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The 179th annual report of this venerable society has just been issued, and shows that a large amount of unobtrusive work is being effected. Bibles and Prayer-books issue in countless numbers from its presses, for use both at home and abroad. Its supply of really readable tracts and telling story-books seems yearly increasing, and at this moment subscribers are offered liberal grants of such works for school instruction, &c. But besides these and school and prize books, the Society produces literature of a much higher class. A New Commentary on the Holy Scriptures is now in course of production, as also three works by eminent writers on three of the chief non-Christian religions of the world, Professor Monier Williams dealing with Hinduism, Mr. T. W. Rhys David, the well-known Pali scholar, treating of Buddhism; and Islamism being taken in hand by Mr. J. W. Stobart, Principal of the Martinière College, at Lucknow. In the department of Christian knowledge we have the Bishop of Gloucester and Bristol's Charge, and other contributors are the Dean of Chester, Canon Barry and Professor Wace; while we also notice historical works by the Bishop of Truro, the Dean of Ely, Professor Plumptre, and Dr. Maclear. Professor Clark Maxwell and Mr. R. A. Proctor contribute volumes on "Matter and Motion" and the "Spectroscope." Since the year 1870 the Society has supplemented the efforts of the National Society in the work of school building by no less a sum than £15,000; it has also made grants for the permanent

succeeding night. The interesting point now comes. In 1872 D'Arrest published at Copenhagen a Paper containing a *résumé* of all the measures of the spectra of Nebulæ which were thoroughly well determined, giving the wave lengths of the bright lines in millionths of a millimetre as follows:—Line I., W.L. 500·4, II. 495·66, and line III. W.L. 486·06—. It will be seen at once that the light of this remarkable star (?) is most probably identical with one or both of the nebula lines 500·4 or 496·66, or, possibly, with the nitrogen line 498·7. This being so, we have the extraordinary case of a star appearing suddenly in the heavens, giving a bright line spectrum, proving incandescence, and in the course of a few months its light becoming purely monochromatic. *There is little doubt but that this star has changed into a planetary nebula of small angular diameter, though such a result is in direct opposition to the nebula hypothesis.* For the benefit of some of your readers who might take an interest in this extraordinary case, I may say that the position of the star for 1877 is R.A. 21h. 36m. 52s., and Decl. North 42deg, 16min. 53secs., it is a star of magnitude 10·5, is of a faint blue colour, and near another star of the same size, rather red. It will certainly be visible with a 5-inch telescope, and the spectrum can be seen by applying a small direct vision prism outside the eye-piece, as proposed by Professor Zollner.—*Lord Lindsey.*

THE CATALPA.—This tree is now in full flower in the London parks, and even in some of the squares. In the distance it resembles a cloud of flowers; closely examined it is a lovely object, and its form and stature fit it well for town and city gardens; its shade is also dense and long-enduring. It might with great advantage be planted near houses in town gardens, and in streets for which the plane is too large and the leaves of the lime too short-lived. It also deserves attention on account of its season of flowering, inasmuch as a tree full of blossom early in August is not a common sight. We want more trees that flower in Summer and Autumn, most of our wealth being in Spring-flowering trees.—*Garden.*

A SANDSTORM AT ADEN.—A Correspondent writing from Aden on the 7th says:—"About 5.30 p.m. the sky being overcast, a mist or cloud of smoke, as it were, rose from the opposite shore of the creek, which for some minutes I was unable to account for, until growing denser and expanding more and more, I concluded it must be the commencement of a sandstorm. With an experience of more than five years of those in Egypt, I had never beheld anything so remarkable and grand. The mass, taking the shape of the surrounding hills,

and growing larger and larger, till low in the clouds, began to move seawards, enveloping everything in its course in a thick black cloud. The reflection from the crescent side caused the shipping and every surrounding object to assume an unnatural hue, the sea changing to a dull green and brown. Whilst gazing on this moving panorama a slight breeze and wavering of the immense mass made me think of the open windows and doors, and not a moment too soon. Scarcely had I with difficulty put the last bolt in position, when the whole mass was scattered over the crescent and bazaar. For a period of eight to ten minutes the place was in total darkness, and the sand flying in all directions, and penetrating the minutest crevice. The scampering of natives for a place of shelter, their shouting and general excitement, together with the noise of bolting windows and doors, and the immense force with which the sand was dashed against windows and shutters, caused no little alarm. As the air gradually grew clearer, surrounding objects could once more be distinguished. Towards 6 p.m. the air became much cooler, and the sky clear again. Then followed the usual sheet lightning, peculiar to and at times very grand in Aden.

OLD TROY.—Dr. Schlieman states: In spite of the masonry of unburnt bricks, the houses of Troy must have presented a much better appearance than those of Thebes, Memphis, and other Egyptian cities, because, there being no wood in Egypt, all the houses necessarily were but one story high. Here in Troy, on the contrary, as is proved by the gigantic masses of wood-ashes, only the first story, or mere substructions, were of unburnt bricks, and upon them stood immensely high wooden houses. Had it not been so we could not find in Troy thousands of well-preserved vases; also the great wall of Troy, of which several parts consist of really large blocks—so, *e.g.*, on the north and north-east side—has necessarily been surmounted by enormously high wooden walls and towers. In fact, an excellent picture of Troy Divine the reader will find in the description Diodorus Siculus (XIV. 30) gives us of the capital of the Mossinœci, on the shore of the Black Sea, which consisted of wooden towers, seven stories high, and which Xenophon, with his 10,000 men, was forced to storm and destroy (*see also* Xenophon, V. 4). According to Strabo (549) and Dionysius Halicarnassus (I. 26), even the name of the Mossinœci is derived from “mossyn,” which signified a wooden tower.

An American farmer says:—My experience has been that a potato of the size of a common walnut, cut into three or four pieces lengthwise, furnishes the just means of economy of seed, and productiveness of crop. The sole end of the planted frag-

moved on the builder physically, we conceive through spirit drawings, as Solomon's Temple was given, by ghost action on the hands and fingers of David, King of Israel, as narrated in Chronicles. Be that as it may, the prophetic future revealings, prove the *pitiableness* of the modern Materialists, who strut their hour in theory scheming, to give place to others as guiltless of extended knowledge.

ARTICLES.—We have received several valuable short articles from heart-earnest writers; we have put them in the army of reserve, to be brought up when the division of thought they refer to has to be defended. At present we are helping to assail the fortifications of the Anti-Rationalists and Oblivionists by the artillery of power; facts are our shot, arguments our powder. We glory in being one in the battalions of Christians. The Protestant, Roman, Greek are to us as one army; and we look on earnest Jews, Mahomedans, Lamaists, and Hindoos, as our Cousins: The same LORD over all. Our captain is the same Lord God Almighty. Our regiment clothing may be faced differently with the trappings of divisional needs; but we are one in love to the same personal Infinite, and heart and soul we, as led, march to the front, or flank, or rear. Having had given to us the command of one of the batteries, we say work, toil, fag, use your knowledge and opportunities by bringing us shot and powder. Rest in heaven.

EVILIZED MEDIUMS.—We rejoice that the dark *séance* mediums are being disgraced one by one, are being dragged to the light. "They have loved darkness rather than light because their deeds were evil," they being willingly the instruments of devils. They have acted as false lights hung out to lure the mariners. Often, often in sorrow, we have read the glowing commendations by our English and American contemporaries of unselected physical and trance mediums. The notorious biological utterances of some trance mediums have been to us a curious phenomenon. The journalists and the audience bowing down and receiving the teachings of sham Indian papoose girls and boys—girls for youths, and youths for girls—sham Chinese foggy-pogies—any chatter accepted if it only was anti-Christian. Sammy, Geordie, Joey, Meggy, Peggy, because called spirits, are petted. Even if some of them were real, they would, if *seen* in our homes, have the front door opened to them, and the household dogs watching their exit off the premises.

REVIEWS.—The pressure of current knowledge bearing on the phenomena of Spirit-power, through the two great powers Body and Soul, forces us to postpone the "Reviews."—ED.

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THOUGHTFUL UTTERANCES OF RESPONSIBLE MEN.

(*Church Congress, 1877.*)

BY THE ARCHBISHOP OF CANTERBURY.

THIS particular Congress has, of course, its difficulties, but it has also its helps, for I am perfectly assured that it has been the subject of prayer throughout the Kingdom. The faithful members of the Church of Christ have been instant at the Throne of God that this Congress might be a source of blessing to His Church. But I say it has its peculiar difficulties. The Church of England, like the Church of Christ throughout the world, has always had its various phases of thought—three certainly very prominent: one thinking most of the deepening of the individual spiritual life; another fostering a reverend love for the corporate work of the body of Christ; another dealing most with the intellectual problems of the age; and great names famous in the Church of England and throughout the Church of Christ may be attached to each school of thought—Andrews to the second, Hall to the first, Butler to third. But men of God of each have been ready to feel for those of the other. As long as all those three schools were dead and dulness had come upon the ages and men cared little for their own principles or the cause of the Church of Christ, there was no difficulty in keeping the peace; but when one awoke, the others might express dissatisfaction at the disturbance of their own slumbers by the activity and vitality of that which had awoke them; yet still when it was only one that was awake there was little fear of collision. When two awoke it became different, and when all three awoke then, of course, there was great

danger that men might mistake the maintenance of their own deep convictions, of the truth for the truth itself, and that they might be tempted each to ignore the good in the others. Thank God we live in an age in which all three are awake. Thank God for it most heartily. There is no set of theologians in the country at the present moment that is not alive, and awake, and anxious to do its duty according to its own convictions. Then the more necessity for our insisting as we have done now upon those lessons of kindness, and tolerance, and forbearance which I have endeavoured to set before you in the few words I addressed to you before we entered upon this subject. One point I will dwell upon which is not so pleasant. It is a peculiarity of this 19th century, so apt to vaunt itself on the many excellences that characterize it, that when a war breaks out the regular armies are attended by an undisciplined following of light skirmishers. Sometimes they are called Bashi Bazouks, sometimes they are called Cossacks; but in whatever form they exhibit themselves, the civilized nations of the world are apt to say that it is quite an anachronism that such people should be found in the 19th century. Now, I do not mean to say that we have an exact reproduction of such things in our theological warfare, but still it may be well to take warning. We do not wish to return to the sort of skirmishing in argument on theological subjects which was prevalent in the dark ages. I shall say no more on this point. I fear I have exhausted the time allotted to me. The work before us is great. The prospects of this Church of ours are not dark. Some think I never speak without undue exaggeration on the brightness of the prospects of the Church over which I am called in God's providence to preside; but they are bright. Look abroad. What other country in the world would you change Churches with? Look at home. Which of the other denominations would you prefer to it? Look back. What age are you prepared to say it would have been more satisfactory to have lived in? For my part, I thank God and take courage, and I hope that from this meeting you will go forth each of you to the sphere of your work, encouraged by reflecting that there is much to thank God for; many churches built, many schools endowed, and rightly instructed; much zeal of the spread of religion in the land, and a great zeal also for the spread of the Gospel of Jesus Christ throughout the world. God knows the age has its difficulties, and those very difficulties will, I doubt not, make you more ready to join heart and hand in the great work which Christ has committed to this Church of England—this grand old historical Church as it came to us from the Fathers of the Reformation—the Church for which these men died: the Church of Hooker,

and Jewel, and Jeremy Taylor, of Barrow, of Cudworth, and of Warburton; the Church of John Keble, of Thomas Arnold, of Frederick Maurice, of Charles Simeon. The Church which was good enough for all these men is good enough for us. The Church which has been honoured by the advocacy of so many saints of God will I believe go on flourishing in its Master's cause, waiting for the Lord's coming, and be found ready when He comes.

EPOCHS.

By CANON LIGHTFOOT.

"I looked, and behold, a *whirlwind* came out of the north, a great cloud, and a fire."—*Prophet Ezekiel.*

THE history of the Jews was a succession of startling paradoxes, their most signal defeats ever being their most splendid triumphs. The Egyptian bondage created Israel as a nation; the Babylonish captivity consolidated the nation as a Church; the Roman devastation expanded the Church of a nation into the Church of mankind. As a paradox the Babylonian captivity was the most striking of the three. Having described minutely the range, gradually extending, of the prophet's vision, he observed that God's chief revelations have ever flashed out in seasons of trial and perplexity; and, as such had been the case at the downfall of the Roman Empire, and at the outbreak of the Reformation, as at the epoch of which he was speaking in Jewish history, why should it not be so now? He thought that there could be no doubt that our Church was passing now through one of those momentous crises which occur only at intervals of two or three centuries. The claim of Roman Infallibility, followed almost without an interval by the annihilation of the last remnant of the temporal sovereignty, stamps our age with a significance which no time can efface; but its distinguishing feature is the simultaneous occurrence of so many various disturbing elements. Here is the vast accumulation of scientific facts and the rapid progress of scientific ideas; there is enlarged knowledge of ancient and widespread religions arising from the increased facilities of travel. Here is the sharpening of the critical faculty to a keenness of edge unattained in any previous age; there is the accumulation of new materials for its exercise from divers sources, the recovery of many a lost chapter in the history of the human race, whether from ancient manuscripts or from the deciphered

hieroglyphics and the disentombed palaces of Assyria, or even from the relics of a more remote past—the flint instruments and the bone caverns of prehistoric man. These are some of the intellectual factors with which the Church of our age has to reckon; and the social and political forces are not less disturbing. The question of the relations between Church and State in England has awakened many animosities and started many alarms of late. It is only one phenomenon in the general disturbance, one gust in the hurricane, one eddy in the whirlwind which is sweeping over the length and breadth of Christendom. In Italy, in France, in Germany, the atmosphere is still more agitated. Even in conservative Russia the political barometer shows symptoms of a rising storm. The Canon contended that the attitude of the Church should be one of quietness and confidence; that we should not rush hastily to untie the political knot, because it will take us some time and much patience to untie it; that we shall keep our eyes open to each fresh accession of knowledge, stubbornly rejecting no truth when it is attested, rashly accepting no inference because it is novel and attractive; believing that God has much to teach us, and that for the Church of the future there is yet a more glorious future than ever attended the Church of the past. Having contrasted the vision of Ezekiel with that of Isaiah, the Canon said that the former was not a dead or a dying story, but lives still as the very charter of the Church of the future. Mobility, spirituality, universality must now, as in Ezekiel's day, inspire the efforts of Christian workers. We must not, as Christians, Churchmen, and Anglicans, cling obstinately to the decayed anachronisms of the past, nor linger wistfully over the death-stricken forms of bygone days. We must not narrow our intellectual horizon nor stunt our moral sympathies, but must absorb new truths, gather new ideas, adapt, enlarge, and follow the teaching of the Spirit. And it is because meetings like this do, with all their faults, conduce to this end that they deserve encouragement. He dwelt on the notorious dangers of ecclesiastical gatherings; but he trusted that the Congress which had stormed the citadel of the English Church, and met under the shelter of a See illustrious even in pre-Reformation days, would set a higher example than any previous one. He concluded a sermon of great ability as follows:—"To hear patiently and to argue calmly; to strive to appreciate opposing views; to be willing to rectify our opinions; above all, not to esteem others worse than ourselves, but to give them credit for the same sincerity and zeal for Christ of which we ourselves are conscious—this must be our first care, if we look for the blessing of Christ. In this spirit we should meet to-day. In this spirit let us strive now

and always to labour and to wait, looking forward to the dawn of that great morning when a fuller revelation than Ezekiel's shall open before our eyes, when even the glory filling the house of the Lord shall fade before a brighter light, as the moon and stars disappear before the rising sun,—when the very temple itself—type and antitype—shall melt and vanish away; when the vision of the prophet on Chebar shall retire before the Apocalypse of the seer in Patmos; when God shall be all in all. 'And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.' "

THEOLOGICAL VARIANCIES.

By CANON FARRAR.

ABSOLUTE unity of thought among men who think at all was a thing simply impossible. They who were there assembled differed very widely from each other; yet how insignificant were the points on which they differed compared to those on which they were one! Was there one of them who did not draw his principles of life from the Sermon on the Mount? Now he thought that these meetings, by bringing them together face to face, would tend to heal those often merely apparent and nearly always unessential differences—differences far more often about the shadow than the substance, about the symbol than the conviction; differences far more often about a vestment, a position, a ceremony of worship; about a phrase, a formula, a catchword of theology—than about any vital dogma or fundamental fact. If they were candid, if they were noble, if they would but rise on the wings of faith to an atmosphere to which the clamorous birds of faction, with those also who loved the twilight, cannot soar; they would see that the thoughts of God are wider than man. If they are sincere in the wish for united action all difficulty vanished. *Solvitur ambulando*. The question was not what were they to do, but would they do it? Year by year atheism was spreading; indifference was stiffening into opposition; the masses of working men held aloof from them; the statistics of intemperance were swelled by ghastlier totals; and all the while, forgetting the one new commandment of Christianity, they were rendering themselves ridiculous and helpless by party squabbles. He would ask them then to glance with him at three remedies. First, if they want unity, let them

get to the centre ; from the centre, if they be Christians, they were equi-distant, though they might be separated by whole hemispheres of circumference. Not till they debased the exaltation of self, which was the curse of holiness, and the exaltation of party, which was the curse of communities, could they have that charity which was the very life of Christ. He said that, as they must bring their unity into prominence, so they must resolutely, and even contemptuously, thrust into the background "the subdichotomies of their petty schisms." They knew how the early Church was rent by the Paschal controversy, yet what says St. Irenæus? "The difference of the fact establishes the unity of the faith." It was only when we occupied ourselves with the infinitesimally little that the barren details of party polemics loomed large through the distorting mists of vanity and passion. And might not even the most blindly-infatuated partisan among them all take warning from the fact that while they were fiercely disputing about the interpretation of a Rubric, the world was quietly discussing the very existence of a God? A clergyman, accustomed to preach in a black gown, happened to preach in a white one, and lo! the columns of a religious newspaper—as though the thing were of the slightest atom of importance—were filled for weeks with angry controversy at the very moment when our leading reviews were debating with sad and serious eloquence whether there be any life beyond the grave. These be your Christian champions! These be the things which in the nineteenth century were thought worthy of the notice of the Church of Christ! The very sacrament of love and unity, of which a Wesley and a Keble sang with equal gladness, was made a wrangling ground of savage and opposing ignorances. But it was not by barren orthodoxies, not by elaborate ceremonialisms, not by multiplication of dogmatic entanglements, not by the beggarly elements of archæologic symbolism, that the Church would live. They must remind themselves as a body of the positive duty of mutual charity, the downright sinfulness and wickedness of fostering dissension. Whichever might be the right interpretation of a rubric, whether "Shibboleth" or "Sibboleth" was the true pronounciation of a watchword, hatred, at any rate, was the worst of heresies, and charity the best fruit of creeds. A Church would never cohere by the repulsion of common hatreds:—

"Non tali auxilio. non defensoribus istis."

But the Church, thank God, had nobler advocates than these, and they would, even polemically, serve her best who learned "to bind their inclinations and aversions with the golden chain of a holy love."

SCEPTICAL CULTURE AND CHRISTIAN FAITH.

By PROFESSOR PRITCHARD.

IN the biography of the poet Thomas Moore there was the record of a conversation between himself and the philosopher Schlegel, in which the latter put the following question:—"If a man conscientiously and without any intentional levity published a book in England expressive of his disbelief in the Scriptures and giving the reasons of his disbelief, how would such a book be received?" To this question the poet replied, "As to the book, I don't know; but I know how the man would be received, and I should not like to be in his place." That was probably a fair representation of English public opinion among the educated classes of the last generation. But how changed was the sentiment of the present hour. He believed that he betrayed no secret, but was referring rather to a notorious fact, in the establishment of a society of gentlemen in London, counting among its members high dignitaries in the English and Roman Churches, and others equal to them in rank and influence and moral worth, who periodically sat side by side with the most prominent and advanced sceptical and anti-atheist writers of the day, calmly, and without anger, or the expression of surprise, discussing questions which a very few years ago would have been regarded as dangerous to public morals, if not socially disreputable. Religious men were apt to lay very much of the atheism of the present day to the charge of scientific men. It might conduce to a more accurate apprehension of the fact, whatever the value of the fact might be, if it were understood that not one among the scientific professors at either of our two Ancient Universities had written or taught antagonistically to the Christian Faith. And he believed the same assertion might be made in relation to their eminent colleagues in Scotland and Ireland. But the truth was, the exact sciences did not so much as touch on the question of the immortality of the soul or on the existence of an Author and Governor of Nature. The true questions at issue were ethical and historical, not dynamical. He affirmed that all true knowledge of every kind had been born of faith, and had been nurtured by patience and hope. Scepticism was not the joyful mother of children; scepticism was barren. Restlessness was her stepmother, hopelessness and misery dwelt in her abode. It was not in scepticism, but in faith, that Galileo persevered till he wrested from Nature her secret of the laws of motion. It was not in scepticism, but in faith, that Kepler toiled and failed, failed and toiled, till he discovered the laws which he felt assured the Lord and Governor

of the universe had impressed on the orbits of the planets. Not in scepticism, but in faith, the elder Herschel, hour after hour, walked his weary but observant rounds, fed by a sister's hand, and stopping not till he had finished his mirrors, not doubting they would in due time unfold to him the construction of the material heavens. And in a like spirit of a loving confidence his gifted son banished himself to the far south till he had finished the work which his father had begun, and for all ages wrote "*cælis exploratis*" upon the escutcheon of their fame. Not in scepticism, but in a spirit of faith, Dalton and Davy and Faraday laid the foundations of that astonishing advance in the domain of physics which we inherited in the arts, the conveniences, the embellishments, the intelligence of our daily lives. The sum of the whole matter was that the great Father of the universe had ordained that, in Nature as in grace, the victory of the children of light should be, not by keen scepticism, but by a loving faith.

MESMERINE: HUMAN SOUL POWER.

By J. ENMORE JONES.

MESMERINE is the soul-power in man. Its companions are body and spirit. Like the hair of the head and nails on the fingers, the overgrowth is removed as need directs, and so is produced a regulated and healthy action. Let us perceive these powers in physical nature, and then will we perceive the play of those powers in minute action in and on us as ghosts in flesh.

The east wind blows, it pierces through our flesh, gets between the joints of our bones, and makes us feel uncomfortable, miserable. It is unseen but potent. What is it? Where did it come from? An effect cannot be produced without a cause. That influence must be a substance.

The unseen blight passes over districts of the country, plants feel—they droop and die.

Atmospheres have a powerful effect on Man. The close muggy day produces heaviness and depression of spirits; thinking and acting alike are paralyzed. Let those atmospheres pass off, and a fresh clear *unseen* one supply their place, and the change on the physical human organization is at once apparent. He breathes, he lives, he moves, he acts with vivacity and pleasure.

Electricity in the air, if in excess, has a powerful effect on the human body, causing headache, and producing uneasiness throughout the body. Electrical storms appear to have a power over Man like the moon over the ocean, suctionizing the blood

upwards, and producing what is called determination of blood to the head. Ozone unseen streams off the ocean, and being inhaled, the body permeated with it is affected by its power.

Galvanic force, liberated by the rapid oxidation of metals, is susceptible to being several times attenuated; each attenuation is as much more refined and subtle as atmospheric electricity is more refined and subtle than atmospheres, yet they are below the refinement and unseen subtlety of the nerve atmosphere that surrounds and vitalizes every one of the thousand nerve threads in the human body, and maintains them in healthy action, fit soul power for the joint action of matter and mind.

These and other mighty *soul* powers from material substances, affect men, and animals, and vegetables:—come from whence they will, they have an origin, they are substances, powers for good or evil; I mean qualitatively,—because, though they produce sickness to one description of matter, they are health to another. Take as an example: The periodical wind called the Harmattan, which blows between the latitudes 15 deg. north and 1 deg. south, three or four times a year; from the interior of the African continent towards the Atlantic coast. Its duration at each period is from one to six days, and its force very moderate. A fog always accompanies the wind. One of the characteristics of this wind and fog is extreme dryness. When continued for any time the foliage of the orange and lemon trees exposed to it becomes shrivelled and withered. So extreme is this dryness that the covers of books, even when closed, locked in chests, and enveloped in linen cloth, are curved by it, just as if they had been exposed to the heat of a strong fire. The panels of doors, frames of windows, and the furniture are often cracked and broken by it. Its effects upon the human body are not less marked. The eyes, lips, and palate are parched and painful. If the wind continues unabated so long as four or five days, the face and hands grow pallid. The natives endeavour to counteract these effects by smearing their skin with grease.

Considering all these effects, it might naturally be inferred that the Harmattan must be highly insalubrious; yet observation proved it to have the extreme opposite quality. It was found that its first breath completely banished intermittent fevers. Those who had been enfeebled by the practice of excessive bleeding soon recovered their strength. Epidemic and remittent fevers, which had a local prevalence, disappeared as if by enchantment. But the most wonderful effect of this atmospheric phenomenon was, that it rendered infection incommunicable, even when applied by artificial means, such as inoculation."

"There was at Wydah, in 1770, a British slave-ship called the *Unity*, having on board a cargo of above 300 negroes. The

small-pox having broken out among them, the owner resolved on inoculating those who had not taken the natural disease. All those who were inoculated before the commencement of the Harmattan took the disease, but of seventy that were inoculated on the second day after its commencement not one took the infection; yet after the lapse of some weeks, when the Harmattan ceased, these seventy negroes took the natural disease. Soon after they were attacked by it the Harmattan recommenced, and the disease almost immediately disappeared.

The country over which the Harmattan blows, for more than a hundred leagues, is a series of extensive plains covered with verdure, with a few patches of wood here and there, and intersected by a few rivers, with some small lakes."

Here we have a minor evil for a major good. So it is throughout nature. Many influences may be evil, or rather considered evil, that are a positive good to the mass. A fierce wind and heavy rain may cause damage in the city, but the purification of the air, by the blowing away of pestiferous vapours, and the washing away of putrescent substances, produces health and longevity to the inhabitants. We have the same principle in vegetable substances growing in our gardens and woods; poisonous to man, but medicinal to instinctive animals and birds; who, by that wonderful power—instinct, eat and are healed. All those vegetable substances give out a fragrance more or less cognizant by the man's sense of smell, and even of taste; and that smell partakes of the *nature* and power of the substance from which it comes; and is a *substance* emanating from the plant, as surely as the fogs and atmospheres come from substances and are inhaled by human lungs; and also in most instances pierce through the clothes, and enter by the pores of the skin into the body. Let us take musk, a minute portion mixed with the mortar of one of the Oriental mosques, 700 years ago, gives out its power, its substance, its smell, as full and powerful now as ever. Sulphur and tobacco fumes permeate the body through and through. If persons of a delicate organization imbibe pernicious smells or emanations, they suffer, droop, and die. The emanations proceeding from all substances we had under consideration when attention was drawn to an examination of the body and soul; and on that one grand principle of "emanations," from all animate and inanimate substances on earth, stands Mesmerine, shedding itself from Man as from all other substances. The waves of mental opposition may rise high, and dash furiously against it; but it stands so firm, as a truth in nature, that the angry surges only dash themselves into drops and foam. Man physically is a part and parcel of nature around him, subject to the same laws of affinity

and repulsion, and production—or, in other words, of sympathy and antipathy;—with their intermediate states or degrees of power and action.

Mesmerine is the heat oozing from all the pores of the human body. That heat is the product of the combustion of the chemicals contained in the food we daily consume, which get liberated from the interior of the body by the attractive power of the external element we call air. As it passes out, it has in every atom the living energy as the atoms of the east wind have, and a carrying power as light has.

Mesmerine is a substance which may be observed in the sick chamber. Let the patient be afflicted with small-pox, putrid fever, or other contagious disease; and when a stranger comes into the room, if ventilation has been neglected, the effluvia or “mesmerine” which has streamed from the afflicted is offensive; and if the visitor be in a negative or weakly condition, he imbibes a portion of that effluvia. Sometimes the *point* or sting of the vapour or disease, with lightning speed, darts from the patient, and enters the receptive body of the visitor, who at once thereupon becomes the afflicted. If we could see the operation, we would be witness as to a phenomenon similar to that we call the thunder-bolt, when the point of the fluid darts out and penetrates the atmosphere through the weakest of its negative parts, and enters and kills its receiver; we would witness the disease in the form of a thunder-cloud, surrounding the invalid, and discharging itself by a point of light on the new influence placed within its power. Well is it for man that his organs of sight are so opaque as to prevent him from seeing the inner or subtler operations of nature. If he were witness to them, life would be a task, fearful and severe; those emanations, and lights, and tempests, would so occupy his energies, and so cloud his vision of the solid, on which he has to depend for support, that life under such a phase would be a misery, and death happiness. It is these death-clouds which hang over the patient, and which are seen and felt by sensitive animals (such as the dog) that cause the frequent occurrence of “death-tokens” by howling under the windows of the afflicted;—the dog passing, *perceives* that which we do not, and his fear finds vent in howlings. Dogs are excessively sensitive to smell, and carry it to such a degree, that where the effluvia or Mesmerine proceeding from any human being is agreeable to them, they will follow and endeavour to make friends with those they never saw before: even roughness has little effect, they will run off, only to draw near when opportunity offers.

The law of positive and negative runs through nature. The giver and receiver must be in different conditions, and throw off different effluvia or emanations; and if we could see the operation,

it would be that each effluvia had a substantive existence, as real as the physical human body. All in nature are both receivers and givers, are positive to some powers, and negative to others; all have what is scientifically called Polarity. The very magnet which draws the needle, is a receiver and giver; it receives an influence or atmosphere which penetrates its solid, and passes off imbued with the nature of the metal it passes through; and that power is so strong, as I stated in past pages, it jets out the emanation, that emanation *lays hold* of the steel, and if sufficiently powerful, draws it up to the solid magnet. In one action, all seen substances are negatives, as the ethereal influence enters at one end, to pass off at the other; in another action, they are positives; as the influence while so passing through becomes a negative, and *receives* of the special quality of the substances passed through, which, borne on the atmosphere, is carried hither and thither, and absorbed by its affinity. Having thus generalized, to show the universal prevalence of "influence" from all substances, it follows that man has also an influence or emanation, which has a powerful effect on his fellow-man, and which we distinguish by the word "Mesmerine;" from Mesmer, the re-discoverer of the power man has by the exercise of his spirit or will, in directing the route of the *chemical heat* which passes off from his body. Mesmer found out a power, but did not understand the principles on which the effects stood. He had a tub filled with various articles; glass, stone, minerals, &c.; the feet of his patients were put into the tub, and while he stood by, most surprising results were produced; faintings, convulsions, trances, elevations of mental power in patients, and cures of many of the diseases the parties were afflicted with. He found also that *he* had power to produce phenomena;—it was all a mystery to him; and as these results were noised about, the usual opposition to new things arose, and the schools of medicine, or rather the professors or teachers, ignored the facts, and branded him as an impostor; as in later days, George Stephenson was in a Committee of the House of Commons branded with the name of "lunatic," because he declared that locomotive engines would be able to travel along railways at the rate of twelve miles an hour. Since Mesmer's days the practitioners using "Mesmerine" have been thousands, and its phenomena have been marvellous; so much so, that Materialists have simply denied the facts, and Religionists, when they could not gainsay them, attributed them to "Satanic agency;" a slough for all the works of Deity which were not explained at school when they were boys.

Having made the declaration, that a "chemical aura" proceeds from *every* living substance; let us individualise the

subject by creating in perception two men; one with black hair, and healthy; the other light hair, and unwell; and a phenomenon will be produced which any man or woman can verify by his own observation, within his own domestic or social circle; and thus *test* the existence of Mesmerine and its astonishing results on human nature—we here recur to the experiment, page 298. Let Light hair extend the palm of his hand towards Black, let Black gently move his fingers a few times, from the wrist down the centre of the palm, to the end of the middle finger, at about half an inch to an inch from the flesh; repeat the movement, say, five to seven times, avoiding every time he returns to the wrist the passing of the operative hand *over* the palm; and the person operated upon will perceive, as it were, a cool or hot breeze, gentle and soft, passing along the palm as the operator moves his hand; and in most cases the operator will tell the *exact spot* the operated upon felt the current most powerfully. That current is Mesmerine, and is the agent or *substance* which enters the body, acts upon the body, and produces a result. So is it with all medicines, it is not the solid, but the essence or *soul-power* contained in the visible medicine, which acts on the human system.

Mesmerine is a chemical combination scientifically mixed by nature, and found in *every healthy* human body, male and female; and when applied with an earnest will by passing the warm hand over, but not touching a diseased part, or as near that part as possible, it acts at once; and by stimulating the physical powers, enable them to overcome an obstruction, and perform their functions naturally. Mesmerine has a living energy and power—a subtilty of action in its sphere, which the mere mineral or vegetable cannot have; it is not possible that minerals, collected, ground to powder, and boxed up in a laboratory; or that the root, bark, or leaves of the vegetable dry and withered, can have the same active chemical power that the essence has when streaming from the healthy vital body; and as the surface of the body is crowded with innumerable pores, it presents a natural and incomparable passage for the Mesmerine to be thrown by the operator into that part of the body which is diseased; say the chest, the lungs, the head, the foot, the spine, the arm, &c.; whereas ordinary medicines have to be swallowed, digested, extracted, and absorbed, and in many cases unsuccessfully.

Disease, in ninety-five cases out of a hundred, is simply an obstruction of the blood vessels, created by the languid action of the blood, for want of the due admixture of proper chemical substances, therefore producing inflammation, ulceration, death. It is evident, that if only the stoppage could be removed,

inflammation would cease ; disease would be removed, and the healthy tone of the body be in full power. The essence streaming from man when directed by the will, and poured, shall I say, upon the diseased part ; be it rheumatism in the arm or wrist, where the action can be watched, causes a powerful heat to be felt by the patient, frequently accompanied by a "tingling" sensation ; the veins *visibly* swell, the chemical action of the essence acts upon, and appears to dissolve the obstruction ; the enlarged veins, like enlarged drains, give passage for carrying off the inflammatory matter ; and the ever onward course of the life blood forces the way, and the restored action and cessation of pain attest the cure.

The mesmeric passes are generally made by pointing the fingers at a distance of a quarter of an inch to two inches from, and over the diseased part ; by contracting the fingers, and holding them over it with the same kind of *feeling*, and in the same *position* as if a pen were in the hand, and in the act of writing : and after holding the hand in that position for a short time—say a minute—gradually moving the fingers from the diseased part, and at the same distance, and then draw off the hand at a more rapid pace to the nearest extremity ; thus, for the head ; over the ears, and off at the shoulders ; for the arm, off at the fingers ; for the legs, the feet ; repeat the process do it heartily, kindly, and you will, in from five to fifteen minutes, be gratified with the result.

On the essence being absorbed by the disease, it is more than likely the operator will feel as if something were coming off at his finger ends ; and it is also frequently accompanied by a throbbing, accelerated pulsation in one or more of his fingers ; a sensation which reminds one of water pouring out of a narrow-necked phial. Nature is then carrying out the well-known law of demand and supply. Fire attracts air, and combustion is the result ; heat attracts electricity, and the flash of the lightning, and the roll of the thunder, proclaim that atmosperic health is restored. Animal inflammation attracts animal essence, and health is the result. Thus nature is everywhere in its several divisions, carrying out the great law of *equilibrium* ; and as the atom, minute of itself, has within its acknowledged littleness, all the qualities, character, and laws of a mountain ; so a human body, minute of itself, has within itself all the qualities, character, and laws which govern the mass of animal matter existing on the surface of the globe.

Returning to the action of Mesmerine on a diseased part ; if at the close of the sitting, say from fifteen to thirty minutes, there should be any stiffness in the limb operated on ; blow

over the part, and the stiffness will be removed. Let the plan indicated be carried out once or twice a-day till the cure is effected. If it should happen that the patient be inclined to sleep, which is likely, when operating on the chest or lungs; encourage it, as it shows that the essence is laying hold of the system, the same as laudanum or morphine does in the usual routine of medicine.

Whilst on the curative power of this subtle agent; if I had a trumpet voice to startle the chronic inertness of man, as to his own innate powers, as a living *organization of chemicals*; I would blow the blast so clear and shrill, as to unnerve his apathy, and start him into living action for the cure of his daughters, his sons, his brothers, his sisters, his relatives, and the afflicted. What disease in Great Britain sweeps off the young, the beautiful, by tens of thousands? CONSUMPTION—consumption produced by the gross negligence of parents. Children, and young persons generally have to gather wisdom! How! By the observation and instruction granted to them by their parents. Is it given them? *No*—the more *lovely* the girl, the more *thinly* is she clad; wafer-soled shoes reverse the old maxim, “feet warm, and head cool;”—the double-soled shoe for the British climate, which a parent should explain as a necessity to avoid death; and which he should insist upon being worn, is cast aside, because “it looks so.” Again; churches, chapels, theatres, social and public ball-rooms in the *evenings*, are the great charnel-houses of health. “Dressed for the party,” is undressed; the chest has no defence from the cold air after sweltering in the crowded throng;—a touch of pride, allows the girl to uncover her bosom to show some rich piece of embroidery, or shade of colour; while the cold wind—the raw air, acting on an exhausted body, laves it in chills, and the cough, and hectic touch of death, claim the victim. Mothers arouse! act with sense, with wisdom; break through the false fondness which causes you to give a “gentle hint,” instead of a “firm order,” to your loved child;—give her that wisdom, and knowledge, which will carry out the divine order, or will, or wish; that the threescore years and ten be her allotted portion; and not poison her with bad air, nor the breach of the obvious laws of health, and then give God the blame of her early death. To many a parent the treatment prescribed as follows, will restore the loved one—let a healthy relative be the operator—*not a stranger..*

RESPIRATORY DISEASES CURED BY INHALING MESMERINE.

PURE AIR, inhaled and absorbed by the lungs, produces health; IMPURE AIR, inhaled and absorbed by the lungs, produces disease. This vital truth is now universally admitted, in the

immense sanitary efforts that are being made in all parts of the civilised world ; and as this great law in nature is so marked, and as so many thousand lives are annually sacrificed at the shrine of Consumption and its satellites ; for many years it has occurred to me, that surely in nature some substance could be found, the *fumes* or essence of which inhaled by the patient would act upon the diseased lungs, chest, and blood. I had thought of several, but the practical difficulty of getting the system to accept anything by the lungs, but its ordinary food of oxygen, was too great to be overcome. On perceiving the chemical character of the human essence, it at once erected itself as the *solution of the problem*.

DISEASED man will accept freely, and by inhalation with the air he breathes, a chemical essence manufactured by, and in affinity with, his own nature. The blood passes the air cells in the lungs three times in about eight minutes, and absorbs the oxygen required for its purification ; at the same moment of time, the inhaled essence presents itself, and is absorbed by the lungs and blood, endowed with the living vital energy of the operator's will and health. On the other hand mineral and vegetable essence, has to be extracted from the solid, by digestion, &c., before it can attach itself to disease ; and even then, it lacks that subtle vital power, that *due* admixture of chemical quality, necessary for grappling with lung and chest diseases ; and so powerful and effectual is this remedy, that if applied, I believe eighty per cent. of ordinary patients would be cured of those scourges of Britain,—Consumption and inflammation of the lungs, as well as of minor throat complaints.

In operating by Inhalation, I suggest that after the patient has taken his seat, that the operator take a chair on the right side of the patient, facing him ; or if more convenient, stand beside the person ; then let the operator simply place his fingers close to the nostril or mouth, in the position detailed in page 494, and every breath drawn by the patient will carry in the essence to do its duty. Avoid conversation, you are at your work, do it, and converse after ; keep before your mind the great truth, that your fingers are the wires of your chemical battery, and that your essence is streaming off as surely, though as invisibly, as electricity by the wires in connexion with a galvanic battery. If your patient drops off to sleep, let him sleep on.

I have thus fulfilled a duty to my fellow men, in pointing out the great healing power of the chemical heat, oozing out by the pores of the skin from man ; and which may be directed by the Will or Spirit to curative purposes. I have been led to it naturally, as one division of the phenomena produced by man on, and in, his fellow man ; and the knowledge and remembrance

of phenomena, will help the reader over some of the stiles he will have to arrive at, in the fields of nature he has to cross.

Sleep can be produced by artificial means. Morphine, and other narcotics or modifications of narcotics, produce slumber, they wrap the mental energies in quiet; the nerves get rest; the organs of the head, and the sinews of the body, get rest; the involuntary nerves, and other self-operative powers, are allowed to do their work without let or hindrance from their companions,—the voluntary powers; and physical nature is refreshed. Mesmerine acts on some patients as a narcotic, it soothes—a quiet steals over the body, as the chemical heat of the hand slowly passes over the brain, the face, and the chest; and gets absorbed by the pores of the flesh. I have frequently caused the same result by simply holding the ends of the fingers of one hand under the palm of the patient's hand, not touching it; the heat ascends, and as the positive emanation is absorbed by the patient, who in his state of disease has become a negative, it ascends the arm, and steadily passes onwards in the body, till it arrives at the greatest negative or most diseased part in the system;—it there acts, allays irritation, and soothes:—with a few, it so steeps them in forgetfulness, that as with opiates, you may talk, shout, and shake them, without producing any effect: in such cases, its medicinal energies are acting, and the patient ought to be undisturbed till he *awakes himself*:—no harm can arise, the longer the slumbers the more powerful the Mesmerine, and more effectual the cure. I have seen this power in action, over and over again. I have used it, I have seen others use it. I owe the life of one of my children to its power, when medical skill acknowledged itself beaten.

The following cases may possibly be interesting to the reader, as I vouch for their correctness from personal knowledge. They are illustrations of the curative power of Mesmerine.

One of my daughters was at eight months old, from bad nursing, ricketty; and the spine greatly bent: under the guidance of our regular medical attendant, we consulted Dr. Little, and under his advice, had her strapped down to a kind of butcher's tray; to make the case more distressing, she was subject to fits, having them daily; till at last, when they, some twelve months after reached to about twenty daily, our medical attendant plainly stated, that he had tried everything he could think of to quiet the system without effect; that he could do no more; that he expected death daily, as the action on the brain had been so constant and severe that it would be a mercy if she died; for if she lived, she would be an idiot. I, under the circumstances, stated that I thought of trying Mesmerine—no objection was made. A young female

clairvoyant friend volunteered her services; as the child lay in its cot, the head in great heat, she stood by the side, and silently and calmly passed her hand from the crown of the head to the stomach for about twenty minutes. In about five minutes, the child seemed soothed, the fits rapidly ceased, and after being mesmerised for about five weeks, twice a day, the cure was effected: strength was gained, the *spine gradually straitened*, the butcher's tray had been long before found useless and cast aside, and now she is strong and active both physically and mentally.

Another daughter had from birth been affected with something that caused a sudden pain at the top of the spine; and when about four years of age, in the midst of play, almost daily would come running in, with tears in her eyes, saying "Oh, my neck." I daily, for about a fortnight, made zigzag passes from the crown of the head down to the middle of the back, up and down for ten minutes daily; and the result, is I have not heard anything about her neck since.

One of my servants having rheumatism in the ankle and foot, I operated by passes over the affected parts; in the first sitting of a quarter of an hour, the foot was relieved, and at the second sitting next day, it was wholly removed. Finding her general health not good, I, a day or two after, mesmerised her for about twenty minutes from her head to her feet, by passes made about four inches from the body; it brought on an *intense* shivering fit such as I never before saw; the head, the waist, the knees, the whole body seemed instinct with motion. I felt rather alarmed, but continued the passes, feeling as it were a cold current passing along the palm of my hand; in about five minutes the shivering ceased, and the following day the girl seemed endowed with fresh life, her movements were so buoyant. I found out on the evening of the fit, that a day or two previous she had laid her head on a bundle of wet clothes in the kitchen, and slept.

I have been also a looker on, while others have successfully operated for diseased liver, lungs, chest; for tic douloureux, tumours, &c.; and as the operators were personal friends of mine, engaged in business, but who benevolently set apart a given portion of their early morning and their evening to relieve their afflicted acquaintances, no charge of quackery, or imposture can stand and front them; neither they nor I have ever received, or expect to receive, any personal benefit;—we loved our fellow creatures; and as a slight evidence of our thankfulness to that Almighty Being who had hitherto fulfilled his promise that "our bread shall be given, and our water shall be sure," with an earnest heart, and a willing mind, we

endeavoured "to do unto others as we would that others should do unto us," and as far as the Gift of Healing was involved, literally, with Mesmerine, obeyed that command of Scripture,

"WHAT THY HAND FINDETH TO DO, DO IT,"

As my object is not to cite more examples in any given branch than the principle appears to require, I have in past pages preferred drawing water from the well of my own experience; and in future pages will do so again, except where the evidence has exceeded my own knowledge, and the vouchers are persons of integrity, whose words and characters are such that we may place in them implicit confidence.

Having shown that there is a *force*—a substance emanating from Man, unseen by him in his ordinary state, which we call Mesmerine; and that that force, or power, can, by the will or spirit of man, be directed to pass off by the hand and fingers, in the same way as the Mind can, by its volition, cause the physical lump of flesh and bone called the arm to rise from its side, and be stretched out to lay hold of anything within its length; we pass on to ascertain some of its other powers, so that by increased knowledge of self, physically and mentally, we may understand and perceive the how and why other phenomena, yet to pass before us, may be understood. Understood, must of course be taken in a limited sense. I see my sons and daughters growing in size, I cannot deny the fact; it is produced by eating; their food has been principally milk and vegetables; but *how* those substances manage to turn into flesh,—into the hair on their heads, and the nails on their fingers, I cannot tell;—I cannot explain it;—but I know, by the evidence of my sight, that it is so; and all the special pleading, and mere reasoning against the possibility of these facts, are as futile to me, as the arguments of the Indian king who denied the existence of ice—denied that water could be made solid. The facts stand out in bold relief; the principles are partially known. General terms may give a hazy idea to general readers. Yeast in small quantities subdues masses of flour by fermentation. A needle's point of vaccine matter, ferments the whole human body with disease: These facts we are compelled to acknowledge, but volumes of books might be written, logically proving the falseness of these propositions; and reason would ride off apparently victorious. But the facts are before us, they cannot be got out of the perception of the observer; neither hot nor cold words annihilate Truth, however strange it may seem. We, therefore are, so far as our knowledge allows, laying principles down, based on Facts; and by an attentive examination of the laws which develope themselves as

we advance; we are prepared to believe, and partially understand, other and higher phenomena than those we have been familiar with from boyhood;—phenomena not one whit less wonderful than others our attention is now directed to.

Mesmerine is luminous; this fact is proved by the evidence of sensitives and clairvoyants, but without such evidence we have in latent heat, the principle of light; and as it is developed, light is developed. The light or Mesmerine from the human body is of various shades of colour, principally blue, red, and yellow, depending upon the preponderance of the chemical constituents of which the person may be composed; for it is with man as with animals; some are of a finer quality than others, as is the meat we buy at our shambles; therefore it is, that the quality power of one man is superior to another in producing artificial clairvoyance in individuals. The Mesmerine from some is so firm, so dense, that it cannot produce clairvoyance; but is powerful for healing diseases, and producing phenomena of the denser kind. In others, the Mesmerine is so fine, so ethereal, so transparent; that on entering the patient, it clarifies the nerves, amalgamates with the weaker Mesmerine of the patient; and produces a result analogous to the mixture of the substance which produce glass, by which the opaque substances of the body become transparent. We shall in the section on Clairvoyance more fully explain the phenomenon. Suffice it at present for the reader to remember, that even solid silver can be dissolved in nitre, and become a transparent fluid; and that if we could make a double glass case, large enough to contain us with ease, and line it with silver, so that we could not see one ray of light, could not see one item of landscape; yet let sufficient nitre be poured in to fill the space between the glasses, and the opaque silver would be transformed into a transparent fluid, and our range of observation would be extended; we should be normally clairvoyant. The power of Mesmerine to mingle with other substances is prettily developed by the following experiment made by mesmerisers with water and *seen by sensitives*. I find it among some memoranda; doubtless copied from some work on mesmerism, and it coincides with the experience of persons I have known, when, some years ago, I gave much time and thought to the subject of Mesmerine.

MESMERISED WATER.—Take a tumbler one-fourth full of water; place the tumbler in the palm of one hand, with the fingers of the other hand pointing downwards into it. The position of the hands should not be changed, as it interrupts the process to throw or dart the finger at the water.

Action—The light falls from the fingers till it reaches the bottom of the water, resting there till the whole of the surface

of the bottom is covered, it then begins to rise till it reaches the top of the water, making the whole very bright. The process occupies from four to six minutes, according to the power of the mesmeriser. When the water is quite full of light, a movement, like boiling water, or the waves of the sea, takes place; increasing till the whole quantity of water is in commotion, one wave pushing on another; this disturbance then gradually subsides, and the water becomes quite still.

[We have in the past three sections—Nerves, Phrenology, and Mesmerine—shown the human machinery in existence, with which the Mind wields its power over the three. Our intention this month was to have devoted a section to Biology, but Mesmerine has given enough to ponder on. Next month we intend to unfold the principles, and give illustrations as to that "Ology," which so unconsciously acts on and leads so many persons to weal and woe. The innate powers of the mind will arise for elucidation in due course.—J. E. J.]

VITAL USE OF SPIRIT-POWER PHENOMENA.

By JOHN WETHERBEE, U.S.A.

THERE is a thoughtless disposition among some of our Spiritualists, even notable ones, to go back some way, or speak sneeringly of "Phenomenal Spiritualism." I am not one of them. I follow where truth leads, even if into bad company, and I filter, when necessary, what I drink rather than go thirsty. My spiritual absorbents are in healthy working order, and I can survive until the hour of purification comes, which may not, however, be in our day. Modern Spiritualism means Phenomenal Spiritualism, or it has no definite meaning or distinguishing feature. Of course it means Phenomenal Spiritualism and more, much more; but the "more" and the "much more" are the common property of the ethical or the religious world, including Spiritualists. The latter, by virtue of the phenomena, may have a knowledge where the others have only faith; there is a wide debatable ground between faith and knowledge, but who can draw the line between the two? Most of us may not now need the phenomena; shall we abolish the joys of childhood because we have reached maturity?

I am a Spiritualist by virtue of the phenomena, and nothing else. Trance and inspirational mediums might have talked with the tongues of angels, and I might have been interested and instructed, but they would never have converted me from materialism, with science and logic on my side; besides, I

could have presented them Theodore Parker and others, who at least could equal them, with no celestial pretensions. Of course I am not reflecting upon any of the broad lights of Spiritualism in saying this ; I only mean their eloquent teachings required the phenomena, the evidence of the senses, as aid ; there was not difference enough between the eloquence of Spiritualism and the eloquence of the liberal church for the one to be self-evidently influence or inspiration, and the other only born of earth. When Phenomenal Spiritualism made it evident that there was an intelligent, mysterious power that was acting on humanity, the claim of a supermundane source for the teachings seemed reasonable, and commanded attention that if unassociated with the phenomena it would not have had. Pebble stones become jewels with an appropriate setting ; it is the "setting" that has got spiritual teachings before the world, not their transcendental or remarkable intellectual character. It is not wise for the Zenobias or the Ciceros of the spiritual platform, or any of the disciples, to put on airs in the presence of the mediums of phenomena, even if now and then, or oftener, one of them is found without the "wedding garment."

Phenomenal Spiritualism presented facts, and they sustained the theory, and thousands have been converted thereby. I thank it for that lift into light, now having found both knowledge and comfort in Spiritualism. I should remain firm if for any cause or condition the phenomena should become a thing of the past. The "Dawning Light," as it has been called, is no special Providence vouchsafed to this age and generation, but has existed ever since "the morning stars sang together," only our fathers did not listen rightly ; their ears had no such expectancy, so they heard nothing. Human beings survived death as spirits, and remembering their hunger on the point of futurity when they were mundane beings, have ever been ready to manifest, ever been trying hard for a hearing. History, sacred and profane, warrants that statement when the past is read with spiritualistic eyes. Houses have had unseen tenants, and ominous whispers have proved prophetic, and dreams have had method and wisdom in them ; witchcraft through all time has been a fact in history with its phenomena misunderstood.

"Delicate omens traced in air
To the hard true visions are."

All these things, from "old wives' fables" to the "poet's fine frenzy," have been outside of the line of the actual spiritualistic phenomena (not spiritualistic ethics), have made that line elastic, and the so-called imaginative, superstitious, or fabulous is now, or much of it, on the inside of that line, and those enlightened with the "dawning light" can say to some at least of the

labelled superstition in man's life and history, "Daughter of Zion, awake from thy sadness, for thou shalt be clothed in the garments of truth and beauty."

It is a pity to have Phenomenal Spiritualism degraded by fraudulently-disposed people, sleight-of-hand or sleight-of-body imitators, but mixed, as it necessarily is, it contains the accented feature of Modern Spiritualism. But for it we would have nothing distinguishable in us from other Christian teachings. The phenomena which mean facts become a glorious background for our speakers, sustaining them in their logic, illuminating their words with often a celestial prestige, and thus extending the area of spiritual thought, enabling the thoughtful hearer to cull from secular (that is, outside) sources, words of inspiration from both books, ministers and speakers, who and which make no spiritualistic pretensions. A word will explain what I mean. I could quote from Beecher, Murray, the late Theodore Parker and others, golden words contradicting their creeds, flashes of inspiration that are as spiritual in their source and quality as any Spiritualist could desire. The phenomena of facts in this connection have in the first place made Spiritualists, then they have led them to the law, which extends beyond the *ism* into the liberal and also the evangelical body politic, and though the phenomenal will not feed and fill the human mind, the great fact it teaches them will lead them to gather light from all sources.

I like both classes of manifestations, the intellectual and the phenomenal, but if one is to go into eclipse let it be the former, and not the latter, for without the latter a knowledge of the future life would have to give place to a hope or a faith, and without the former the libraries and the teachings of the world would be still at our command. I am not plethoric with thought, but still I do not need any instruction from spiritualistic teachers, for my re-reading of the world's books (now my eyes are illuminated with the truth of Spiritualism), from the Bible down to Emerson or Thoreau, would keep me full and fed, things that I did not see in reading when I was spiritualistically blind. The spirits have been around the writers of the world long before 1848, but the "dawning light" is a great eye-opener to a comprehension of the fact; but Phenomenal Spiritualism is a necessity, it is the only proof of continued existence; with it there are collateral evidences, but they would not be on the bedrock without the first, with its fall the rest would go; but wishing others to enter the door as I have justifies my saying of two evils (?) I choose the least when, if but one class is to remain, I say let it be at all hazards the phenomenal. How glad I am that both are permanent institutions, and will grow brighter and better into the perfect day.

Nothing is truer than that this world does not end where our view of it ends; we measure the curve and find the sphere, without seeing it; nothing is truer in our mental horizon than that there is a field beyond its reach. Modern Spiritualism is the celestial geometry that enables us to extend our lines and curves into the realm of the spirit, and it leads me to listen to the silent majority that the world calls dead, and we call departed, and I grow better for it and I hope wiser.

THE RACES OF MAN.

By C. CARTER BLAKE, Doct. Sci. Lect. on Comparative Anatomy, Westminster Hospital, late Secretary to the Anthropological Society of London.

THE thought has often come across students of physical phenomena how far the conditions of mind are independent from the physical structures which are associated with various mental or moral characters. We have various races of men developed over a number of spots on the globe, and those races differ *inter se* by a multitude of physical, moral, and mental distinctions. We have the varied phenomenon presented us of diverse developments of the body existing in certain savage races. The Australian savage is observed to possess certain characters which are *sui generis*; e. g., the great relative size of the molar teeth in the lower jaw, the occasional junction of the squamosal and frontal bones, and a difference in proportion of the upper and lower limb, which, though trifling, is constant. The amount of physical variation which occasionally is associated with the distribution of certain fasciæ of muscles, appears to be regulated by different laws in the Australian and the European. However, the number of variations in the muscles of the human body, even in the European, is represented to us by a very small series.

And when the investigator seeks out for the mental differences which prevail among this human population, he encounters various plans of language, some like that of the Veddahs of Ceylon, merely being formed on the onomatopoeietic system; others, like the Chinese, being formed on the mono-syllabic, and some from which are derived the greater portion of the languages used by civilised men, being varied by grammatical inflections at the end of each word derived from the primitive root-stem. He seeks for the variations of these languages, and finds them reduced, or at least reducible, to a definite grammatical system, which system forms what is known of grammar. The number of distinct languages which prevail over the surface of the earth

may be estimated at at least 360 different types, or root-forms from which are derived the manifold series of dialects which exist, and of which many thousands have been noted.

The moral differences between the various races of man are, however, of greater importance than the merely physical or linguistic. The code of elementary morality which some presume to have been innate in all the races of man is variable in each peculiar race. The Fuegian considers the murder of aged persons to be a social virtue; the Chinese has no scruple against the constant practice of female infanticide; untruth was advised by certain of the Hindoos; the ancient Persians confined the education of their children to the three points of learning to ride, to draw the bow, and to speak the truth. Probably the second and third clauses were to be taken as mutually cancelling each other, and the modern Persians are famous for their skill in drawing the long bow. In Sparta and in Scotland theft was deliberately taught in the schools. In the Western States of America repudiation of State obligations was a certain passport to success at the election of Governor. It would be idle to say that there was any innate moral principle either felt or denied by these various races of man. Individually the Chinese is doubtless moral, according to his standard of education. He does not see that there is any particular harm in infanticide, and can produce a number of texts from his sacred writings in its favour. We saw during the Franco-Prussian war (and we see something very like it in the present war) thanksgiving services being offered up in hostile camps for the result of the same battle. Doubtless the aspirations on either side were perfectly genuine, yet one at least of the prayers must have been offered up for an erroneous object. The code of morality therefore, as well as the aspirations of religion, are found to be various in different races of man. We may then ask what binding link there is between these races. An antagonism seems to exist between some of them, which for centuries past has led to the maintenance of incessant wars and invasions. The natives on the banks of the Rhine have been fighting against each other from the period of the earliest dawn of history. The proceedings at the Arminius festival in 1875 may show us that the traditions of the wars between Celt and Teuton are no vain recollections of the history of the contests between armed forces, and that the memory of Varus will survive in the hearts of every French general who contemplates the map of the Rhine, and meditates on the words of Tacitus—

Hic cecidisse legatos; illic raptas aquilas.

If we turn to the most paltry district of England, a jealousy may be observed against the man of the next parish, and this

jealousy if it cannot come to blows, as in the days of Dandie Dinmont, finds its outcome in the horse-race, or in the flower-show. The secret by which the caterers for public amusements in England have succeeded in maintaining our national sports has been in playing on the jealousies of races, and of families.

The monetary question, doubtless, enters as a factor into the matter, but the pride which the lower classes feel in the excellence of their productions have led them on many occasions to vilify their neighbours from whom they may only differ in the most trifling physical characters.

We then see that the races of man (even if we take the family in its lowest and most trivial aspect as a type of the race), differ in qualities and attributes. Let us briefly consider some of the points of union. We have in nearly all races of men a dread of some invisible being. Even if the ideas of a future state are not closely expressed in the mind of the lowest savage, we have an idea of the visible presence of the deceased, or at least of their influence. The dread of, or the belief in, ghosts is undoubtedly of wider universal distribution than the belief in a future state, or in a God. To appease the manes of the departed is always a desire in the lowest savage. The miserable Indian who traverses a mountain pass in Central America, will empty his pocket of the paltry meal, or tobacco, it may contain, and deposit an offering on the flat stone where his ancestors probably offered up the sacrifice of the lives of their captive prisoners. If you ask him for what reason he performs this oblation, he will reply that it is to appease the ghosts of his dead relations. This, or something like this, form of religion appears on the whole, to be of the widest distribution among savages, and it appears impossible to separate it from primitive elements in the faith of higher races. For it illustrates the primitive doctrines of sacrifice, of oblations, and of propitiation. From the commencement of the world the servants of God have always been accustomed to honour Him with sacrifice. Some of these were holocausts, or whole burnt offerings, in which the victim or host was wholly consumed by fire, and given fully to God without reserve, for the more perfect acknowledgement of his sovereignty; others were pacific, or peace offerings; and these were either offered in thanksgiving for blessings received, or for obtaining graces and favours from the divine majesty. Again, some were bloody sacrifices, in which the victim was slain; others were unbloody, as of Melchisedeck, which was bread and wine; the sacrifice of fine wheat flour, with oil and frankincense, and unleavened cakes, or of the scapegoat. All these sacrifices of the law of nature and of the law of Moses were agreeable to the Divine Majesty as often as they were accompanied with the inward sacrifice of the

heart; not for any virtue or efficacy which they had in themselves, being but weak and needy elements, but in view of the sacrifice of Christ, of which they all were types and figures, and in consideration of the faith of those who offered them, by which they believed in a Redeemer to come, whose love symbolised by blood alone was capable to reconcile them to God. It is this primitive idea underlying all diversities in physical, mental, and moral phenomena which in the higher races becomes a religion. The spiritual insight into man's nature is the same in kind, though different in degree, from that which is shown by the lowest savage. Reverence for the perceived unseen; a consciousness that this life is not the only one, a belief that those who are dead are in a place where good results may accrue to them from our offerings; are conceptions which find a place alike in the thoughts of the illiterate savage and the aspirations of the highest theologian. We see alike in each the essentials of faith and morals. However the customs of the savage may be alien to those in the code of morality, sanctioned by the higher races, there can be no doubt that he possesses within himself the dread of the power of the Unseen, and fear of the Infinite. This knowledge of itself is a spiritual faith. Simple, of a less complicated nature than that of Pope's ideal savage, whose "untutored mind" could see God in clouds, and not at noon-day, or could only hear Him in the wind, when He made a noise. For, in the belief of the savage is the real germ of truth, and the actual prospect of immortality. The Materialist of the present day stands in a worse position than the typical savage; he has ears, but cannot hear; he has eyes but he cannot see; he has only his own voice in which to croak.

THE LIMITS OF NATURAL KNOWLEDGE.

By PROFESSOR C. VON NAGETTI, OF MUNICH.

THE practical scientific man relies upon his experience, as he says. This, however, is gained in the following manner:—Each natural phenomenon is accompanied by different and often numerous causes and other circumstances. It is the task of the investigator to find out what are the effects of each one of these causes and circumstances; and this task cannot, in most cases, be accomplished by mere observation. The practical man then selects some cause or circumstance which happens to appear conspicuous to him, and in this he finds the fundamental cause of the phenomenon. This he calls his experience. We therefore understand how these practical men may hold different opinions upon the same phenomenon, why their views bear the

stamp of the scientific epoch, and why in course of time they change. We also understand why the theories based on so-called experience are most fertile in those domains where phenomena are most complicated, as in organic morphology, in physiology, and pathology.

What we are most certain of, with regard to the past, is the incandescent state in which our earth was at one period, and from this we draw the conclusion by analogy that the other planets of our system were incandescent bodies as well, just as the sun is still to-day. If we go backwards from these suns we get, by further conclusions, to accumulated masses of clouds, the embryos of the later suns, then to cloud-belts, and eventually to the gaseous mass distributed tolerably uniformly, and this is the original state beyond which, with our present insight, we cannot get.

All this proves distinctly that just as upon the earth an eternal change takes place, the heavens likewise are constantly changing. Each change consists of a sum of motions, and supposes a former change or sum of motions, from which it resulted with mechanical necessity, and further on a chain of changes from all eternity. Thus the gaseous state of our solar system must have been preceded by a continuous endless series of changes, and if our scientific insight does not lead us to this, does not even justify us in this supposition, it thus proves only its own inadequacy.

We must, on the contrary, conclude from the eternity of changes in the universe that the whole process of development of our solar system or of the whole starry heaven, from the original gaseous mass, through the ball-shaped nebulae, fiery and dark globes, to the cold, solid, and dense mass, is only one of the numberless successive periods, and that analogous periods and occurrences have preceded and will follow endlessly. It is true that we perfectly understand, according to our present physical knowledge, how a mass of gas in a state of progressing condensation produces heat, and how the hot condensed mass again gives off this heat until its temperature and that of its surroundings, in our case, that of universal space, have become equal. But we do not understand how the solid mass can again become gaseous, and how the necessary heat, distributed in universal space, can again be collected.

There is a gap in our knowledge at this point; and we may fill it by various suppositions. In the present state of almost complete ignorance among physicists and chemists of the properties of chemical elements and of ether, it is possible that, with sufficient condensation of matter and approach of its particles, forces become active of which we have no idea at

present, and which may perhaps bring about an explosive dispersion of the solid mass into a gaseous state. It is also possible that the quantity of heat in the endless universe (not in our starry heaven) is distributed unequally, and that there are domains in it which are of a much higher, and others which are of a much lower temperature than our starry heaven; that in the endless space of the universe heat currents exist, similar to the air currents in our atmosphere, and that we have perhaps for some billions of years been in one of these currents of lower temperature, in which the process of solidification continues on a large scale, just as on a small scale it occurs on the earth's surface during north winds, and that some hot current, which sooner or later may pass through our starry heaven, may again bring about a gaseous distribution of matter.

This example shows that we may use our experiences of the finite only for deductions within the finite. As soon as man wishes to overstep this domain, which is opened to him by his senses and which is accessible to his knowledge, and wants to form some conception of the whole, he falls into absurdities.

In space nature is not only infinitely large; she is endless. The ray of light travels through some 190,000 miles in one second; to travel through the whole known universe of fixed stars it would require some twenty million years according to a probable estimate. Let us place ourselves in thought at the end of this immeasurable space, upon the farthest fixed star known to us, then we would not look out into empty space there, but we would see a new starry firmament. We would again believe that we were in the middle of the universe, in the same way as now the earth appears to us as the centre of the universe. And thus we may in thought continue endlessly the flight from the farthest fixed star to the farthest fixed star, and the actual starry heaven we now see, compared to the universe, are after all still infinitely smaller than the smallest atom compared to the starry heavens.

What applies to space applies equally to grouping in space, to the composition, organisation, and individualisation of matter, which is the object of descriptive and morphological natural science. Everything we know consists of parts, and is in itself part of a bigger whole. The organism is composed of organs, these of cells, and the cells of smaller elementary particles. If we analyse further we soon get to chemical molecules and the atoms of chemical elements. The latter certainly still resist further sub-division at present, but we must nevertheless look upon them as compound bodies on account of their properties. Thus in thought we may continue sub-division further and endlessly. In reality no physical atoms in the strict sense of the

word can exist, no little particles which would really be indivisible. All size, indeed, is only relative; the smallest body in existence which we know, the particle of the light-and-heat ether may be of any size we choose for our conception, even infinitely large, if only we imagine ourselves to be sufficiently small by the side of it. Just in the same way as *indivisibility* never ceases, we must suppose, by analogy of what we find confirmed in the whole domain of our experience, that the *composition* also of individual particles separated from one another continue endlessly downwards. In like manner we are forced to suppose an endless composition upwards in always larger, individual groups. The heavenly bodies are the molecules which unite in groups of lower and higher orders, and the whole of our system of fixed stars is only a molecular group in as infinitely larger whole, which we must again suppose to be a unite (*einkheitlicher*) organism, and only a particle of a still larger whole.

As space is endless in all directions, so time is endless on two sides; it has never begun and will never cease. The Bible says: "In the beginning God created heaven and earth," and geologists say: "In the beginning the world was a gaseous mass, from which heavenly bodies formed by condensation." But this beginning is only a relative one, the beginning of a finiteness, and the time which has passed since this beginning is only as a moment compared to the eternity before.

From the union of time and space an empire of phenomena results, which forms the contents of descriptive natural sciences as well as of the other part of the investigation of nature, *viz.*, the physical and physiological sciences. Matter, which fills space, is not at rest but in motion, and as the material particles act upon one another with different (attractive and repulsive) forces, each body which moves causes the others to move as well, or rather it changes their motions. It gives off a part of its motion and of its potential energy to others, and these again to others, and so on. This is the chain of cause and effect, also an endless one, as in our conception it neither could begin with a first cause nor finish with a last effect.

Nature is everywhere uninvestigable where she becomes endless or eternal. We cannot, therefore, conceive her as a *whole*, because a process of conceiving which has neither beginning nor end, does not lead to conception.

THERE was a severe earthquake shock at Geneva last month. Clocks were stopped, bells were rung, buildings cracked, and the English and Russian churches were rather shaken. No great damage was done. The shock extended to Berne, Mulhouse, and Malesina, in North Italy.

MAHOMETAN TRUST IN A PERSONAL DEITY.

PLEVNA AND AT CONSTANTINOPLE, SEPT., 1877.

I HAVE witnessed many battle scenes, the memory of which leaves a strong impression on my mind, and will while memory lasts; but never till my dying day can I forget the overwhelming excitement of that dread and decisive moment. I was standing close to Osman Pasha; his staff was grouped around. Behind these again were hundreds of Turkish officers and soldiers who, with anxious eyes hour after hour had been watching the glorious struggle of their comrades on the hill. At that instant they saw their brothers about to rush upon the redoubt, filled to the very throat of every embrasure with Russians and armed with six guns the mouths of which belched out flame and shell. They saw them, under a terrific fire which was momentarily thinning their ranks, about to hurl themselves against the high earthworks of that powerful fort, and, as they glared like lions at the savage spectacle, from every mouth there rose a loud cry to heaven. "Allah! Allah! Allah!" resounded from all the stern lips around me. The word, swelling from a murmur to a shout, was taken up by the thousands of reserves in the valley below. "Allah! Allah! Allah!" was wafted by the wind to those fearless men rushing with manliest and most devoted bosoms upon death, and they returned the sacred name, repeating "Allah! Allah!" Amid the echoes of that brief ejaculation of praise and imploring faith in the God of Justice and Truth—call Him how we will—they flew at the enemy with a force so terrific and a fury so irresistible that, leaving their artillery and throwing away their rifles, the enfeebled Muscovites literally flung themselves over the parapets of the redoubt, and fled down the steep hillside chased by the Turks, who bayoneted them in the back by hundreds. Loud sounded the bugles, as a tremendous cheer once more arose of "Allah! Allah!" Then the trumpet call for the cavalry to follow the fugitives rang high and resonant, and a loud salvo of artillery thundered deadly salutations to the great Ottoman victory. I turned to look at my comrades at that thrilling hour, and I tell you that, along with the proud gaze I met, there was hardly a dry eye in the head-quarter camp, and I saw many of the Turkish chiefs and soldiers reverently kneeling down to give thanks to God, who at this moment, as they believed, had stepped in to their rescue. And then there came a messenger in flying haste to tell us of the spoil that had been taken, how four Russian guns, all uninjured, and two Turkish cannon had been captured, with

great stores of munition and vast numbers of rifles, and how 5,000 Russians lay dead on the field.

The same narrator ran the Russian blockade—reached Constantinople—had an interview with the Sultan. Read his narrative:—Next night (Friday) it was my honour and high reward to dine at the Imperial Palace at Yildiz in the Kiosk, and be received in audience by his Majesty the Sultan, who was graciously pleased to ask me many questions about the gallant army at Plevna, and its brave and accomplished chief. In this interview, which lasted for nearly three hours, I was much struck by the great modesty evinced by this Ruler of so many millions of victorious people, and the simple gratitude with which his Majesty ascribed every success to the Almighty. Not one word of pride or unkindness escaped his lips. He seemed only to think that, having confided his griefs and cares to Providence, he had found therein a sure rock of defence, and might calmly await all possible events. One remark he made greatly surprised me. His Majesty said: "When Lord Salisbury was here he came to me one day with a paper which he had written, and which his lordship said contained a summary of the evils which must befall Turkey if we did not accept the conclusions of the Conference. I read the paper, and at length I remarked: 'But, my Lord Salisbury, you have left no place here for God Almighty; you have not considered the possibility of His powerful intervention on behalf of suffering but faithful Turkey.' And I felt, as I told Lord Salisbury that, that we yet had reason and right to hope in the Great Ruler of the World. How right I am, the progress of events has shown. We prayed to be delivered from war. We dreaded the misery which war must inflict. We hoped such terrible bloodshed as war must cause might be averted; and we hoped that the Czar, guided by the religious books in which he professes to believe, would have refrained. But we were forced to fight, and God has helped us. To Him alone we give the glory. When I ascended the throne, I found myself surrounded by difficulties innumerable. I did not know how to escape them. In my perplexity I did what a man does who is assailed in his house with a dagger. He grasps the naked blade, though he knows it must cut his hand, in hope of saving himself. I grasped the situation—the result is in the hands of God. Yet do not suppose, in trusting to Allah, that I myself am idle. My first thought, on the resumption of peace, will be the re-establishment of the finances and the payment of debts, the improvement of agriculture, and the re-organisation of the forces of the Empire, and I will leave no effort untried till I succeed. I long to see Turkey peaceful and constitutionally governed. My constant

prayer is that I may be loved by my subjects, and may do them good. And, when this unjust war shall cease, I will labour for them with increasing energy, striving to give them a good government and a happy and prosperous future." Thus his Majesty the Sultan gently and graciously spoke to me, who had brought him news from his still inviolate stronghold of Plevna.

AN UNEXPECTED VISITOR: A DEVIL.

By SAMUEL GUPPY.

[Previous to the death of Mr. Samuel Guppy he forwarded for insertion in the "Spiritual Magazine" the narrative as under. It has been held in reserve till now, but its publication will stay the foolish and unlearned thinkings of many who dislike the belief in personal devils—they approve of evil, mischievous spirits, but dislike that the letter "d" be placed on the left-hand side of evil. What the difference is we cannot perceive. With such a narrative as this, we can credit the more easily the action of the "devil" in the church-yard, when Christ commanded the turbulent spirit to come out of the man.]

THE Davenports felt themselves at home at my house. I was introduced to them as the author of a book which some friends have told me they had had pleasure in perusing—a book of which 10 times or 100 times the number of copies I ever authorised has been put in circulation. I asked them to my house—my friends know what that means—and they came whenever they had spare time. Ferguson said to me, one day, "Mr. Guppy, these young men are under great obligations to you; you have made them feel really at home in your house, and you have never asked them for a *séance*."

I did not want *séances*, but I wanted to study the men who produced the manifestations; but it really and truly turned out that the course I took was the very one to have manifestations—not stereotyped, asked-for manifestations—but those genuine ones which arise spontaneously when the medium is happy; in fact, it is then that the spirits hold high holiday.

To those who were not acquainted with the Davenports, I may mention that Ira had a never-failing fund of quiet wit, besides being so good an artist, that it would have been a better career for him than mediumship. William Davenport excelled in carpentry, cabinet work—that is, he had talent enough for it, whenever there was need. As for Fay, he was a perfect Babbage, never so happy as when he was engaged in making up accounts. Otherwise, as candid, sensible, and unassuming

young men as you could find in a very long search. They had at times had to bear severe and unmerited rebuffs, and had learnt patience and firmness.

Ferguson, who conducted the *séances*, was a most exemplary and worthy man; he had been a preacher; had been attracted to the subject, and finding the manifestations real, had devoted his life to it. Nothing short of a perfect conviction of the reality of spirit manifestations and of the thorough integrity of the Brothers would have induced Ferguson to have joined them. He left a lucrative position, where he was esteemed and loved, to accompany and preside for them. I before said that I never asked them for a *séance*; but, in fact, the result of their feeling themselves at home, made their visits to me, whether at table or in the billiard room, one continued *séance*.

Matters standing thus, when they told me they were going to Manchester, I said I would go with them, paying, of course, my share of the hotel expenses, at which they were very glad.

We got to Manchester, and, besides bed rooms, had a sitting room to ourselves. After they had given two or three *séances*, they told me that they had an engagement next day for one day at, I think, Nottingham, some 70 miles off; and asked me if I would accompany them. "Certainly not," I replied; "as I have now seen full 100 *séances*, I am not going to travel 70 miles and back for one; so I shall stay quietly in Manchester till you return."

The next morning, when I entered the breakfast room, Ferguson said, "Mr. Guppy, we are going to leave Ira with you; he has not been well for some days past, and Fay and William can do the *séance* at Nottingham." "Very well," I replied. So Ferguson, Fay, and William Davenport took their departure.

"Now," said I, "Ira, we will have a pleasant day; first we will go and take possession of some photographer's room, and do a little photography; then we can dine; and then a few games at billiards."

It being winter, and Manchester a very smoky place, we soon found a photo-studio at our service, and I made several of those duplicate positives; one was Ira pouring out a glass of beer to himself, in another he was *holding up one fist and threatening himself*.

Leaving the photographer to put on the black varnish, we discovered a favourite dining-place of the Manchester men of business—generally we look upwards for angels, or any human approach to such beings—but in Manchester, down in a cellar, the best dinners are given; and all the service is done by the prettiest females the proprietor can find.

We did not hurry over our dinner, then we proceeded to billiards until it was dusk—"Now," said I, "Ira, we'll call for our photographs, and we'll buy an empty cigar box and go home to tea, and put the box, with paper and pencil in it, under the table and see if we can get some direct spirit-writing." We went into my bed room, and there was a good fire, and it was more cozy; as the varnish on the photos was not quite hard, we stood them up on the mantel-piece.

A smallish room, feather bed, with very high top to the bedstead, washstand, with under shelf one side, my trunk open on a long stool in one corner, a table before the bright fire, with *two wax candles burning*, and the tea on the table, and we on each side—you see it all.

The ball or entertainment opened by a volume of "Mary Jane" jumping from my trunk to the window seat, I got up to pick it up, and while so doing, my dress coat and waistcoat came flying out of the trunk at me; I took them up, remarking to my invisible friend, that I did not ask him to unpack my trunk. I stowed all in the trunk, shut it up, and resumed my chair at the table, but trunk and stool on which it was, marched off themselves up alongside the table. A second after, a nameless something, which was on the ledge, under the washhand basin and was not empty, was emptied on the floor, and rolled under the bed. "Arn't you ashamed of yourself," said I, "to make such a mess in a gentleman's room?" The reply that I, or rather we got, was that a tumbler, half full of water, which was standing on the washhand stand, was (the water), pitched at us. "Ira," said I, "we had better get our tea, for it is getting rather lively." We sat to the table, but the table began moving about: "Hold the table fast," said I, we did, but then the tea tray began moving about on the table.—"We had better get our tea over," said I, "else we shall get those things broken." So we hurried, much as people do aboard ship in a storm, and sent the things away. "Now," said I, "for our cigar box," and we put paper and pencil in it, and put it under the table (two candles and bright fire), in an instant a crash came like a heavy sledge hammer—the cigar box was smashed into little bits—at the same time a very loud rapping was heard. "It wants to say something," said Ira, and he added, "What is your name?" It spelt out, D-e-v-i-l. "Nice company we are got into, Ira," said I. "What do you want?" said Ira. It spelt out W-h-i-s-k-e-y. "Do you mean to say," said I, "that if I order up a glass of whiskey you will drink it?" "Y-e-s." I ordered up two glasses of whiskey, with water. I tasted the one, and putting very little water in the other, I said, "Shall we put it under the table?" "N-o." "Shall Ira hold it?" "Y-e-s."

With one hand on the table, he held the glass of whiskey and water under the table, and in a few seconds cried, "By heaven it is drinking!" He brought up the glass, it was as dry inside as if had been wiped out with a hot towel. We took a candle and examined the carpet, but there was not a trace of moisture. "I should very much like that Ferguson could witness such a thing," said Ira. "Will you repeat this before Ferguson to-morrow?" said I. "Y-e-s." And so it did.

While we were at tea, Ira said "Look at the photographs;" they were all trembling, on the mantelpiece. Examining them, subsequently we found that the figure of Ira threatening his duplicate with his fist, was entirely erased, the black varnish and face having been scraped off apparently by nails. The whiskey having been drunk (or disposed of), "Now," said I, "Ira, let us put out the fire and the candles, and I think we shall have something lively." "I should be afraid to," said he, "it might take me up by the scruff of the neck." Of course, I did not press it, and we prepared to go bed when a loud knocking was heard, and it spelt out, "Look on top of the bed." The top of the bed was too high to reach, so I put an arm chair on the bed, and holding it, Ira got on it, and reaching his arm over the top of the bed, produced—the *poker*.

When the party returned from Nottingham next day, we related our *séance*, and all assembled in my room; and again a glass of whiskey and water disappeared in the same way. These occurrences suggested to me to enquire of the Brothers whether similar events had occurred in their experience, and they told me that at home, in America, in their family circle, portions of vegetable food (Indian corn), &c., were so appropriated and carried away.

If any of your readers wish to ask me how it was that the spirit played such pranks, I shall be happy to give them a correct theory, when they explain to me to me why it was the favourite pastime of young noblemen formerly to wrench off knockers, paint over sign boards, and upset watchmen's boxes; also how it was that when the Davenports gave a *séance* at Oxford, the lively young "fellows" wanted to break up their cabinet, but being balked in that they broke up all the benches.

Real human nature is not that which you see acted on the world's stage—and under the masks and dominoes, furnished by Mrs. Grundy, Mrs. Propriety, and Mrs. Decorum, are spirits in the flesh, as ready for a lark as the one which favoured me and Ira with its company at the hotel at Manchester.

PETROLEUM or gas made from hydrocarbons is gaining ground for lighting purposes in smaller towns.

Physical Phenomena.

THE TRANSIT OF VENUS.—The Parliamentary papers include a copy of the Report of the Astronomer-Royal, Sir J. B. Airy, "On the telescopic observations of the transit of Venus, 1874, made in the expedition of the British Government, and on the conclusion derived from these observations." This report contains a large number of astronomical data of great value, and is accompanied by illustrations of the various phases of the transit witnessed at the different stations. The general result arrived at is that the mean solar parallax is 8.760 seconds, which corresponds to a mean distance of the earth from the sun of 93,300,000 miles.

THE Museum of the Royal College of Surgeons of England has received as a present from the Hon. Charles P. F. Berkeley, the skeleton of a crocodile 15 feet 9 inches in length, which was shot by that gentleman last winter near Hagar Silsilis in Egypt.

AT the Guy's Hospital *conversazione*, on Monday evening, a new Government filter, invented by Major Crease, was shown, which reduced strong tea and infusions of logwood to clear tasteless water. The nature of the filtering material is not made known.

THE sea-coast branch of the United States Fish Commission has been at work for some time. The steam tug *Speedwell*, a powerful vessel of 300 tons, commenced operations at Salem, Massachusetts, about August 1st. Unexpectedly rich results were obtained in that vicinity, embracing not only many rare forms of animal life, but much of practical importance to the fisheries. Several places were found abounding in fish previously unknown to the fishermen of Gloucester and Marblehead. Flounders of marketable size in immense numbers were taken of a species (*Glyptocephalus cynoglossus*) previously entirely unknown on the American coast. Leaving Salem on August 19th, it arrived at Halifax on Wednesday the 22nd, trawling and dredging the greater part of the way. In the course of this journey many new animals were collected of much interest to naturalists, among them several species of Greenland fish hitherto never detected south of that country.

MOUNTAIN CLIMBING.—In our number of August 9th, we briefly noticed the ascent made by M. Wiener, of the mountain Illimani, one of the highest—if not the highest—of the Bolivian Andes, which forms a noble object from the city of La Paz, and was formerly reputed (on the authority of Mr. Pentland) to have

an altitude of no less than 24,200 feet. M. Wiener, however, makes its height only 20,112 feet, while Mr. Minchin, as we have already observed, places its altitude at 21,224 feet. If the latter estimate be correct, M. Wiener has, we believe, not only made the highest ascent which has been made in the Andes, but has attained a greater altitude than has hitherto been reached on the earth out of Asia, and in Asia has only been beaten by Mr. Johnson, who some years ago got to a height of 22,300 feet in Cashmere.—*Nature*.

YELLOW MARBLE.—A precious limestone has been found at Tehachepa, Kern County, California, which is said to be identical with the "giallo antico" (ancient yellow) marble of Italy. The latter is highly prized by antiquarians, as the location of the quarry from which it was procured has been unknown for several centuries. The California stone is described as white with amber-coloured veins. A specimen has been presented to the State Geological Society.

INDIAN TANKS.—The restoration of the ancient system of tank irrigation in Ceylon—a work apparently pregnant with the largest and most beneficent results to the native population of Ceylon—is in process of being carried out by the Colonial Government of that island. More than a thousand years ago a system of irrigation, the most complete and remarkable that the world has ever seen, was in successful operation in the Low Country; and the object which the Government has in view is to restore to something like its pristine fertility a large proportion of the immense tracts of land—many hundreds of thousands of acres in extent—that for want of water have fallen into a condition of the most utter sterility.

BORING POWER OF MAGILUS.—We have received from Mr. Charlesworth a preliminary note giving briefly a result of his study of the genus *Magilus*, the remarkable testaceous gasteropod that is found immersed in the large hemispherical corals of the genus *Meandrina*. The current belief, as set forth by Sowerby, Owen, Woodward, and other authorities in molluscan biology who have treated of this coral-inhabiting mollusc, is that *Magilus* in its young state effects a lodgment in a crevice of the *Meandrina*, and that as the coral enlarges, the *Magilus* extends the margins of the mouth of its shell in the form of a cylindrical corrugated tube, the growth of this tube and of the coral proceeding together *pari passu*, and consequently that there is no penetration of the coral by the *Magilus* at all. Mr. Charlesworth, however, finds that *Magilus* not only drives through solid masses of coral in any direction with apparently the same facility that the bivalve *Teredo* tunnels

masses of wood, but he finds that it even surpasses *Teredo* in its power of suddenly reflecting its shell and returning to the point from which it commenced its advance; and this bending back of the shell upon itself is not accomplished in such natural cavities as frequently prevail in large corals of the *Meandrina* genus, but in the solid mass of the coral.—*Nature*.

THE BRITISH MUSEUM.—It will be remembered that an interview was held at the end of July between the Trustees of the British Museum and a deputation, headed by Mr. Chamberlain, M.P., representing 60 Municipal Corporations, including Liverpool, Sheffield, Birmingham, Blackburn, Leicester, Wolverhampton, Cardiff, Bristol, &c. A similar deputation had previously attended on the Prince of Wales and the Royal Commissioners for the Exhibition of 1851. The object was to obtain for the provincial libraries and museums loans or presents of works of art with special reference to the manufactures of the particular districts represented. The Duke of Somerset, on behalf of the Trustees of the British Museum, promised that a reply should be given in writing. This reply has been sent by Mr. Winter Jones to Mr. Chamberlain and circulated among the members of the deputation. Mr. Jones writes that by the statutes which govern the Museum the Trustees are not allowed to give away any part of the collections. Many of the most important prints have been photographed, and the same process is being constantly used. There would be no difficulty in affording to the several institutions throughout the country facilities for procuring photographic copies. At the same time, the Trustees have not any funds at their command for making casts, models, or reproductions for presentation to other institutions. With respect to loans, it is directed by the Act of Incorporation of the British Museum that the collections shall be always kept therein for the use of students and visitors. The great object of the institution is that it should be a repository of knowledge and an unfailing centre for reference and study. Visitors ought to be sure to find the objects they require. If portions of the collection were circulated to all the towns throughout the provinces, this purpose could not be obtained. It is the certainty that an object once placed in the Museum will not be removed which gives to it its importance and value.

FOSSIL CRUSTACEA.—One of the latest publications printed by order of the Trustees of the British Museum is a catalogue of British fossil crustacea, with their synonyms, and the range in time of each genus and order, by Henry Woodward, F.R.S., of the Department of Geology. Such a catalogue has been much needed by naturalists. Mr. Woodward many years ago com-

menced it, but our knowledge of the bivalved entomostraca was so imperfect that it was delayed until the work of Messrs. Brady, Crosskey, and Robertson was published. It is interesting to compare the numbers in this catalogue with those of the crustacea included in Professor Morris's Catalogue of British Fossils, published in 1854. He recorded but 81 genera and 306 species of fossil crustacea, this catalogue gives 197 genera and 1,051 species, so that since 1854 116 new genera and 745 new species have been figured and described in Britain. With regard to range in time, the fossil representatives of the class crustacea take rank in antiquity among the earliest known organic remains.

Ethereal Phenomena.

QUERY—PHYSICAL, ETHEREAL, OR SPIRITUAL. MAD?—In one of the padded rooms was a working man who had been rescued from the Seine. He had jumped off the Pont des Beaux-Arts in a fit of madness, brought on by the fire-water sold by the *marchand de vin*, in the densely-populated quarters of the city, as brandy. The thin, emaciated man possesses the strength of a Hercules when the fits are on him. Bound in a hideous grey strait-jacket, he had managed to roll off the leather-covered mattress. He had torn the blankets to shreds, and he rolled about on the floor, his feet beating a devil's tattoo in the air. He would spring to his feet, rush round the cell, beating himself against the wall, and shrieking wildly. No exertion seemed too great for him; he never tired, and for the last two days and nights he had been raving mad. His case was hopeless, and he would have been sent to the infirmary if his wild yells and struggles would not disturb the patients there. When he calmed down he would again be put on his bed. His relations had been sent for, they had promised to come, but from all accounts the dreadful example set them will not deter them from drink, which has become a curse to the working classes in Paris.

IN a paper in the *Journal de Physique*, on the spectrum of the electric spark, by M. Cazin, the author concludes that the electric spark in a gas contains incandescent gas particles, which give a bright line spectrum, and solid and liquid particles which produce the continuous spectrum, the former coming from the gaseous medium and the electrodes, the others from the electrodes and the sides near the spark. If the pressure increases, the

solid or liquid particles become more abundant, and their continuous spectrum predominates; at last this makes it impossible to distinguish the bright gas lines, or, in other words, the latter, while the pressure increases, seems to dilate, and eventually flow together into one continuous spectrum. By making photographs of the spectra M. Cazin found his views confirmed. Of the nitrogen spectrum at ordinary pressure he photographed sixty-two lines, using nine cells in the battery giving the spark.

ONE of most interesting of astronomical events is the disappearance of Saturn's ring, a rare phenomenon, as it only occurs once in each period of 30 years. The next disappearance will take place in February, 1878; but the planet will be so near the sun that it cannot be observed, contrary to what occurred in 1848, when it was in opposition. The face at present visible will soon disappear, and the other will begin to be apparent. By the movements of the heavenly bodies the earth and the sun are now approaching the plane of the ring, and observations will become more and more difficult.

THE OPPOSITION OF NEPTUNE.—On the 28th of September took place the opposition of the planet Neptune. Since the day when M. Leverrier indicated the presence of that heavenly body down to the present time, Neptune has not described an arc of 90 degrees, although more than thirty years have passed. In fact, the year of that distant world counts not less than 60,000 of our days. Its distance from the sun being thirty times greater than ours, it only receives from the centre of our system one thousandth part of the heat which we get. Its volume is about eighty times that of the earth. Only one of its moons is known, and that moves in an *opposite direction* to ours, and in a plane much inclined to the ecliptic of Neptune. That singular satellite only takes five days to make its turn in the sky, although it has a distance from the centre of Neptune almost equal to that which separates our own luminary from the centre of the globe. The greater velocity of its celestial revolution is due to the *attraction* exercised by the planet being much more energetic than that which the earth exercises on the body she draws with her into space. [What is attraction? Something; or—Nothing substantiated.—ED.]

QUADRUPLEX TELEGRAPHY.—Some novel American telegraphic appliances are now being tried between London and Liverpool, the first trial having been made on Tuesday night with satisfactory results. The system is known as the quadruplex, and by its means four messages may be sent along one wire simultaneously. At either end there are two "sounders" and two keys, with four clerks, two to send and two to receive; and

by an ingenious arrangement a conflict of currents is prevented. Thus by the aid of this invention, one wire may be made to do as much as four worked on the ordinary system. The duplex principle is a valuable contrivance, but the quadruplex is twice as valuable.

ON THE COMING WINTER—COLD.—Having recently computed the remaining observations of our earth-thermometers here, and prepared a new projection of all the observations from their beginning in 1837 to their calamitous close last year—results generally confirmatory of those arrived at in 1870 have been obtained, but with more pointed and immediate bearing on the weather now before us. The chief features undoubtedly deducible for the past thirty-nine years, after eliminating the more seasonal effects of ordinary summer and winter, are:— (1.) Between 1837 and 1876 three great heat-waves, from without, struck this part of the earth; viz., the first in 1846·5, the second in 1858·0, and the third in 1868·7. And unless some very complete alteration in the weather is to take place, the next such visitation may be looked for in 1879·5, within limits of half a year each way. (2.) The next feature in magnitude and certainty is, that the periods of minimum temperature, or cold, are not either in, or anywhere near, the middle time between the crests of those three chronologically identified heat-waves, but are comparatively close up to them *on either side*, at a distance of about a year and a half, so that the next such cold wave is due at the end of the present year.—PIAZZI SMYTH, *Astronomer-Royal for Scotland, Royal Observatory, Edinburgh, September 27.*

SPECTRUM ANALYSIS.—We have just received an account of a proposed new method in solar spectrum analysis by Mr. S. P. Langley, communicated to the meeting of the National Academy held in Washington. The essential arrangements of the apparatus make provision for two pairs of right-angled prisms of total reflection so disposed in connection with a spectroscope, that the spectra can be formed side by side of light from different parts of the sun. The spectra are arranged so that one is of light coming from one edge of the sun, and the other from a point 180 deg. distant. The instruments being in adjustment if these points are in the neighbourhood of the solar poles which are relatively at rest, all the lines will be continuous in both spectra. But if the instrument is rotated till the light comes from points on the eastern and western sides of the sun, which are in relative motion, the solar lines will be discontinuous, the one spectrum looking as if slid alongside the other. The theoretic amount of displacement is about one-half such as is capable

of being measured by other existing instruments; and Mr. Langley in his communication expressed his conviction that this he should be able to measure with exactness with his instrument. He urged that instrumental error was impossible, as by this method solar and telluric lines are alike affected. At the time of writing his instruments had not been long enough in his hands to do work.

Spiritual Phenomena.

PILGRIMAGE TO ARABIA.—The British Consul at Jeddah gives, in a recent report, an account of the pilgrimage through that port to Mecca and Medina at this season of the year. In 1876 the pilgrims began to arrive in the middle of August, and the last arrival was on the shortest day. The number reached 38,779, showing an increase of 1,000 Malays, 1,700 North Africans, 2,200 Egyptians, and 1,400 Arabs from the Red Sea littoral, but a decrease of 1,500 Indians and 1,700 from Persia and the Persian Gulf. The assemblage on the "Eid el Akbar," or closing feast at Muna, was computed at over 200,000. This enormous concourse dispersed without engendering any epidemic, though among pilgrims who embarked at Jeddah smallpox was prevalent. The *Jarad*, a small steamer under the Ottoman flag, owned by the Jemada of Shelu, on voyage from Jeddah to the Persian Gulf with pilgrims, was totally lost off Leet in January, and out of some 400 persons on board only eight or ten were saved.

RESULT OF A DREAM (September 27th, 1877).—The following appears in the *Dundee Advertiser*:—About two months ago William Shanks, portioner, Clarkston, Airdrie, who was a very eccentric person, and who was better known by the name of "Shangie Wull," died somewhat suddenly. Although reported to be very wealthy, he was somewhat miserly in his disposition; but after his death no trace could be found of any personal property, though his heritable property was intact. His relatives searched the house diligently, but could get no trace of his pocket-book. One night last week a niece of deceased's, who lives at Riggend, and who had been one of the searchers, dreamed that she saw a hole in the roof above the weavers' shop, where her uncle's cash would be found. Early next morning she proceeded to Clarkston, accompanied by a female friend, and getting permission from Mr. Scobbie, the tenant of the weavers' shop, to make another search, they had

not been up five minutes when they returned with the missing pocket-book, which had been found in the very place indicated in the dream. The pocket-book contained deposit receipts and other documents amounting in value to £520.

Editorial.

SPIRITUALISTIC MOVEMENT IN THE CHURCHES.—A powerful gathering of some four thousand clergymen and laymen of the official Church of the Empire met last month under the leadership of the Archbishop of Canterbury, who was supported by the leading theologians of that body. The questions were useful and important. They were: Christian Faith and Sceptical Culture; On Practical Life; The Best Means of Promoting Toleration between different Schools of Thought within the Church; Intemperance; Education; Personal Religion; Church and Nonconformity; Biblical Study; Study of Prophecy; Trades' Unions; Sabbath; Lay Help, &c.—a range of subjects ample to develop the intellectual energies of more than the twenty thousand clergymen usefully engaged daily in their practical every-day duties, while mingling with their parishioners throughout the kingdom. As there are some amongst Spiritualists who have not yet a good word for the men whose education and opportunities excel those of their detractors, we have thought it well to put into a permanent shape, through the *Spiritual Magazine* this month, the why and wherefore of the movements of the Church of England leaders. Religion is forcing itself to the front. The political newspapers are compelled to report the advance of the divisional forces of Christian life—a life based on a life *beyond* physical death; so is Spiritualism based on a life beyond physical death; the leading differences being in minor beliefs, and the use of conventional expressions understood each in his school of knowledge. Christians say "heaven," and Spiritualists "summer-land;" Christians say "devils," Spiritualists "unprogressed spirits;" Christians (some say) "hell fire," Spiritualists "mental agony;" Christians (some) "worship of God and music," Spiritualists "absent from mortal life, present with our loved ones." It is not the duty of article-writing and platform Spiritualists to *nag* at Christians (who are really one with Spiritualists), instead of co-operating with them. Co-operating with them in overthrowing the Materialists, the Oblivionists; those men who deny the fact of spirit-life and power. Five or six hot-headed penmen, fresh from anti-Christianity, mistake their "mission," and have

by their barking ignorance almost destroyed the inclination in towns throughout the kingdom to examine the physical evidence of spirit-life. Instead of a national development, as in temperance, scientific, sanitary, and religious associations by local power—its main supporters, having no “financial motive,” quietly retire to their churches and chapels to avoid the racketing nonsense, and avoid being known as Spiritualists. Anti-Christian Spiritualists surely must be ignorant that ghosts know their mission better than they. Spirits revealed themselves *first* in Christian families. Prayer, praise, and work were the *séance* mannerism of the first Spiritualists in America and England. Christians were the *first* instruments, and they cannot be deprived of that fact. It was only when some Materialists, fascinated by the newness of their spiritual perceptions, and being out of church union, and having spare time, in their earnest impetuosity found fault with everybody but themselves, and so gave a public tone to the belief that Spiritualists, as a body, were ignorant bullies, and irreligious. We write of that we do know, and testify to the serious injury our vital cause has sustained, and is still sustaining in the British empire and in America. The asserted millions of Spiritualists, as such, free from the churches is a gross falsehood, a clap-trap assertion of stump writers. Spiritualism lives, moves, and has its being in the churches, but, like all other associations not on the watch, knowledge gets toned down and lost, as scientific knowledge is every year of our lives; and in both divisions up has to come a rediscovery, a re-perception every now and then. The recent and present rediscovery of human ghost-life and power has been, and is naturally, assailed, because not known to the assailants. The rediscovery has to be effected on human minds in various ways. A needle will do in one case, only an axe in another. Let not the needle-holder protest against the rough axe-holder—each for his work, God for both.

SPIRIT-POWER ON SLATES.—At present ghosts are not idle, pious and impious are at work on substances, animate and inanimate. Their voices are heard, their finger works are made manifest; they laugh at the heavy review articles groaning out their logic of ignorance. “Life can only live in flesh, therefore there is no life but in flesh. We cannot understand an animate Infinite, therefore an Infinite cannot be in existence.” A few years ago the same “clever” logicians could not see gas, therefore gas was not. A few months ago England rang with the asserted proof of ghost-action on slates in the presence of Henry Slade; and the vigour of non-ghost fools applied the rigour of the law. Scientific bigotry, not ecclesiastical, gained

the day. The technical conquered the equitable. Were the ghosts defeated? No. The wrath of man simply made the facts more clear, and then they again began, and are carrying on the same plans in Holland and Belgium, and are into Germany as yeast working in that tub of materialistic atoms. Ghosts are bright and elastic, like the clouds they can pass over cities, towns, and villages with speed regardless of police-courts and prisons penalties. There are evidences that the Continent, England, and America are again to be earthquaked by spirit-power. Henry Slade on the continent of Europe; Dr. Monck, lately imprisoned for proving ghost-life and energy; and Mr. C. Watkins of America, are now the three-fold cords that are binding leading human minds to the Scripture principles of spirit-life action in the affairs of man. There appeared in the *Spectator*, last month, a statement by Alfred Wallace, "I washed two slates, I tied them together, when I had put a crumb of pencil between them, I, Dr. Monck, and a lady, in the light, placed our fingers on the top slate, Dr. Monck asked me to name a word; I named God. With a small or large "g?" Large. Crossways or lengthways? Lengthways. We all heard the noise made with the slate-pencil; I removed the fastenings, separated the slates, and found the word "God" as I had desired. Turn to America and we have Epes Sarjent, a well-known name throughout that country, calling on a quick-silver mortal, called Charles Watkins at Boston. "The slates were new, and brought by me, *enclosed in covers*; I held them out at arm's length, the light streaming into the room at my back; Mr. Watkins two feet off. *Thrice* writing came on the slate, and the last time the words were in four lines: 'My Dear Son,—God bless you, your Father who loves you dearly.—Epes Sarjent.' The old phenomenon witnessed many years ago by me, in the presence of the late Mr. Redman, was also witnessed by Epes Sarjent, in the presence of Mr. Watkins, thus: The visitor writes a number of names on little pieces of paper, the medium, sometimes in and sometimes out of the room; the pieces of paper are rolled up as if peas, heaped together in front of the visitor, then with the point of a pencil touching a pellet in the heap, giving the name therein. Ourselves, Watkins, and Sarjent have, away from each other seen and declare we have witnessed the same kind of phenomena, but we have the scientific shams in the clubs, simply like simpletons saying 'You did not.' "

THE TESTIMONIAL TO HENRY SLADE.—The illuminated address or testimonial to Henry Slade, of America, with the signatures attached, has been photographed, and those in England who subscribed to the "Defence Fund" £5 and above

will have a copy sent to them for their albums or for framing. A few extra copies have been printed, and we dare say may, in December, be purchased at 1s. 6d. each. The address was the path open to show our sympathy to Henry Slade, and our public protest against the despicable persecution through the police-courts by men who are without belief in the being of God, and without hope of future life; men who, if they could, would "burke" the right of private and public judgment, to avoid the chance of being found out NOODLES.

LIVING WITNESSES TO SPIRIT-POWER PHENOMENA.—1855 to 1864. First ten years. Irrespective of Creed. First List:—

Mr. and Mrs. Rymer and Family, formerly of Ealing.	Alfred R. Wallace, F.R.S., Dorking.
Mr. and Mrs. Howitt and Miss Howitt, Hampstead.	Mr. and Mrs. De Morgan and Family.
Mr. and Mrs. S. C. Hall, Kensington.	Mr. and Mrs. Cox, Jermyn Street, W.
Mr. and Mrs. W. M. Wilkinson, Hampstead.	Captain Fawcett and Family, Bayswater.
Mr. and Mrs. Garth Wilkinson, Hampstead.	Charles Blackman, Dewsbury.
Daniel D. Home.	Henry Bielfield, N. W.
J. Enmore Jones and Family, South Norwood.	Thomas Slater, N. W.
Benjamin Coleman, Upper Norwood.	Mrs. L. M. Gregory, Green Street, W.
George Wyld, M.D., Great Cumberland Street, W.	Mrs. B. Honeywood, S. W.
Mr. and Mrs. Newton Crosland, Blackheath.	Mrs. M. Hennings, Norwood.
Countess of Caithness, Portland Place.	Major Drayson, Woolwich.
Duke de Pomar, Portland Place.	Mrs. Milner Gibson and Family, W.
Earl Dunraven, S. W.	Andrew Glendenning, South Norwood.
Lord Lindsay, S. W.	Dr. C. Carter Blake, W. C.
Cromwell Varley, F.R.S., Beckenham.	Dr. Ashburner, Hyde Park Corner.
William Crookes, F.R.S., Mornington Road.	Thomas Everett, Hendon.
	Thomas Shorter, Kentish Town.
	Edward L. Blanchard, W. C.
	George Child, N.
	Jacob Dixon, Great Ormond Street.
	Lord Borthwick, S. W.
	Samuel Hockley, Islington.

Passed through the doorway—Death.

Robert Chambers, Edinburgh.	William Cox, Jermyn Street.
James Wason, Liverpool.	Professor De Morgan, N. W.
Andrew Leighton, Liverpool.	Dr. Elliotson, Conduit Street.
Weatherhead, Keightley.	James Smith, Originator and first
Rymer, of Ealing.	Editor of <i>Family Herald</i> .

In December Magazine we shall give a list of living witnesses from 1865 to 1874. Of course the list will be incomplete, and possibly there may be the mingling of a few of the names in the second epoch which ought to have been in the first. We have had to work the organ of memory very hard to produce the lists. Of course, there are scores of persons who have, in the quiet of home life, witnessed the evidences of spirit-power; but they have been so quiet, so fearful of it being known while Spiritualism was publicly opposed, that they are merely drops attached to companion drops floating down the river of life, useful but not important.

SPIRIT-POWER PHENOMENA.—Light *séances* are driving dark *séances* away, and the result we have so many years asserted would happen is in the process of realization. The rascality of sham mediums perpetrated and perpetuated by doings in the *dark* are in the course of punishment. D. D. Home's *séances* in the light several years ago ; Henry Slade's *séances* in the light last year, Dr. Monck's new class of *séances* in the *light* this year, prove that ghost-power is more than equal to the strain. Our article on Soul in the July number of the *Spiritual Magazine*, and the article on Mesmerine in this number, contain the evidences that prepare the human mind to perceive the possibility of the marvellous phenomena of ghosts *seen coming out of the side* of Dr. Monck while he was in a state of coma, as seen and vouched for by the Rev. S. Colley, Curate. FIRST: a young girl, who when out, clapped her hands and spoke, and then was seen passing into the body of Dr. Monck. SECOND: Samuel Wheeler, an old college friend, and a Baptist minister, who also came out of Dr. Monck's body, moved about, spoke, and then returned. THIRD: An Egyptian came out, who lengthened himself out to about eight inches *taller* than Dr. Monck, sat on a chair, and conversed with Mr. Colley. Mr. Colley sitting on a chair between Dr. Monck and the Egyptian, who after a while, bade them good bye, and went into the medium as the other two had done. There were four witnesses. These three human disembodied spirits, clothed with substance from the mesmerine—the soul substance of the medium and the atmosphere in the room, gave evidence that illustrates the marvellous New Testament narrative of seven devils being cast out of the possessed Mary Magdalene. The divining personal spirit who, at the command of St. Paul, came out of the girl. Of the verity of the narratives of three angels who appeared to Abraham and conversed with him ; also of the Spirit from God who entered into Ezekiel, and by so doing, obtained complete command of his phrenological organs, and showed him by pictures, as in dreams with us, the things that were to be. The devil *séance*, as related in this number, tones us to the vital knowledge that, if we, as responsible intelligent persons, voluntarily chose to relish a taste for physical and mental rum, and have enjoyment with the jollies of the dram rooms, the class of ghosts who love the smell, will gain power, and the morals and intellect that yield will ooze out of our manhood, while by the ordinary care we manifest in choosing our associates as in social life, we choose the pure, the good, the intellectual, the devout ; we tone ourselves—spirit and body—to be the companions of angels.

THE Spiritual Magazine

OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

DECEMBER,]
1877.

WHAT IS TRUTH? THAT WHICH IS.

[No.
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B I O L O G Y.

By J. ENMORE JONES.

THE sectional powers developed in Nerves, Phrenology, and Mesmerine, prepare us to perceive the grasp the spirit of man, though unseen, may have of the seen three, and the phenomena possible by weaving them singly, or doubly, or as a trinity of powers in the other portions of human mechanism.

Biology, so called, is the power one man can, under conditions, have over another; by which, without touching, he effectively controls the nerves, and, consequently the whole body; and, by his knowledge of Phrenology and Mesmerine, can so confound the perceptions of the patient, that he fancies himself a fish, a lion, a mouse, a child,—fancies he sees the snow falling around him, and feels the cold piercing him; in which condition he walks with difficulty, as if wading through snow, and wraps himself up in any raiment he can get hold of, shivering and looking the very picture of chilliness. And so also with any other freak of the grotesque or picturesque the operator chooses to create. There have been public exhibitions of this power; and in districts where the operator was a stranger, and the operated upon well known, the latter has, after the exhibition of his absurdities on the public platform, for days been ashamed to show himself in the public streets.

The prudence of producing the phenomena of Biology in this phase may be questioned; but the fault is with some professional men. They deny the existence of the power, and refuse to attend in private, and to examine for themselves; and the public are not to be drawn out to pay a fee for admission to

cover expenses, unless there is something "funny," something to create merriment; and, therefore, men full of energy to show their fellow-men something new, and which, it appears to them, would be useful to society, have to adopt the plan used by "Jesters" in the halls of our kings and nobles in olden days—Dress wisdom and knowledge, in the costume of a clown, or merry-andrew. But, apart from any opinion of the prudence or imprudence of such exhibitions, the truth of the principle stands out as a FACT; and, though it has an amusing phase, there is in its nature the *most important law* in man's physical and mental existence, except that of his own vitality or life. That law is: That one man *can* control another man, apparently by his mere will; and cause him to lose his identity, and think himself one of the lower animals, and while in that state imitate the cry, howl, or bleat of such animal;—can imagine himself and act the king, the orator, the vocalist, or any other character he is told to assume. This phenomenon is produced by two processes, *both unseen*, both powerful; and when duly pondered over, the mechanism used shows that we are in possession of the key which opens to us the inner gateway to spirit and spirit power, as generally blended under the phrase "Spiritualism." In the general argument under the last section, Nerves, we there proved that *any power* which could get possession of the nerves got possession of the man; that with the so-called dead power,—electricity, to a limited extent, possession could be obtained; but that *it* being destitute of intelligence, the multi-form changes produced by a man on his own body could not be produced. Biology can, because it is an action *by* and *on* living intelligence and power.

Biology is the produce of two powers in man,—Mesmerine and Spirit.

Electricity is generated in cells by the action of metals; it passes along hundreds of miles of the metal it is in affinity with, and closes its directed course by moving a solid substance in various directions at the end of the journey; by which means man reads the history of business matters occurring in other nations of the world, or counties of his own country. Again, as previously detailed, it can lay hold of the surface of the human hand, and hold it there so long as the electricity can be generated. Electricity, therefore, however finely attenuated and subtle it may be, has an existence, a body, a shape; so has the emanation which issues from the magnet and lays hold of the substance, the visible substance it is in affinity with; and dependant entirely on the strength or power of the magnet and the weakness of the needle or other substance, it will draw or drag the substance towards it, till the solids touch each other.

Mesmerine is also a substance, as proved in previous sections ; it can act in and on any substance it is in affinity with ; it has also an existence, a body, a shape. Electricity is chemical ; Mesmerine is chemical ; and if there be in Mesmerine the same qualities or chemicals as in electricity, the same effects can be relatively produced. If you could make a chain of a thousand miles, consisting of human beings with joined hands, electricity, being in affinity with man, would pass as rapidly and as easily through the chain of a million human beings, as along a metal wire. That a like quality of power exists in the body of man is obvious, when we remember the chemical elements of which it is composed. Many animals are highly charged with electricity ; the electric eel has an internal cellular form for creating shocks. Sparks are thrown off by the cat. I remember, when a boy, I often amused myself by producing sparks from my legs, by rapidly passing the worsted stockings off my legs when going to bed in the dark. We have, therefore a reason for expecting and comprehending why the mesmerine can produce the like result, of *glueing* the hand of a person to a table or other substance ; and for so long a time as the operator wills the Mesmerine to flow or stream from his body.

That the unseen Mesmerine has an extraordinary power, I have frequently proved. I will relate an incident which arises in my mind, as an illustration of its truth. A young lady, about eighteen years of age, was in company, talking on sewing topics ; I had often made experiments by means of her sensitiveness in times past. I drew a line on the floor with my finger, and asked her to be kind enough to walk across the room. When she came to the line the advanced foot was arrested on the line and she could not proceed. She was much annoyed, stating that if she had known it she would have stepped over. She sat down, and when busily engaged I again drew a line, but in the air, about eight inches from the floor ; and then asked her to repeat the experiment, I drawing a line on the floor as before. She saw me draw the last line, and on coming up to it, lifted her foot to step over ; but the upper line that she was not aware of, caught her leg, causing her to lose her balance, and she fell to the floor. In the case of illness, when the patients have been fully charged with the influence, I have often seen them get up, and with closed eyes follow me, hither and thither wherever I mentally willed ; and also move along every spiral I made round the room. Frequently I have been compelled to isolate the patient, by passing lines of Mesmerine-like cords round the chair or bed, and to disconnect myself by blowing on my fingers, and so breaking the connecting link. In that case the patient, try as much as he would, could not get beyond.

The glutine aura, or Mesmerine, bound him till I chose to remove the cords; or till the atmosphere by slow degrees operated upon and dissipated the aura. In none of these cases did I touch the human body. The web was the *soul aura* guided by my spirit; and this performed its work on the living body as effectually and as *unseen* as the air compressed in an air-gun will prove itself stronger than the solid bullet lodged in the gun. Thus proving that a substance had passed from me and made the cord line under. To assist the mind, remember how the ponderous orbs in space are controlled by that we call "attraction." The Radiometer is a marvellous evidence of the same force. When therefore a person is fully charged with the aura, it is almost incredible the distance, yea, even miles, which may intervene between the positive and negative; and yet the body and the involuntary nerves obey the will of the operator. I have known instances where, for experiment, the positive, many miles off, has suddenly thrown his mind towards the negative, and willed the person to sleep, or to do any other action, even to coming to the place where he then was; and at once (as reference to the time showed) the person performed the act mentally demanded. This is a power, a mighty power, which may be used, which may be abused; but to the honour of the operators be it written, not one thousandth part so abused as are the liquors of the brandy and gin shops licensed to retail the water of demoralization. Man, while operating to cure disease, is so intent on the attainment of his object, so awed by the effects of the aura streaming from him, that as a rule evil has no entry into his mind. Some minds are so constituted, and their education so defective, that they can only think evil, and that continually. Such persons involuntarily show themselves, and soon have to herd with the swine of society.

I have been thus plain and clear, that all my readers may understand what may be, and is effected by and between two minds or men clothed with some 120 pounds of physical substance, called flesh. It is useless to deny the power as shown through Biology. Denial does not destroy evidence; and this evidence any one can obtain with very little trouble. I have avoided hearsay statements; what I have effected, and what I have seen effected, that I aver; and their bearing on the declarations of hundreds upon hundreds of truth-loving men and women, that they have frequently felt themselves under the power of an influence unseen, and which they have considered supernatural,—is so clear and vivid, that it is only fair and just to examine hereafter the grounds on which they believe that they are not under the biological power of any spirit in the *flesh*—but of beings in the *soul*.

I *will* that my arm stretch out—the arm obeys, though it is several pounds weight. I *will* that the aura or Mesmerine stretch out, and the life-force spirit produces the same result; but as much more rapidly as a ray can outstrip an atom of solid earth. We have only to be satisfied that the Mesmerine or aura can exist apart from the human body; can be supplied from the gases and essences in the atmosphere, with the elements to *retain its individuality*; and we break down the great wall of UNBELIEF that Spirit can, and does exist without the semi-transparent, semi-ethereal animal substance we call body.

Since the foregoing was written, the French Academy has been in full activity, examining a “new discovery”—in reality Biology in another phase; and I here give an illustration of the result of what may be called the *paralysis* of the *nerves*, by staring at a given object for a time, as is effected in the first stage of biology, before the operator takes the control of those nerves, and so governs the whole body.

A woman was brought in before the French Academicians to be acted upon for a tumour. The doctor stood at a little distance, and held before her for about a quarter of an hour a small round bright button—the girl stated she felt sleepy—she was requested to close her eyes; she did—the doctor then approached, and proved that the nerves were insensible, by handling her arms, &c., and cutting out the tumour without her knowing or feeling it—she all the time keeping up a conversation with closed eyes; and, when told that the operation had been performed, she would not credit it till the diseased part was shown to her.

Experiments were also made with birds—take the following:

“HYPNOTISM PRACTISED ON BIRDS.—The *Gazette des Hôpitaux* relates the following curious experiments on fowls, which proved beyond a doubt that the state of anæsthesia effected by holding a bright object before the eyes, and which our readers must henceforth understand under the name of hypnotism or nervous slumber, while the word anæsthesia is reserved for insensibility obtained by inhalation, may be produced on animals as well as on man. Dr. Michéa, the author of these experiments, having placed a hen on a bench painted green, and about a yard and a half in length, and made an attendant hold it still, drew a line of chalk from the root of the beak, the point of which rested on the bench, all along the latter to its opposite extremity. The hen, which, before the operation, had been struggling violently, and turning its eyes in all directions, in the course of about two minutes kept looking fixedly at the line of white chalk. Soon after it winked rapidly, then opened its beak, and fell over on one side. Immediately its head, legs, and body were repeatedly pricked with needles, without its betraying the

slightest symptom of pain. The operator turned its head right and left, and ultimately forced it under its wing, and in all those different positions it remained passive and immovable. This state continued for about three minutes, when the hen came spontaneously to itself again. It first shook its head, then suddenly getting up, shook it again several times, moved its eyes about, and then began to run. It was caught again, and the chalk rubbed off its beak, as also from the bench; after which they endeavoured to make it remain still, as before, but in vain; moreover, the slightest pricking caused it to cry with pain. These experiments were variously repeated, and always with the same success. We may here remark that the act of making a hen lie still by drawing lines with chalk on its head along and across its back, is very old, and is mentioned in various books on legerdemain, with the explanation that by that process the hen thinks itself tied down; nevertheless Dr. Michéa's experiments are highly interesting, he being the first who has connected this well-known trick with the phenomenon of hypnotism, and shown that under such circumstances the hen is insensible, a fact which had quite escaped the notice of the vulgar."—*Galignani*.

There are eleven pairs of nerves, each having a different duty. You may destroy the auditory nerves, but the other ten are at work. You may effectively destroy or paralyse, or stupify the nerves of sensation, but the motion and respiration nerves go on as usual. You may paralyse Motion, but Sensation will be in full operation; and if under excitation, those nerves will be exquisitely sensitive, and ready to feel the entry of foreign influences, or auras animate or inanimate. The play of soul-power from one man to another, however mysterious and wonderful at first thought, because of the general want of knowledge of its existence, gets understood by understanding the visible and invisible mechanism of the human body; and prepares the mind for a more enlarged view of the wisdom of the Deity, as developed in animal creation; and also prepares us for more fully understanding the phenomenon of Clairvoyance.

IN a recent communication to the Vienna Academy M. Ciamician discusses the spectra of chemical elements and their compounds. He finds, in agreement with Lockyer, that the compound spectra, as well as those of the first order of the elements, consist exclusively of bands; and further, that band-spectra belong to molecules and molecular groups, line-spectra to free atoms.

I N S T I N C T.

THERE appears to be a two-fold action in each department of man's existence. We have the corporeal, and its companion, the incorporeal or ethereal. So far as we know this has been overlooked in tracing man as a spirit; and by not observing this junction, or union, we lose connectedness. That becomes a maze, a labyrinth, which would otherwise lead us onward in the right path for understanding the phenomenon of our own life; its powers and energies. INSTINCT has been given up to the lower animals, to fish, to birds, as a power necessary for them in lieu of reason. How it exists, why it exists, to what extent it exists, has been little studied. Instinct is a rich shrubbery of beauty, and would amply repay the observer if he would enter with zest into a practical examination of the elements therein developed. Let him take the woodman's axe, cut down the underwood of error which intersects and covers the pathway of knowledge as to man's inner powers, and so make that clear which now defies the mental powers of the timid investigator who fears the time and trouble it would take to find the landmarks. Error is like the luxuriant confusion of the Ceylon forests so vividly pictured by Sir Emerson Tennent, when he tells us—

“ But it is the trees of older and loftier growth that exhibit the rank luxuriance of these wonderful epiphytes in the most striking manner. They are tormented by climbing plants of such extraordinary dimensions, that many of them exceed in diameter the girth of a man; and these gigantic appendages are to be seen surmounting the tallest trees of the forest, grasping their stems in firm convolutions, and then flinging their monstrous tendrils over the larger limbs till they reach the top, whence they descend to the ground in huge festoons, and after including another and another tree in their successive toils, they once more ascend to the summit, and wind the whole into a mass of living network as massy as if formed by the cable of a line-of battle ship. When by-and-by, the trees on which this singular fabric has become suspended, give way under its weight, or sink by their own decay, the fallen trunk speedily disappears, while the convolutions of climbers continue to grow on, exhibiting one of the most marvellous and peculiar living mounds of confusion that it is possible to fancy. Frequently one of these creepers may be seen holding by one extremity the summit of a tall tree, and grasping with the other an object at some distance near the earth, between which it is strained as tight and straight as if hauled over a block. In all probability the young tendril had

been originally fixed in this position by the wind, and retained in it till it had gained its maturity, where it has the appearance of having been artificially arranged as if to support a falling tree."

So it is with Principles, they get surrounded by the climbing errors of man's luxuriant imagination, till they are destroyed or concealed in the networks.

Let each thinker bear a portion of the toil necessary to clear the jungle, and all will be well with us and for others. The phenomena which ever arise as we progress, will amply repay us for the labour bestowed.

GATHER FACTS.—They are the gems that arrange themselves each in its own order, as certain as crystalline substances take each its distinct angle. Throw away guess-theories as you would the pieces of pebble-shaped sandstone you may have picked up on the sea-shore in mistake for an agate. There are voluntary and involuntary powers of a physical character in man. The voluntary appear to be under the entire control of the mind; and in a minor degree these powers appear in all animals. The involuntary powers and life-action, as laid bare by nerves, heart-beat, pulsation, blood-forming, and assimilating processes, are completely removed from mental supervision and control; they have as their companion or counterpart **INSTINCT**, the *negative* principle. Instinct perceives, comprehends, and provides for the wants of the consumer; instinct gathers, and the consumer involuntary, scientifically, harmoniously arranges and distributes the stock so given, to the several members of its household. Lime for bone, fat, oil, sulphur, iron, &c., are all duly manipulated and given to each needy member; and when any portion is fully supplied with its proper nutriment, the popular expressions of "The stomach rejects it," and "The appetite is cloyed," at once signals the need for a change.

Instinct has under its control Smell, Feeling, Sight, Hearing, and Taste—deprive it of those powers, and it is helpless—give it those powers, and in proportion to their *sensitiveness* so will the powers appear to the careless observer as the product of Reason. This sensitiveness displays itself in various animals under one or more of the five faculties of Smell, Feeling, Sight, Hearing, or Taste. The bloodhound by smell, appears under that power to be almost supernatural; and but for our knowledge of how he is influenced, we might demonise him. We point to the spot a man has stood on; or we show him a coat, or vest, or stocking—he looks as close at the clothes and the earth as a man reading a book; and then onwards he speeds reading the dust on the road, and the dirt in the field, till at last he reaches and lays hold of the person he is sent in quest of. Feeling is another

power, and the extent of its sensitiveness is generally overlooked. If we examine the actions of the animal tribe, including man, the subtilty of the faculty is manifest. Some men are conscious of atmospheric changes coming on before the change is apparent to others; the more delicate or sensitive the person, the more quickly is he thus conscious; those who, during a previous illness, have been dosed with that curse "calomel;" are miserably sensitive to all ethereal changes; "weak nerves, and foolishness," get the credit for the action of quicksilver in the system, which, acting in the same manner as it does in the barometer, makes the machine or human body uneasy, and the temper irritable. The feeling of moisture on the system is illustrated in the following example:—

"HOW TO FIND WATER IN THE DESERT.—When the water begins to run short, and the known fountains have failed, as is too often the sad hap of these desert wells, fortunate is the man who owns a tame chacma, or 'babian,' as it is called. The animal is first deprived of water for a whole day, until it is furious with thirst, which is increased by giving it salt provisions, or putting salt into its mouth. This apparent cruelty is, however, an act of true mercy, as on the chacma may depend the existence of itself and the whole party. A long rope is now tied to the baboon's collar, and it is suffered to run about wherever it chooses, the rope being merely used as a means to prevent the animal from getting out of sight. The baboon now assumes the leadership of the band, and becomes the most important personage of the party. First it runs forward a little, then stops, gets on its hind feet, and sniffs up the air, especially taking care of the wind and its direction. It will then, perhaps, change the direction of its course, and after running for some distance, take another observation. Presently it will spy out a blade of grass, or similar object, pluck it up, turn it on all its sides, smell it, and then go forward again. And thus the animal proceeds until it leads the party to water, guided by some mysterious instinct, which appears to be totally independent of reasoning, and which loses its powers in proportion as reason gains dominion."—*Wood's Natural History*.

The feeling which we call, and know by "damp air," is here portrayed in its excessive sensitiveness. I might go through the other powers of sense, but the law of sensitiveness or *negativeness*, has been sufficiently illustrated to indicate how the powers called "instinct" operate to supply the involuntary portion of animals with nutriment. The principle or law of affinity, or repulsion, guides animals—they smell; the scent from the solid is agreeable or disagreeable to the species, and

so they take or refuse. Man is in civilised society less susceptible to this power than when in a so-called savage state. Civilization so mixes substances, and creates artificial inclinations, that he hardly knows the taste or smell of primitive vegetable production.

Instinct, or the perception of powers in a foreign substance, which would be favourable or unfavourable to the species to which it belongs, is in its magnitude and power in nature the simple law of "demand and supply." Negative and positive—receiving and giving—is the play of all substances, animate and inanimate, interlacing and weaving themselves into patterns, or forms of harmony and beauty; and in proportion as the instinct substance receives the substance it longs for, so is its happiness fully felt and enjoyed; and that as vividly, and as energetically, as is felt by man, though it be only a vegetable, animal, bird, or fish. If we trace the powers of instinct still further, we perceive we have reached the half-way house between life simple, and intellect as displayed in man. If we read the habits of many kinds of animals, we are inclined to give them intellectuality; but on arranging them into species we at once perceive the power is *localised* to usually a solitary predominant phenomenal energy or faculty, as seen in the ant, the bee, the spider, the beaver, the tailor-bird, the fox, and others. On an examination of the construction of those portions of living power, we perceive two physical facts, which explain the reason for the distinct faculties they possess. Take the microscope and examine those of a diminutive size; or the usual eye power we possess, to examine the larger objects we have pointed out, and each has a head; and that head has a peculiar form or shape, which shape on the one hand gives the power of idiosyncrasy, or one *dominant* power which rules the entire voluntary action of the animal; on the other hand, the entire harmony of make and shape of the animal to use that power. Take the beaver, the mole, the spider, and the bee; minutely examine their structure, and the anatomy and perfection of their parts in adaptation for their peculiar habits of life would fill a volume. The bee, for instance, has the wing for flight, so as to fly from flower to flower;—the hair or brush over its body rubs the pollen off the flower as it ferrets into the nectar spot—it then rubs the dust or pollen carefully off, and kneads it with the nectar into little cakes, and puts them into the groove or depression in the inner surface of its thigh, which is over-arched by elastic hairs, so arranged as to act the part of a wicker lid. Here is a beautiful adaptation of physical structure for the duties it has to perform in the harmony of nature—hunger, or the negative principle in the bee, causes it to search for food; it finds it, and

brush and thigh are brought into use *instinctively* for food to satisfy that hunger, and the collected surplus is carried to friends at home; the very slaughter of the drones arises from the female rancour of the queen. The queen reigns over her Amazons, her will is the law—let the queen be removed from the hive, and the drones are allowed to live. Investigate its habits carefully, and each habit arises from the use or exercise involuntarily given to a physical peculiarity of structure. So is it throughout nature—all is on the principle of take and give, each in its order or species.

Instinct has its existence also in a higher range of power than is, or can be observed, in the more physical framework. The natural instinct to the outburst of hereditary propensities; is a power conveyed by the parents *before birth* to their offspring. We do not wish to go into elaborate and metaphysical disquisitions to prove that the existence and power of the nature and propensities of a mother are given to its young before birth, and developed in after life; because unless facts are produced to sustain the declaration, an antagonistic reasoner might step forward and give battle; leaving the reader in possession of that unenviable drag-chain—doubt.

As the father of thirteen children, and the relative and acquaintance of many families, facts mental and physical have come under my notice. More especially did facts of an extraordinary kind cluster round me while examining the nature and properties of Mesmerine—the effect body had on body, and mind had on the body. Hereafter I shall have to enter more fully into this, the ethereal portion of our subject; but deny it who will, I have *seen* over and over again marks on the human body of the child, produced by the involuntary act of the mother, by her, before the birth of the child, touching parts of her own body when at the climax of disappointment on the non-obtaining of some article of food longed for—the touch on her body has produced the distinct form of the object longed for on the same part of the child's body. When no external mark has been left, an *internal* action of a more subtle kind has been imparted. The mother has craved unsuccessfully for eels, for oysters, for rump steak, for fruit;—the child after birth, will pine, languish, put its tongue out, as if wanting something yet unsupplied; on enquiry of the mother, she perhaps faintly remembers what she had longed for;—get it, give it; and though before the child has tasted nothing but its natural milk, it will suck and devour the object the mother longed for, till it is *satisfied*. The child then no longer pines, but gains flesh and health. These are bold free drawings from nature; if they create a smile, still they are as true, if vulgar, as are the comic

gesticulations of the lower part of a man's face when he is busy enjoying his dinner composed of the same substances. Man is an animal, as well as an intellectual being; we must therefore consider him under these phases.

Visiting an old friend I had not seen for thirty years, I found him the father of a family, but he had a sorrow. One of his children was a *bull* in habits and sensations. Shortly before her birth the mother was frightened by the actions of a bull in the street. On the birth of the child its peculiar animal mannerism was apparent. She would gore at her sisters and brothers, refused to lie in a bed, was happy only in a corner on straw. I saw her, and her face was human; but though about twelve years old she could not speak. In answer to my efforts to engage her attention, there was the animal noise and mannerism, the effort to express her *instincts* through the human features. She had her corner on the floor in the room with the family, but they had to watch her, or she would occasionally try to gore them. The instinct was evidently not only in the phrenological organ, but pervaded the involuntary atoms of her entire body.

I have known similar effects produced before birth, from disgustingly afflicted men suddenly in the streets appealing for charity, the malformation appearing in the child. With others, the sudden display of one of the passions stamping itself on the child during life as the leading controlling power.

Carry the principle I have opened up to your view as to the action of parents on children *before* birth, and the law applies to the father's power, as well as the mother's; and you have the key which opens the door to the wonderful and mysterious developments of instinct—passions, and propensities, as portrayed in man and animals; which explains how habits and even lineaments of face, and the roll of grandsire's walk re-appears, after one or two generations of children had apparently effaced from the mind of living parents the remembrance of past relatives. INSTINCT and the INVOLUNTARY powers of man are ONE, yet TWO; they blend as husband and wife ought to blend, and work together for mutual and relative good. They work in union with the other two great powers in man:—The intellectual and the voluntary.

The question may arise in some minds:—Why is Instinct? The answer is that:—Unless there was sensibility, or sensitiveness in man and animated nature, improper food, or, scientifically, improper chemical substances would be taken into the stomach; all would be resolved into chaos—confusion, mistake, and death would reign, and leave the earth without the sound of life.

The extent of instinct is universal—It reigns in man, animals,

fish, fowl, vegetables, and in minerals, gases, atmospheres, and electricity. On a lower scale, instinct is perceptible even in the barometer.

Most people understand that as "the glass" falls or rises, rain or sunshine may be anticipated. In reality, however, the barometer will do much more than this. If it is carefully studied according to proper rules, and interpreted in conjunction with other indications, its warnings are circumstantial in the extreme, and all but infallible.

While on the subject of atmospheres, I may refer to another proof of the instinctive power in nature, as developed in the sky as an indicator of the weather:—The Board of Trade has issued for the use of our sailors the following simple maxims:—

"The colours of the sky at particular times afford wonderfully good guidance. Not only does a rosy sunset presage fair weather, and a ruddy sunrise bad weather, but there are other tints which speak with equal clearness and accuracy. A bright yellow sky in the evening indicates wind; a pale yellow wet; a neutral grey colour constitutes a favourable sign in the evening, an unfavourable one in the morning. The clouds again are full of meaning in themselves. If their forms are soft, undefined, and feathery, the weather will be fine; if their edges are hard, sharp, and definite, it will be foul. Generally speaking, any deep unusual hues betoken wind or rain; while the more quiet and delicate tints bespeak fair weather." These signs show the substance affinities and repulsions in air-currents—the instinct of the Winds.

The Needle is instinctively attracted to the magnet. The principle is developed onward and upward in the scale of genera or species, till it reaches Man—till, but for a minute examination of *how* it is produced, we might, as in olden days, believe that certain animals were endowed with supernatural powers—were gods in the form of beasts.

An illustration or two may be useful, to show how nearly allied animals are to man by instinct, so called; but which more properly might be called reason.

HORSES—UNITY IS STRENGTH.—"When a boy, being at Whitchurch, near Blandford, Dorset, I noticed two cart-horses that were driven from a farm-yard to drink. The brook was frozen over, and one horse struck with his foot to break the ice, but it was too hard to yield. The two horses then, standing side by side, lifted each a foot simultaneously, and causing their hoofs to descend together, the united impulse broke the ice. We are aware that 'union is strength;' but men could not have done better.—" *Morris's Anecdotes.*

BIRDS—Some birds in tropical climates, with their nests hanging from the branches of trees ; pick up and stick a fire-fly on their nests, to serve the double purpose of lighting up the nest, and keeping away the bats. Examine where you will, east, west, north, and south, all animated nature is organised for special purposes, with special instruments or organs, for the special duty to be performed ; and when that duty is no longer required, the species dies off, and, like the “Dodo” of New Zealand, becomes extinct ; or like the antediluvian animals whose fossilized remains, as mammoth lizards, are now and then unearthed in the earlier strata.

The power which impels the physical organization to use the instruments it has for locomotion—be they the feet in man, the wings on birds, or the fins on fish—is the Negative or Want power, in search of the Positive or Give power, and which we call **INSTINCT**.

REASON.

Is the action of the leading characteristic of each species of animal nature, combined in the one head or brain of Man ? Look over the list of organs in the brain, as detailed under the section Phrenology ; consider their powers singly, and then in possible union with any one or two others. Calculate the result, and you have a play of powers—you have Reason. The nearer any animal approaches to the brain formation of man, the more complete will be its reasoning powers. Look at the Indian elephant ; take either a side or front view of his forehead, and you have the main characteristics of intellect or reason, as localized in the brain of man. The perceptive ; form, size, weight, colour, order, and number, are clearly developed in the straight, horizontal eyebrows. He has full and bold—individuality, comparison, causality, locality, and time. Compare the vertical lines of his forehead with those of the inclined plane of the cow ; and then contrast the mental powers of the two. The cow gazes—browzes. The other *tries* the *weight* power of a bridge, before he will go over ; he compares instruments, and selects the one best adapted for his purpose ; he knows the crush of his foot, and gently with his trunk lifts and puts aside the little child who is in his way ; he retains the remembrance of wrongs, and quietly waits for weeks and months, and then coolly inflicts punishment. You have in the elephant, reason, so far as he possesses brain organs, akin to those of man.

Man is truly at the head of the animal, because *he* only is possessed of all the organs, possessed by other animals in parts. The possession of all these qualities makes him a judge and regulator of those powers in animals; they feel he is possessed of energies superior to them, and as he provides himself with guards, and aggressive instruments to defend or assail, they quail, and submit. This simple solution of what reason is, may take some by surprise; but an attentive examination of the subject from effect to cause, will verify its truth. Thus, the body is full of instruments to effect a result; without those instruments, the results could not be produced. You cannot expect a man to walk, unless he has legs and feet; he cannot perform handicraft without hands; see, without eyes; hear, without the delicate and curiously formed internal ear; neither can he think, without the organs for thinking—they are the wheels of the watch, each in its place. The balance-wheel “concentrativeness,” if out of order, will not allow regular pulsation; if it, and the other wheels are in order, and are wound up by the Spirit, all will keep time; and the Spirit can use it for the fulfilling of duties and pleasures, as we with our time-pieces. Sometimes the watch is of inferior make, and the results are inferior. If work be needed, the Deity always uses a suitable instrument, an instrument adapted for its duties; as much as our cotton-spinners use machines which take the rough dirty cotton, and card, and spin it into thread; without these contrivances, the results would not, could not be produced. Many assert that reason is the gift of God—true, it is in one sense, but not in another; the intermarriage of near relatives—habits of sensuality, whether in eating, drinking, or uncleanness in the parents, point-blank affect the physical organization of the child. Sudden fright to the parent before birth may give idiocy to the child; gusts of grief or joy will injure the balance-wheel. The concentration of a mind on one class of subjects, will produce an enlargement of those organs of the brain so worked in the parent, and a diminution of the size and power of other organs; and so create in his infant an irregularly formed head, for which we cannot, dare not blame the Deity, or declare it to be His work. Circumstances of soil, of habits, of occupation, modify or improve. The species or germ, in all its beauty and uniformity, was doubtless perfect; but parents have marred the harmony and beauty of the powers of man, as the manufactories of Birmingham, Wolverhampton, Bilston, and elsewhere mar the beauty and harmony of the landscape, by vomiting out from their furnaces the smoke and fume which begrime the air, the field, and man, and sterilize the country round.

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of reason, the involuntary muscles move; I pass over miles of ground, I read, I think, and forget where I am going to; yet, I onward move, taking the correct turnings;—wind through the mazes of our London streets, and find myself at, or near, the place I originally had in view; and have to recall by an act of memory, the reason why I am there. Within a given range of action, the involuntary yields its powers and energies to the voluntary. The one is the stalk, the other is the flower; they are each necessary to the other.

Mind-Spirit energizes from the head, or thinking-house of the system; it there plans and governs. This may be tested by the reader. When he suddenly resolves on any movement, or wishes to comprehend any proposition, a power seems to dart in the brain, on the internal composition of the brain; strings or reins, seem to tighten, and be held in control, as horses well held in hand by an experienced driver.

MIRACLES.

BY A SCOTCH MINISTER.

TOWARDS the close of our article in the *Spiritual Magazine* for October on "NATURAL LAW AND NEW TESTAMENT SPIRITUALISM," the question was mooted, "How far and in what respect what are called miracles of healing in Apostolic times could be called supernatural?" In other words—Can miracles be wrought in strict harmony with natural law? It may be seasonable to advert to the distinction between what would be strictly speaking supernatural and what would be only hyper-natural. Works done in harmony with natural law might be fit subjects for wonder when compared with more ordinary works, or the view of those who did not know and perhaps were not competent to understand their relation to natural law. In pursuing our investigation it is of essential importance to keep fully in view the relation of mind to matter—assuming for the present that mind and matter are distinguishable essences, and how far one mind is competent to receive thought from another—whether from a kindred created mind or from the mind of the Creator. This last question is directed to the very core of the subject. Until it is answered no one is entitled to say that any alleged miracle is outside the sphere of natural law. That mind can move and otherwise affect living matter through the instrumentality of nerve-force is of course known to every one. Every movement of tongue or limb is an example. The question remains: Can mind move dead matter simply by the instrumentality of nerve-force and without the instrumentality

of any living body? It will not do to assume off-hand that it cannot. To say that such movement is impossible is simply to make an unsupported assertion. To say that it can in the absence of evidence would of course be equally unwarrantable. Whether it can or cannot is simply the matter to be settled in order to determine whether what are called miracles can be performed without the suspension of any natural law. No one doubts that one natural physical force can be employed to counteract the influence of another, because it is done in myriads of instances every hour—done however by the agency of mind in every case when we trace results to their original causes. In accordance with the law of gravitation a feather set free in mid air should soon reach the ground, but a child can prevent this simply by extending its hand beneath the feather. Does a child in this case repeal or suspend the law of gravitation? By what power is the operation of the law counteracted in this instance? Certainly by the power of the child's mind operative through the medium of nerve-force and muscles. We do not call the feat a miracle, not because we can explain it, not because there is nothing in it to wonder at, but simply because we are used to it. A boat in the middle of a stream, the bed of which stream has a slight declivity, should by the law of gravitation be floated down along with the water; but if a sturdy boatman plies his oars vigorously the boat will be made to go up the stream. Here again mental power is the primary force. Neither oars, arms, nerves, brain, nor nerve-force can counteract the law of gravitation in the absence of mental volition; nor is this all, mental power will have to be increasingly put forth if increased resistance to the force of gravitation or to any other force is to be exerted. Should a breeze arise and sweep down the stream the oars must be wielded with greater force if the boat is to be prevented from moving downward, but in order to do this there must be increased effort of will put forth by the boatman. No strength of oar or of arm can become available without first of all increased energy of volition. This is a most important fact; many think and speak of voluntary motion without reflection on what the term voluntary implies. In the case of one man, the muscles may be competent to be the instruments of more mental power than he can put forth. In the case of another, there may be more force of will than the muscles can obey without injury, and they may become strained because relative to them the mind is too powerful. Obvious as all this is, the question still remains, can mind move or otherwise affect matter when there are no muscles to answer an intermediate purpose, when the only intermediate thing is invisible nerve-force? We contend that no *à priori* reasoning

of the twelve, called Didymus. Of his history prior to his call to the apostleship we know nothing, and all we know of his apostolic career is confined to the mention of his name in the lists of the apostles, and three brief notices by St. John. But those notices, however, brief, depict to us a character that excites our interest and admiration. The events began the day of the resurrection. Early in the morning the disciples had hastened to the sepulchre, only to find it vacant. The Lord had risen from the dead. Again and again through the day had He appeared to His favoured ones, and now as the day declines the disciples gathered together to discuss the wonders that had taken place. While thus engaged Jesus came and stood in their midst. But Thomas was absent. Why, we know not; to speculate is vain, to condemn is unjust. He came e'er the disciples separated, but Jesus was gone, and although all bore testimony to the presence he could not believe; "Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." They separated; eight days passed, and the Lord's day once more dawned, and again the disciples were gathered together, and Thomas was with them. Then came Jesus and once more stood in their midst, and said to Thomas, "Reach hither thy finger," &c.

Thomas was a quiet, loving, devoted, painstaking disciple. Not a Peter professing much and performing little, but, though performing much as most, fearing to profess anything. He was one of those men who must make sure their ground before they dare trust themselves, but who once being persuaded of the truth of a thing, will dare and do, where others fear and fly.

By his mental constitution, he cannot but reason, where others rest satisfied, but he can as little rest, until his reasonings are resolved. Indeed, his absence from his brethren when Jesus appeared to them is probably accounted for by his sincere desire to have his doubts removed. Early in the morning they have told him that his Master was risen, and Mary, lingering around the sepulchre, had seen the Lord. The disciples, he would argue, may wait in communion in the upper chamber, but it is no place for me; I must away to the garden, and linger about the spot where Mary's tears of mourning have been dried, and Peter's pardon sealed by the vision of the risen Christ. There, if anywhere, is the place for my longing heart to be satisfied peradventure I too may see the Lord. Nor is this mere imagination. We have ground for assuming that he was only anxious to be where Christ was most likely to appear; for as soon as he hears that Jesus has been seen in the upper chamber, he seems as willing as the rest to tarry there patiently,

nor was it unreasonable that he should wish to see his Lord, and examine the nail prints, and the pierced side. The rest have needed and received the same proof of the reality of the resurrection. Luke tells us that when Jesus first appeared 'they supposed that they beheld a spirit;' that when He showed them His hands and His side 'they believed not for joy;' and that only when He ate before them were their doubts wholly removed. Thomas may appear, at first sight, at a disadvantage. The candid avowal of a difficulty has often been mistaken for a crime, but a true judgment will pity the man, and thank him for his doubts, in satisfying which the Lord gave to His Church in all time the fullest demonstration of His rising from the dead.

But Thomas represents a large class, with whom doubting is an infirmity not a sin. God's Word is their companion, its history is studied, its parts compared, its mysteries reverently explored. The Spirit's aid is invoked, and every available human means employed, and still they doubt. They hear of others whose quiet minds, unmoved by any difficulty, can rest upon the truth and sing—

"Should all the forms that men devise,
Assault my faith with treacherous art,
I'd call them vanities and lies,
And bind Thy Gospel to my heart."

When Thomas returned, the ten, no doubt, would think him an unreasonable man, as some of us do when we read the history, and judge others of similar disposition. They would argue: "Was not their testimony to be taken? could they have been deceived? and what interest had they in deceiving?" Some three days before Peter had not scrupled to lie, but had he not bitterly repented of his folly? And then it was not Peter only that had seen the Lord, but all. The loving John who could not mistake his Master's face and form, the equally privileged James and Peter, perhaps hardly less enquiring than Thomas himself. Small pity could he expect from such companions, and ashamed, but not convinced, he would try to persuade himself that it was even as they said, and still his doubt would haunt him. Had not the nails and the spear for ever precluded a resurrection of the body? So men now a-days allow natural laws to limit their belief in that which is confessedly supernatural. The Mosaic account of the Creation is a fable, because it speaks of forces unknown to the mere scientist. The miracles are tricks of jugglery, because they conform to no known law. The Revelation of God is a forgery because it contains truths "too high for human attainments:" such in substance are the reasonings that pass through many a mind. But this doubter!

How singular he would feel in the midst of his brethren! Day after day passed without shaking their testimony, or affording him the longed-for sight. Oh, that his Lord would come, if come He could! How little did he think that his Lord was there, yet so it was; He had heard the doubts expressed, He had read the sorrow of His disciples' heart, He had unfelt helped him to sustain the burden of his unbelief, and waited to reveal Himself, only that faith might be tried, and patience have her perfect work, and the meeting be made more precious and more satisfying. At last the Lord appeared. What a tumult of soul would the disciple feel—wonder, and joy, and love and fear, and reverence and shame! His Lord indeed was there, but did He come to reprove? No. It is the old salutation, "Peace be unto you," and then to Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side." But he needs no such proofs now, brief but intimate fellowship with Jesus has scattered all his hypercritical reasonings, and his feelings find expression in that outburst of loving, reverent adoration, "My Lord and my God!"

[Those men had been in the thick of miracles, and we think they knew who Christ was—man or God; better than the earthlings of 1877. They said "My God." The know-littles say—"That good medium, Jesus Christ."—ED.]

A CRITIQUE AND PROTEST.

By JOHN BEATTIE.

IT is not one of the least interesting curiosities in the Spiritual movement, to find Dr. Carpenter and Mr. Home stepping so well in harness together—they almost run without a hitch; but Mr. Home moves with such a bold, free step, and keeps his shoulder so earnestly to the collar, requiring no spur but the purpose of the work, gets exhausted; while the Doctor is first, and presses him forward to where he deems the end.

Or, to lay figure aside, if Mr. Home had acknowledged himself an impostor, and Spiritualism entirely a fraud instead of a "high and holy truth," then the pleasure would have been *complete*. It is certainly very curious indeed to find Dr. Carpenter expressing himself so strongly in favour of "Mr. Home's fearless exposure of the knavery of mediums and the credulous folly of their votaries that he would not even call in question Mr. Home's own belief in the phenomena." Yet after stating in the most contemptible and ridiculous manner the manifestations reported to have taken place through Mr. Home,

the Doctor then concludes: "I should myself have thought such performances no less a waste of the limited time and opportunities of the departed spirits who revisit the earth, than those which he pillories so cruelly. And I merely claim to exercise, in regard to the validity of Mr. Home's own protestations, the independent judgment as to what is inherently probable which he himself so freely passes upon the pretensions of others." To sum the question up the Doctor means to say that Mr. Home is, or has been, as great an impostor as those he has exposed; but I thank him for what he has done for common sense, and especially for so timely helping me to settle accounts with Mr. Crookes and Mr. Wallace.

These remarks I give merely as a key to what follows upon the article in *Frazer's Magazine* for this month. After 16 years' careful investigation I have been *forced* to the conclusion that we are surrounded by intelligent beings who once existed in material bodies like our own, *have the means of knowing all about those which have so existed*, and under given conditions can exert great power over matter, and give proof of intelligence. In other words I have been, in spite of a bitterly opposed state of mind, compelled to believe in Spiritualism.

Because I am a Spiritualist am I then to be classed amongst imbeciles "suffering from a peculiar state of mind, pre-disposed to attacks of a 'mischievous epidemic delusion.'" I here protest against being so classified in the category of men, and affirm that if the article in *Fraser's* were all true, I *refuse* to have the rubbish there written about dovetailed into my form of Spiritualism, as much as I refuse to have it called a "new religion," or a religion in any sense, new or old. And I go farther and affirm that my conviction is based upon evidence positively demonstrative, "and excludes the possibility of doubt or denial, and the contrary of my conclusion necessarily unthinkable."

I will state a few experiences illustrative of my position; and in every case a long practical verifying power, and a free unfettered reason were at work to detect errors in the judgment of the senses, besides the coincidence of other witnesses.

For me the question of the spiritual nature of man and the continued persistence of conscious being had an intense interest. I began the investigation fully convinced that the result would be against such conclusions; I determined to fully exhaust the enquiry. I will only give a few illustrative cases of evidence. About twelve years ago I and two other gentlemen called upon a medium (a lady) in London. That person knew no more of us than if we had dropped from the moon. We were shown into a room where we waited by ourselves for

a quarter of an hour, giving us ample opportunity of looking at everything in it. At length the medium came and told us to be seated; we at random sat round a large table, time of day 4:30, in July, *two* large windows in the room *uncurtained*. Almost directly loud raps were heard in the ceiling; they ran down the wall, along the floor to the table; I asked who was present, and it was rapped out "Mother." Here my doubt mastered me; I could not accept it, and demanded proof. At once was given her name—maiden name—that was followed by fifty questions at least from me about my family, the answers to many of which I did not know myself, but which I found verified afterwards. I then said, "Will you tell me the last words you said to me?" The sentence was given at once. One of the gentlemen had a statement made about his family which he affirmed was not true, but on writing to his mother he received the reply that it was true, every word. I have said nothing about the power exerted over things in the room, which was great. The answers came by means outside of the medium, and many of the questions were mental; they clearly were not through reading, and there was no hesitation or leading used; on the contrary, the evidence was demonstrative.

Another case. During a visit of Mrs. Mary Marshall to Clifton, one of the leading physicians sent to me to know if I could arrange for a strictly private *séance* for him and another doctor from a distant city. They would not go to the medium's rooms, but would come to my house. The matter was arranged. Middle of summer; time of day, 2:30 p.m.; the room 22 feet by 13 feet, a large window to the south, another to the west, *both full open*.

The medium came and sat right opposite me, the two gentlemen to the right and left of me; the table about 4 ft. 9 in. We had waited but a short time when every thing in the room seemed alive, chairs were moved from place to place, the table rose clear from the floor repeatedly, loud rappings were heard in all parts of the room; I was with my chair lifted up and spun round, my back to the table; I then righted myself, and placed myself to hold my position, and asked if they would do so again; in spite of my resistance it was quickly repeated. These manifestations took place under conditions which rendered the idea of them being done by the visible beings present *quite "unthinkable."* I must be brief; my space is taken up. I have with others been present on *two* occasions when it was demonstrated that physical law was dominated by the higher spiritual law. Through Mr. Home it was proved that under given conditions fire had no power to burn, as he handled a live coal and bathed his head in the flame. I have *often* seen him floating in space, and

once while a lady took off his slippers. Twice have I seen him transfigured, his head and face quite luminous, when the language uttered was too "high" and "holy" for my weak power of description; here too, the evidence amounted to demonstration. I have scarcely touched the fringe of my experience in this matter. I was also favoured by the help of a powerful personating medium, for years a private gentleman. The evidence through him was always demonstrative, and the opposite unthinkable. I will sum this paper up with two reflections, first, Spiritualism as I understand it, cannot have anything to do with ropes, tapes, rings, sacks, galvanic tests, or any other physical means. If spiritual beings are given in the quantity, how are you to govern them by physical laws? And lastly—If you are to use the language of ridicule and contempt as used by Dr. Carpenter, when describing phenomena having taken place through Mr. Home, by that means you may denude any event or deed of all human significance, of all its poetry, of all its appeal to the emotions. And Napier, Havelock, Lord Clyde, and Garibaldi become butchers. Rob science of its poetry, and travel of its heroism, and how many would follow them? The phenomena of Spiritualism are of little value apart from their inner meaning; it was not the act but the actor that influenced me. To find the *possibility* of the events recorded in the Scriptures proved true. To find the true man to be a spiritually organized being, substantial yet spiritual, and held together by conscious identity, life being a persistent force. Surely such an object is as worthy and as high in its character as any other scientific inquiry. If time is not mis-spent in dragging from the ocean its forms of life and movement, it cannot be thrown away in trying to get at, as far as our power will allow, the forces at work behind the phenomena of physical existence.

And as the remark upon the influence of Spiritualism upon the religious nature of man, it is as is all other issues. Spiritualism must go into the category of all other forms influencing the mind. Science, poetry, fine art, metaphysics, or theology, all will especially fail, except where goodness is native to the mind, or the result of reconstruction and renewal of heart, after the fruition of evil. In these cases it will bloom into flower and ripen into fruit in any climate. All the systems in the world are powerless to raise a selfish mind above its own level, and they are equally powerless to crush a mind that truly longs to rise and find a home in a purer and higher sphere than encircles it here.

THE INDEPENDENT SLATE-WRITING
PHENOMENON.

By EPES SARGENT, U.S.A.

ABOUT a year ago the newspapers were full of attacks upon Mr. Henry Slade, a so-called "medium," for "independent slate writing." Professor E. Ray Lankester, of London, had, at experimental sittings in that city, snatched away the medium's slate and denounced him as a cheat. The evidences of this were wholly *inferential*, and were rejected as insufficient by Messrs. Alfred R. Wallace, Dr. Carter Blake, Sergeant Cox, and other men of science or of culture, who testified to the genuineness of the phenomenon. Notwithstanding this, Mr. Justice Flowers, of Bow Street, before whom Slade was tried on Lankester's complaint, decided that "the court could not go against the regular course of nature;" that the pretence of spirit action was probably a fraud, and therefore, that though the testimony in Slade's favour from respectable persons was "overwhelming," he must regard him as guilty, and sentence him accordingly to three months' imprisonment at hard labour. All this for the inferential testimony of two persons only.

From that decision an appeal was at once entered, and those Spiritualists of the United States who knew the phenomena was genuine in a very short space of time raised the sum of two thousand dollars, and sent it to England to help their English brethren see to it that Slade was properly defended. At the new trial, January, 1877, Mr. Slade was released from further prosecution on some quibble of the law, and he being in a prostrate state of health, his friends, chief among whom was Mr. J. Enmore Jones, hurried him off to France before Professor Lankester, who hoped to re-arrest him on some frivolous charge, should discover his whereabouts. At the Hague and in Brussels Mr. Slade has for the last eight months given proofs of the slate-writing phenomenon of a nature to satisfy some of the best men in Holland of its genuineness. The testimony to it, if I may use Justice Flower's expression, continues to be "overwhelming."

Some time in October, 1876, I wrote a long article in vindication of Slade, with the view of publishing it in some leading Boston paper. On further consideration I withheld it, however, and resolved to wait till I could personally testify to something equivalent to the slate-writing phenomenon as manifested through Slade. I had repeatedly, during the last thirty years, witnessed analogous phenomena, so that I fully believed in the testimony in his behalf; but I wished to be able

to say that I had myself witnessed something quite as extraordinary. That time has now come, and I ask it of your courtesy to allow me to report my experience,

Tuesday, September 18th, 1877, I bought a new slate enclosed in covers, at the store of Messrs. Nichols and Hall, of Broomfield Street, Boston, and proceeded to No. 46, Beach Street, where Mr. Charles E. Watkins, of Cleveland, O., was making a brief professional stay. He took me upstairs into his modest sleeping room, fronting on Beach street. I have every reason to believe that he did not know who I was. I had never seen him before. In a moment, however, my name came to him in some inexplicable way (not from seeing it written in my hat, oh! sceptic); his manner, a little ungracious at first, wholly changed, and we sat down alone in the room, the noon-day light streaming in at the windows. He began by disclosing to me the names written by me, without any possible knowledge of his (there was no watching of the end of my pencil), on six slips of paper, which I had rolled tightly into pellets, and which were not even touched by the medium. They were so mixed that I could not myself tell the name of any one of them. Here was a satisfactory proof of supersensual vision; but, as I had received the same proofs through Foster and Colchester many years ago, I will not stop to describe them further, truly wonderful as they were.

Mr. Watkins then permitted me to take my own fresh slate, which had remained on the table near my left elbow all this while. He put a crumb of slate pencil between one of the surfaces of the slate and the inside surface of one of the covers. He told me hold it out at arm's length. This I did, first satisfying myself that there was no writing on the slate, and that he had not even touched it.

Now bear in mind that we two were alone in the room; that there had been no possibility of the medium's making the slightest mark on the new, unused slate; that I sat with my back to the light which streamed in at two uncurtained windows, the outer blinds of which were thrown back; and Mr. Watkins sat before me, some two feet off; that I was in a perfectly composed, equable state of mind, with all my faculties on the alert; that I was as sure the slate was the same one I had just brought in as I was that the head on my shoulders was the same one I had brought in; that I was no more the imbecile victim of "expectancy and prepossession" than I am at this moment; and consider also the medium, when I should extend my arm under the conditions here described, would be some three feet distant from the slate, on which I absolutely knew there was as yet no writing.

Under these simple conditions, the fairest, simplest and most convincing that could well be imagined, I held out the slate. First came the name "Anna Cora Mowatt." This name I had written on one of the pellets. A second time I held out the slate and there came the words, "My dear brother, your own Lizzie." This name I had not written nor spoken. A third time I held out the slate (still untouched by the medium,) and there came the words, "My dear son, God bless you.—Your father who loves you dearly, Epes Sargent." This name had also been both unwritten and unspoken by me. It was my father's name.

Being now convinced that the theory of some invisible chemical writing on the slate, to be made suddenly visible after the sitter had held it, was utterly dispelled, I took two slates belonging to the medium, asked for a wet towel, wiped them thoroughly, saw the medium lay a crumb of slate-pencil on one of the slates, and then, placing the other slate on top of it, I held the two, thus joined, out at arm's length in my left hand. In a moment I heard a light sound of writing. In a few seconds the medium said, "Finished," and taking one slate from the other, I saw one side filled with a message containing fifty-four words and signed by the name of my deceased brother.

Now, if any of my readers can explain these phenomena, so direct, explicit and unequivocal, by any theory excluding that of the operation of a supersensible energy or force, working intelligently on a material substance, I shall be pleased to be enlightened.

We are warned off from all belief in these demonstrable phenomena, on the ground that it is dangerous to meddle with what is opposed to "the common sense of educated mankind." But it has been well retorted that there was a time when every new discovery—the circulation of the blood, the motion of the earth around the sun included—was contrary to what was then called "common sense."

"There is nothing," says Broussais, "so brutally conclusive as a fact." A fact is a Divine disclosure, and it must win in the long run. I can produce at least a hundred reputable witnesses from Boston and Portland who will testify to having witnessed in the case of Watkins, within the last three months, in an equally conclusive form, the phenomena of independent slate-writing to which I bear testimony.

"But any number of witnesses," it is said "cannot commend to the attention of a man of science what is rejected by our inherent sense of the improbability of the fact referred to."

I am not surprised at the extreme anger (in which there is an element of fear) manifested by Mr. Leslie Stephens in the

Fortnightly Review, and Mr. Frederick Harrison in the *Nineteenth Century*, towards what they both stigmatize as this "disgusting subject of Spiritualism." It rends and annihilates their godless Sadducean systems. It makes perfectly credible the appearance of Christ, after the dissolution of his external body, to his disciples in the room with closed doors.

Let us distinguish between science and men of science. Men are fallible; science is infallible. Lord Bacon could not accept the Copernican system; and yet it is now admitted as a fact.

Messrs. Stephens, Harrison, Hammond, and Carpenter rebel at our proofs of "independent slate-writing;" and yet it must, at no distant period, be admitted as a fact.

RETROSPECT FOR 1876-1877.

THESE two years have been strange and eventful. For the first time in British modern history Spiritualism has been laid hold of through the meshes of old Acts of Parliament and dragged through the slough of police courts—its representatives persecuted, *not* by the Clergy, but by Fellows of Science. "Overwhelming" evidence of the verity of spirit-life and power by credible witnesses ignored, because not "nature" according to ordinary science. The Divine mannerism in action in the year One denied, and therefore not allowed as credible in Britain in 1877. The Lord God, the Machine-maker of the world and all that therein is, is not recognised as in power in the year 1877. The Atheist persecutors india-rubbered the laws of the nation, to mean that which no ordinary mind could perceive on a business reading of the Acts of Parliament.

The expenses thrown upon Spiritualists by the *persecution* of Messrs. Slade, Monck, and Lawrence amounted to about one thousand pounds. The sentence on Henry Slade was "Three months' imprisonment with hard labour!" The sentence on Francis Monck was "Three months' imprisonment with hard labour!" The sentence on William Lawrence was "Three months' imprisonment *without* hard labour!" Henry Slade appealed to a higher court, and on a technical point, the persecuting pack of magistrates, sitting on the Bench ready to confirm the ruling of the lower court, were foiled. The judge refused to allow the worrying of the imprisoned Henry Slade, of America, and let him free. The others (Englishmen) had to suffer their punishments for being the visible exponents of spirit-life and power.

To the Spiritualists the law costs paid in the effort to protect the three mediums exceeded *one thousand* pounds. To the per-

secutors the law costs were trifling, because the rule in criminal cases of appeal is that, the Government supports the decision of its public officers in the lower courts.

By a slight alteration in the mannerism of holding *séances* no such persecution can again assail the seers—the prophets—the mediums of our nation.

Turning from the police court expenses, we observe through the public statements that the proprietor of one of the weekly journals annually raises for himself and family, by earnest begging, through Voluntary Contributions, say...

£500	0	0
The other journal, say	...	...
270	0	0
The Association, by guarantee payments, &c., say	430	0 0

£1,200	0	0
Making with the law actions, say	...	...
1,000	0	0

A gross total of	...	...
£2,200	0	0

It may be our stupidity, but frankly we are as much dissatisfied with the results achieved through the £500—the £270 and the £430, as we are with the £1,000 for law. For all the outlay what is being done to inform the 37 millions of our nation as to the *verities* of spirit-power? Next to nothing.

The 1855 originally ghost-chosen instruments are saddened by the bluster and braggadocio of one or two men who *self-elected* call themselves leaders, who instead of reining in their ignorance call for money—money! cash—cash! to fight against the principles and *verities* of Christianity under the phase of “Spiritualism,” leaving the materialist-power nationally around us almost untouched.

Privately, again and again, the men whose names and knowledge would give stability and command public regard, have informed us of their sorrow and disquietude, of their *refusal* to be identified with the disgraced movement produced by two inexperienced men who make a living through the use of the printing press.

Naturally it is asked, why so large a sum with a meagre result? Our answer is that the public persecution expenses, though double what they ought to have been, might have been money well spent. The nation was roused, hundred of thousands of persons read the Slade case, and though prejudice prevented many from calmly weighing the evidence of visible ghost-power, yet the testimony of well-known men had its weight, and it only required a combined business management of the excitement to have caused the adhesion of thousands of family men to the acknowledgment of spirit-power, and secured their co-operation.

But that could not, cannot be effected, as the self-elected commanders-in-chief through the Press had not the confidence of the Spiritualists as a body. The constant begging appeals for money to oppose Spiritualism as supported in connection with the Christian verities by the ghost-chosen men of 1855! To support the Institution of a husband, wife and two children in a book shop, the mannerism of bully-begging has become a scandal and the derision of the public through a weekly journal. Such a "Spiritual Institution" is the use of two words to convey incorrectness to the public mind. A literary or scientific, or religious institution conveys the understood verity of a society of men in bulk with committee to guide till the annual general meeting record and pass audited accounts. A cornchandler's shop having an 18-ft. frontage in a side street cannot, except as a burlesque, be called a "Materialistic Institution," neither can a bookseller's shop of the same frontage be called a "Spiritual Institution." The other weekly journal is more devoted to the phenomenal reports of spirit-life and action, but every now and then its editor, Willy Wobblejaws, hesitates not to play second to the other journal, and attacks our revered religion. Thus for good or for evil, Spiritualists divide themselves into three. As a rule, the two weekly journals work away as they are able, pilfering from the Bible. The third toil and spread their knowledge privately in their several churches and avoid ever naming either the one or the other.

The *Spiritual Magazine* is issued monthly. It now closes its nineteenth year. It is the father of all Spiritualistic literature in the empire. Its articles and facts are studies for thinkers. It has as its basis, Christianity; but it has had to contend with two weekly publications published at, say, one-fourth the price—thus having in the year 104 issued for the *Magazine* 12.

Such is advocacy of spirit-life and power at the close of 1877.

BRITISH HURRICANE.—On the 15th of October a hurricane of great violence passed over Britain, and in its passage uprooted thousands of trees. Cambridge, Oxford, Bristol, Bath, suffered severely. Notice of the hurricane was forwarded by telegram from America the day before, and with the additional information that in a few days three other storms might be expected. These convulsions over large portions of our globe show the important duties the *ethereal* elements have in the atmospheric armies of the heavens. It is something curiously fearful to see a clear sky and bright stars, yet a power—a fearful power—*unseen*, but felt, sweeping along, uprooting and making a plaything of ponderous trees.

LIVING WITNESSES TO SPIRIT-POWER PHENOMENA.—For the second ten years, 1865 to 1874. Irrespective of Creed:—

H. T. Humphrey, Clifford's Inn.
 H. D. Jencken, Temple.
 Dowager Duchess of St. Albans.
 Lady Fairfax, St. George's Road.
 Mrs. Scott Russell, Norwood.
 Miss Galway, Lower Belgrave Street.
 — Hamilton and Family, Ayr.
 Mrs. Mainwaring, Victoria Street.
 — Hart, Duke Street, St. James'.
 Mr. and Miss Bertolaco, Fulham Road.
 Hon. F. Lawless, Blackrock, Ireland.
 Capt. Ch. and Mrs. Wynne, Sligo.
 B. C. and Mrs. Nixon, Queen's Gate.
 James Gore Booth, Aldershot.
 Sir R. G. Booth, Buckingham Gate.
 A. Smith Barry, M.P., Chesham Place.
 Major and Mrs. Blackburn, Beaufort Gardens.
 Lady Archibald Campbell.
 Mrs. and Miss Wynne, Cerris, Ireland.
 J. Bergheim, Knightsbridge.
 H. A. Rudall, Langham Street.
 Capt. Gerard Smith, Upper Belgrave Street.
 Stanley J. Mackenzie, Bernard Street.
 Mrs. Stopford, Grosvenor Gardens.
 Mrs. Fitzgerald, Hyde Park.
 Dr. Hitchman, Liverpool.
 George Sexton and Family, *S.E.*
 Edward Bennet, Richmond.
 John Lamont, Liverpool.
 Mrs. Ramsey, Bryanstone Square.
 Martin R. Smith, Wimbledon.
 S. T. Speer, Hampstead.
 W. P. Adshead, Belper.
 F. A. Binney, Manchester.
 W. H. Coffin, Queen's Gate.
 Dr. K. Cook, Richmond Hill.
 N. F. Dawe, Regent's Park.
 R. Fitton, Cheetham.
 Dr. Hale, Rochdale.

Sir C. Isham, Northampton.
 Joseph Ivimey, Seymour Street.
 C. C. Massey, Portland Place.
 W. W. Newbould, Regent's Park.
 C. Reimers, Manchester.
 St. Geo. Stock, Stoney Stratford.
 M. Theobald, Mark Lane.
 H. Wedgwood, 2, Anne Street, *W.*
 Mrs. Wiseman, Bayswater.
 Richard H. Hutton, Staines.
 Mrs. Weldon, Tavistock Square.
 Serjeant Cox.
 H. G. Bohn.
 F. Joad.
 Algernon Joy.
 Thomas Barkas, Newcastle.
 Rev. J. P. Hopps, Leicester.
 William Oxley, Manchester.
 — Crayshaw, South Wales.
 Rev. Thomas Colley.
 Dr. Irons, Prebendary.
 — Cholmondley, *S.W.*
 Alex. Calder, Hereford Square.
 James Bowman, Glasgow.
 Henry Nisbet, Glasgow.
 Mrs. Strawbridge, Upper Norwood.
 — Swinton, Annerley.
 Mr. and Mrs. Tebb, Regent's Park.
 Mr. and Mrs. Cook, Hackney.
 Cor. Peirson, *W.C.*
 N. Alsop, Holborn.
 H. Luxmore, Gloucester Gardens.
 Gerald Massey.
 Stainton Moses, M.A.
 Thomas Percival, M.A.
 Mrs. M. T. (Tennyson) Ker.
 W. Francis Tennyson, Jersey.
 Jane W. Douglas.
 J. H. Gledstones.
 E. Dawson Rogers.
 Samuel Chinnery.

There is a host of persons who have witnessed ghost-power phenomena, but memory fails to recall; they are as a crowd, remembered without individuality, and as they have not forwarded their names for this list they must suffer the loss of not having given evidence of spirit-power.

HERR J. STEFAN has lately communicated the results of some interesting researches to the Vienna Academy of Sciences, relating to the heat-conducting power of several substances. The conducting power of copper being taken as unity, he found that of iron to be 0.17, ice 0.0057, glass 0.0016, water 0.0015, hydrogen 0.00039, hard india-rubber 0.00026, and air 0.000055.

ILLUMINATED TESTIMONIAL TO HENRY SLADE, OF THE UNITED STATES OF AMERICA.

IN view of the deplorable termination of Henry Slade's visit to this country, WE the undersigned desire to place on record our high opinion of his MEDIUMSHIP, and our reprobation of the treatment he has undergone.

We regard Henry Slade as one of the most valuable Test Mediums now living. The phenomena which occur in his presence are evolved with a rapidity and regularity rarely equalled.

Moreover they possess this most invaluable merit, that they occur in full daylight, and under conditions which permit of their verification by three independent senses, HEARING, TOUCH, AND SIGHT.

Professor Lankester, who made the attack on Henry Slade, and who has since prosecuted him in the Courts of Law, is entirely without knowledge of or experience in the PHENOMENA OF SPIRITUALISM.

To this ignorance there was superadded on this occasion special prejudice, in consequence of his annoyance at the introduction of the subject of Spiritualism at a section of the British Association for the Advancement of Science, contrary to his wish and vote.

Under the influence of this ignorance and prejudice we believe that Professor Lankester visited Henry Slade for the express purpose of carrying out a predetermination to expose what on *à priori* principles he had already decided to be an imposture.

Furthermore, Professor Lankester's ignorance of the subject showed itself in his manifest inability to understand or accept as a possible fact the phenomenon of DIRECT WRITING. This, however, we assert to be of regular occurrence in the presence of Henry Slade, as testified to by many unimpeachable witnesses; and we further state that in at least one case, as proven by actual experiment, it has occurred in an almost inappreciable space of time, *i.e.*, in less than two seconds.

Having in view, therefore, the ignorance, prejudice, and subsequent animus of the prosecutor on the one hand, and on the other the knowledge we ourselves have of Henry Slade's powers as a Medium, and the testimony, corroborative and cumulative, of the many observers who have recorded their repeated experiments with him, we unhesitatingly avow our high appreciation of Henry Slade's powers as a MEDIUM, our

sympathy with him in the great anxiety and distress which he has undergone, and our unshaken confidence in his integrity.

He leaves us not only untarnished in reputation by the late proceedings in our law courts, but with a mass of testimony in his favour which could probably have been elicited in no other way.

Furthermore, we desire to avow our conviction that in the present state of public feeling and ignorance of the subject of Spiritualism, it is impossible that Henry Slade should obtain a full and fair measure of justice. His Defence Committee have, therefore, on their sole responsibility, advised him to decline the further jurisdiction of English law courts, it being their opinion that every claim of honour has been already satisfied.

DEFENCE FUND COMMITTEE AND OTHERS.

Alex. Calder, President of the British National Association of Spiritualists, Officer of the Order of the Legion of Honor.

Geo. Wyld, M.D.

Stainton Moses, M.A.

C. C. Massey.

J. Enmore Jones, Editor of the *Spiritual Magazine*.

Algernon Joy, M.I.C.E.

T. H. Edwards.

Francis F. Hallock.

W. Herbert.

H. Wedgwood.

C. Burton Burton.

M. T. Ker.

George C. Joad.

Countess of Caithness.

El Conde Duque de Pomár.

Dalton Coffin.

C. Carter Blake, Doct. Sci.

Henry G. Bohn.

Desmond G. Fitzgerald, M.S.Tel.E.

A. C. Burke.

Jane H. Douglas.

Benj. Coleman.

J. H. Gledstones.

Mary Pearson.

E. Dawson Rogers.

F. W. Percival, M.A.

H. F. Maltby.

Amy Ivy Burns.

Agnes Maltby.

Emily Kislingbury.

H. Withall.

Emily Combes.

Lisette Macdougall Gregory.

Thomas Blyton.

A. T. T. Peterson, Barrister-at-Law.

A. Vacher.

E. Fitzgerald.

Morell Theobald.

Sarah Pearson.

William Henry Harrison, Editor of the *Spiritualist*.

W. P. Adshead.

J. Burns, Editor of the *Medium*.

Cornelius Pearson.

Alice Jones.

Rupert M. Jones.

P. Traill.

S. B. Field.

Georgina Weldon.

Angéle Mènier.

INTERESTING INCIDENTALS.

REVISION OF THE AUTHORIZED VERSION.—The company appointed for the revision of the Authorized Version of the Old Testament concluded their 46th Session at the Jerusalem Chamber, last month. The following members attended:—The Dean of Canterbury, Dr. Alexander, Mr. Bensley, Professor Birrell, Professor Chenery, Mr. Cheyne, Dr. Davidson, Dr. Douglas, Mr. Driver, Mr. Elliott, Dr. Ginsburg, Dr. Gotch,

Archdeacon Harrison, Dr. Key, Professor Leathes, Mr. Lumby, Canon Perowne, Mr. Sayce, Professor Robertson Smith, Professor Wright, and Mr. Aldis Wright, secretary, 21 in all. Communications were received from the Bishop of Llandaff, Dr. Chance, and Dr. Field, who were unable to attend.

THE most ancient manuscripts now extant are those written in the Sanscrit language. A recent examination of the paper used for the Vedas discloses the secret that the stock was saturated with arsenic, and the paper prepared with it thus became unattackable by worms and insects.

WIZARD IN CENTRAL AFRICA.—The slaves in Ujiji are the most degraded class and the most wretched I have seen in Africa. They are ill-fed, beaten, and driven like cattle to work in the fields and to build houses. Then, again, the barbarous deeds carried on with the natives. If a fine lad or a fine young woman dies some one is supposed to have bewitched him or her. The tribe is mustered amid clouds of smoke from a wood fire under a large tree, then an old wizard-man comes to the crowd, who has just emerged from the thickets of some hill, where he says he has had communications with the Sun or Moon. All are seated on the ground and silent. The old man is dressed in a fine tiger's skin with the teeth hung on his neck, which they say contain his power of witchcraft. He mixes a certain kind of herb, and they all drink, and he goes off in a swoon. When he recovers all look eager on him to see who killed their son or daughter. By this time the witch-tea—as I call it—takes effect; and whoever this affects most is the culprit and is despatched with knives into eternity. Do these people not need some light? “For all the land is foul with monstrous wrong, and desolation by the Sons of Hell.” Then, again, the Wanguana, meaning free people, are half of them slaves of Arabs. They believe in all kinds of witchcraft, buy and sell slaves, and many of them are slaves themselves. In the evening one will assert he knows of a village in such a country where a man can turn himself into a tiger, and kill all the people that make great medicine so as he should be the great doctor. Such is the talk around the camp fire.—*Pocock*.

ZOOLOGICAL SOCIETY.—The first meeting of the Zoological Society for this session was held lately at Hanover square. After an announcement by the secretary of the addition to the Society's gardens since last meeting, Professor Flower read a paper on recent additions to our knowledgs of *Mesoplodon*, a genus of whales. He particularly referred to the way in which colonists, especially in New Zealand, having taken to zoology as a study, are doing valuable work. Especially with regard

to this genus have they contributed information, and as this is an old British whale, whose fossil remains are found in the crag, this is of interest. If, in the next ten years our knowledge of whales increases as it has in the last ten, we may more safely generalize as to groups. The Marquis of Tweeddale contributed an ornithological paper, and Professor Garrod spoke of a comparison he had had an opportunity of making between the skin of a Sunderbund rhinoceros and the Javan (*Sondaicus*) at the Zoological Gardens, which, on its arrival, attracted so much attention. He finds that the folds and other markings are almost identical, and they appear to be of the same species. Several technical papers were read.

METROPOLITAN HOSPITAL SUNDAY FUND.—The Council of this Fund have made their report on the collection made on Sunday, the 17th of June last, at the churches and chapels of various religious denominations in London. The Council state that they have the gratification of reporting that the fifth year of collecting the Fund has proved one of gradual but highly satisfactory growth in the number of contributing congregations as compared with former years. From the Church of England alone there are no less than 30 new contributing congregations, and from the Congregationalists, who head the list of contributors from other religious bodies, an average increase of 16 is found as compared with the three previous years. Nearly all other denominations have maintained steady averages. As a total the Council are glad to be able to show an average increase of 50 new contributions. The actual amount collected this year has not exceeded £26,082 19s. 1d., and this decrease, as compared with last year (£27,042 11s. 4d.), is evidently accounted for by the serious financial depression which has so materially reduced the means of the charitable. The Committee of Distribution report that “the total amount now recommended to be paid is £24,960, to be divided as follows:—£22,747 to 76 hospitals, including four institutions which may be classed as hospitals, and £2,223 to 43 dispensaries. Nearly all these awards are slightly below those of 1876, in consequence of an increasing number of applications to participate and a slight decrease in the amount to be administered by the Council. It is proposed that any additional payment to the Fund after this date may be allowed to accumulate in aid of next year’s Fund. The amounts collected annually in aid of this Fund since its institution in the year 1873 are as follow, exclusive of balances carried from year to year:—1873, £27,700 8s. 1d.; 1874, £29,936 17s. 10d.; 1875, £26,396 2s.; 1876, £27,042 11s. 4d.; 1877, £26,082 19s. 1d. The working expenses of this year’s Fund have amounted to

£993 10s. 2d., inclusive of all charges for printing, advertising, convening meeting, &c., being $3\frac{1}{2}$ per cent. of the gross receipts."

Editorial.

THE SUN'S DISTANCE FROM THE EARTH.—The astronomers of 1874 having summed up the several totals of their observations of the transit of Venus, have published the result as 93,300,000 miles. This result varies from the scientific declared result in past years. Originally the distance was 95,000,000, then 91,400,000, then 91,800,000, each scientifically right, till found scientifically wrong. The curious fact is, that 4,047 years ago the Builder of THE Great Pyramid seems to have had knowledge at least equal to modern knowledge in this improved scientific age. He has registered it in stone, and in a manner that cannot be obliterated, as 91,837,497 miles. It is more than probable that the next time the vibrations of the astronomical brains will, perhaps, alter from their recent 93,300,000 to a figure that will tally exactly with the Builder of the Pyramid; if so, what is the lesson? That there existed a man, or set of men, who had astronomical knowledge more accurate than we of modern days have. That the evolution of time has in the period of 4,047 not produced the evolution of a superior race of natural selection astronomers. It appears to us, that being so, we might peer into the powers of human beings 4,047 years *before* the erection of the Great Pyramid, and still find them neither better nor worse than their progeny; and if we take another epoch of 4,047, in all say 12,000 years, it maybe we may perceive a pigtail as with the Chinese of the present day, but no apetail nor tadpole. No, nothing but the workshop of the world, in continual activity, having within it the material out of which moulds for given purposes are manufactured, and the machine formed for the work to be done; as iron is used, and by intelligence manufactured into given shapes for given purposes, as in our agricultural implements manufactories: A spade never grows into a plough, nor a garden-roller into a threshing-machine.

"SPIRITUAL MAGAZINE."—Our effort during the past months has been to illustrate the harmony of nature in the Physical, Ethereal and the Spiritual. To illustrate their unity in action in the leviathan forces of the world we live on, and

working on and in every atom intelligent and non-intelligent. Naturally our bent has been towards those powers as developed in humanity. Therefore it was we unfolded our perceptions as to the forces visibly connected with that humanity. The machinery of nerves—of brain—of mesmerine—of instinct—of biology—of reason, in the past. There are before us for consideration the more inner powers that act with and on the physical and pertaining more to the spiritual. We have been gathering facts to illustrate the personal spiritual powers acting on and independent of us as spirits in the physical body. We bitterly regret that there is in us and many Church Spiritualists, a current of dislike to promote an external national spirit-power movement, till it is freed from the fungus that has got on its fibres, and a consistent movement is created and conducted by responsible men.

ATTEMPTS TO UNDERSTAND THE INFINITE. — Professor C. Von Negalli, of Munich, as in November Magazine, by the deduction from his observations of the mechanism of the universe declares this result. "Nature is everywhere uninvestigable where she becomes endless or eternal. We cannot conceive her *as a whole*, because a process of conceiving which has neither beginning nor end does not lead to conception." As in physical development, so in mental personality. The Deity being Infinite is uninvestigable. The effort to understand leads many to a principle that in the substances of all the orbs filling all, great and small, is the Infinite in mud and also in the diamond. We can therefore admire nature, and *there and that* is "GOD." To gain an idea of that mighty Person, we have to clothe HIM with humanity in his attributes, desires, and affections; and then having perceived Him in the characteristics of the atom we can perceive Him as the mountain, as the sun: and then the Heavens declare the power and the majesty of God, and the earth His wisdom, skill, and affection. Therefore it is that the perceptions of God, as defined by the Church-State and Dissent, have suited the mind and affections of so many millions of persons who every week meet to worship Him in spirit and in truth, in the churches created and sustained for that purpose, principally by voluntary offerings. This is the last number of the *Spiritual Magazine* for the year. Soon the Christmas carols of "Glory to God in the Highest," sung by the angel host while gliding over the fields, a long time ago, will be sung by tens of thousands of men and women and children, and as the earth rolls round on its axis, and minute by minute a fresh portion gets tinted with the rays of the sun, so minute by minute the sun's rays rouse up the Christians, and each takes up the song, and so it rolls along by a continued gathering

up of fresh voices and hearts. "Peace on earth and good will to men." Happy we who perceive the Divine veiled in the human. Angels! we join with you. Therefore it is that on our own behalf, and on behalf of the very many Spiritualists connected with the Churches, we thus publicly protest against the damaged and spurious Spiritualism which is collected by earnest persons, and put as the bread of knowledge for the nation to digest.

THE SPIRITUALISTS OF THE CHURCHES of England, Rome, Wesleyans, Independents, Baptists and others, have for some years been heart-pained at the squint-eyed, wizen-faced Spiritualism presented in the weekly journals devoted to what the promoters call Spiritualism—a Spiritualism like the shoddy materialization peep-shows lately so rife, and garnished with any and all anti-Christian utterances, to suit the picture-fancies of the audiences. The Spiritualists of the Churches desire to disabuse the minds of those in the churches and the nation, and say that the men are self-appointed exponents of Spiritualism. They protest against the wrong done, and desire, so far as their influence can extend, to declare that Christianity pure and simple, as unfolded in the New Testament, is *their* knowledge and belief; and that they consider and use Spiritualism as the physical evidence of Divine existence and action; and as the evidence also of continued human life after physical death. Thus, supporting Christian writers by the logic of phenomena, we thereby enter a standing protest against the unceasing ignorance weekly issued; and in the last month of this eventful year of 1877, record our convictions for our own sakes, for the Churches, and for our families. In a few months many of the original British Spiritualists will pass through the doorway of physical death, away from the sight of our fellow Spiritualists,—our forms, our voices, our written utterances will pass as a dream. Many of us have laboured earnestly, amidst scoffing and railing, for many years, to prove, through the phenomena of spirit-power, that the Lord God ruled, and His "ministering spirits (human beings disembodied) were and are the helpers of those who put their trust in HIM.

PROVOKED.—*This month* we have come to the front. For years we and others have advocated Spiritualism, pure and simple, apart from religious beliefs. Yearly and weekly we have had the unceasing cowardly attacks of Anti-Christian Spiritualists, but by mildness tried to show a better plan. The time has arrived to resist. This month we have done it: 1878 will see a notable change; and 1879 an organization conducted by men fit to lead the Empire.



